A GREEK GRAMMAR,

FOR

SCHOOLS AND COLLEGES

BY

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PREFACE.

THE grammar which is here submitted to the public, is founded on the *Griechische Schulgrammatik* of GEORG CURTIUS, Professor in the University of Kiel. The work of Professor Curtius was first published in 1852, and was received in Germany with marked favor: a second edition was called for in 1855, a third in 1857, and a fourth in 1859. Having been led, soon after it appeared, to study it with some care, I became satisfied that it possessed important advantages of plan and execution; and I was therefore easily induced, more than three years ago, to undertake the task of bringing it before the American public. My first thought went no further than to reproduce it in an English version, with only such changes as might seem necessary to adapt it to the wants and habits of instructors in our country. But in carrying out this purpose, it happened, by what is probably a common experience in such cases, that one change led on to another, until at length the alterations had assumed an extent out of all proportion to the original design. To give the book, as it stands here, the name of Curtius, would be to make him responsible in appearance for many things which he has not said, and might perhaps fail to approve. Under these circumstances, it has seemed to be the only proper course, that I should assume the responsibility of the work, while making, as I cheerfully do, the fullest acknowledgments of obligation to the German scholar. Should this volume prove to be of service in the work of classical instruction, the result will be perhaps mainly due to his broad and thoughtful scholarship, and his sound, practical judgment.

It may be proper for me here to follow the example of Professor Curtius, by calling attention, at the outset, to some features in the plan and arrangement of this Grammar.

It is a fact generally understood, that the Greek, in common with the other Indo-European languages, has of late received, and is still receiving, much light from the scientific comparative study of the whole class to which it be-

longs. The new views of Greek etymology and structure, developed and established by that study, have been made the object of special attention in the preparation of this work; and have been taken up into it, as far as seemed to be consistent with the practical ends which must always be paramount in an elementary grammar.

The multiplicity of forms presented by the different Greek dialects is the occasion of considerable embarrassment to the grammarian. Scattered through the sections which describe the Attic language, they interfere seriously with the unity of exhibition and impression which it is important to secure: but when thrown together by themselves at the end of the book, they lose in clearness and significance, by being severed from those common facts and principles with which they are naturally associated. In this Grammar, will be found a sort of compromise between the opposite difficulties. The peculiarities of euphony and inflection which belong to the other dialects, are given in smaller type at the foot of each page, under the corresponding Attic forms, so as to be kept clearly distinct from the latter, while yet presented with them in the same view.

It is hardly necessary to say that a *complete* exhibition of the dialects is not attempted in these pages. The multitude of forms which appear only in lyric fragments, or in ancient inscriptions, or in the writings of grammarians, are passed over without notice. The object has been simply to supply what is necessary in this respect for a proper reading of the classic authors, and particularly Homer, Herodotus, Pindar, and Theocritus. For the language of Homer, I have derived much assistance from the Homeric Grammar of Ahrens (*Griechische Formenlehre des Homerischen und Attischen Dialektes:* Göttingen, 1852); and for that of Herodotus, from the careful and thorough investigations of Bredow (*Quaestiones Criticae de Dialecto Herodotea:* Lipsiae, 1846).

In the sections on the verb, the forms of voice, mode, and tense are reduced to a small number of groups, called "tense-systems." Under this arrangement, which is similar to those already adopted by Ahrens and Curtius, the inflection of the verb is represented as the inflection of a few tense-stems, which are formed, each in its own way, from the common verb-stem. It is hoped that the arrangement may commend itself in use, not only as consistent with the obvious analogies of verb-formation, but also as calculated to mak the structure of the verb simpler and more intelligible to the learner.

Among these tense-systems, the most prominent is that which includes the present and imperfect, the tenses of continued action; and it is also the one which shows the greatest variety of formation. Hence the formation of the present is taken as the basis of a new classification, the whole mass of verbs being divided into nine classes, according as the stem of this tense coincides with that of the verb, or varies from it by different changes.

The special formation of particular verbs—"anomalous" formation, as it has been generally, but to a great extent inappropriately, termed—is exhibited with considerable fulness, and according to a uniform method, intended to assist the apprehension and memory of the learner.

In the Syntax, the leading aim has been—not to construct a philosophical system of human expression, with Greek sentences for illustrations—but to represent, as fully and clearly as possible within the prescribed limits, the actual usage and idiom of the Greek language. It has also been an object to accompany the full statement of rules and principles with brief phrases, describing their substance, and convenient for use in the recitation-room.

In regard to the examples by which the Syntax is illustrated, it has not been thought necessary to give for each one the name of the author from whom it is cited. Only those taken from non-Attic sources, as Homer and Herodotus, are credited to their authors: those which come from Attic poets are marked simply as poetic: while those which come from Attic prose-writers, and constitute perhaps nine-tenths of the whole number, are given without any indication of their source. The examples are translated throughout, untranslated examples being (if I may trust my own observation) of but little use, in general, even to the better class of students. Regarded as illustrations, they are imperfect, since it is only with difficulty, and perhaps with uncertainty, that the learner recognizes their relation to the rule or principle to be illustrated. And if we view them as exercises in translation, it may be questioned, whether detached sentences, torn from the connections in which they stood, and involving often peculiar difficulties of language and construction, are best suited for this purpose. A similar rule has been followed even in the earlier portions of the Grammar; except, indeed, in the first part (Orthography and Euphony), where it could hardly be carried out with convenience: but in the second and third parts, which treat of Inflection and Formation, the Greek words introduced are accompanied regularly by a statement of their significa-

tion. This course has been adopted, partly, from the feeling that a student cannot fairly be expected to take much interest in words that have no meaning to his mind; and partly, in the belief that it is possible for a student, in this way, as he goes through his grammar, to acquire, with little trouble, a useful vocabulary of Greek expression.

In preparing this division of the work, I have made frequent use of the *Syntax der Griechischen Sprache* (Braunschweig, 1846), by the late Professor Madvig of Copenhagen. But my obligations are much greater—not for the Syntax only, but for almost every part of the book—to K. W. Krüger, whose Greek Grammar (like that of Buttmann before it) marks a new epoch in the scientific treatment of its subject. Important aid has been received also from the school-grammars of Buttmann and Kühner, which are familiar to American students in the skilful translations of Dr. Robinson and Dr. Taylor. Nor must I omit to acknowledge myself indebted, for many valuable suggestions, to the excellent grammars produced in our own country by Professor Sophocles and Professor Crosby.

In the appended chapter on Versification, I have relied, partly on Munk's *Metres of the Greeks and Romans* (translated by Professors Beck and Felton, Cambridge, 1844), but still more on the able treatises of Rossbach and Westphal (*Griechische Rhythmik*, Leipzig, 1854; and *Griechische Metrik*, Leipzig, 1856).

CONTENTS.

INTRODUCTION.

Greek Language and Dialects.

1. The inhabitants of ancient Greece called themselves *Hellēnes* (Ἕλληνες), and their country *Hellas* (Ἑλλάς). The name "Hellenes" was applied also to the members of the same race, dispersed by colonization over the islands and coasts of the Mediterranean. By the Romans they were called *Grecians* (Graeci). Their language—the Greek—is connected with the languages of the Indians, Persians, Romans, the Slavonic, Germanic, and Celtic nations. These are all kindred languages, and together form the Indo-European family of languages.

2. The Hellenes referred themselves for the most part to three principal *divisions*,—Aeolians, Dorians, and Ionians. To these belonged three principal dialects:——the Aeolic, spoken in Aeŏlis, Boeotia, and Thessaly;——the Doric, in Peloponnēsus, Isthmus, and north-western Greece,—also in Crete and Caria, Sicily and southern Italy;——the Ionic, in Ionia and Attica, and in most of the Aegēan islands. Each of them was early used in poetry,—for a long time the only species of literature. They were spoken under many different forms—secondary dialects—in different times and places. But as regards the written works which have come down to us, it is enough to specify the following forms:

3. a. The *Aeolic* (of Lesbos), found in the lyric fragments of Alcaeus and the poetess Sappho (600 B. C.).

b. The *Doric*, found in the lyric poetry of Pindar (470 B. C.) and the bucolic (*pastoral*) poetry of Theocrĭtus (270 B. C.). Even the Attic dramas in their lyric parts contain some Doric forms. The language of Pindar has some peculiarities derived from the Aeolic, and still more from the Epic.

c. The *Ionic*, including

1) The *Old Ionic*, or *Epic*, found in the poetry of Homer (before 800 B. C.) and Hesiod (before 700 B. C.). In all the poetry of later times (though least of all in the dramatic dialogue) we find more or less admixture of Epic words and forms.

2) The *New Ionic*, the language of Ionia about 400 B. C., found in the history of Herodŏtus and the medical writings of Hippocrătes.

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1 D. In Homer, Hellas is only a district in northern Greece, the Hellenes its inhabitants. For the Greeks at large, he uses the names Ἀχαιοί, Ἀργεῖοι, Δαναοί, which, strictly taken, belong only to a part of the whole people.

2 D. The division into Aeolians, Dorians, Ionians, is unknown to Homer.

The following dialect, though in strictness the Ionic of Attica, and closely related to the two preceding, is always distinguished as

d. The *Attic*, the language of Athens in her flourishing period (from 490 B. C.), found in many works of poetry and prose, especially the tragedies of Aeschylus, Sophŏcles, and Eurīpĭdes, the comedies of Aristophănes, the histories of Thucydĭdes and Xenŏphon, the philosophical writings of Plato, and the orations of Lysias, Isocrătes, Aeschĭnes, and Demosthĕnes. The political importance of Athens and the superiority of her literature gave a great ascendancy to her dialect, which at length banished the others from literary use; though the Doric and the Old Ionic were still retained, the latter for epic, the former for lyric and bucolic poetry. The Attic thus became the common language of all cultivated Greeks; but at the same time began to lose its earlier purity. In this state, commencing about the time of Alexander (who died 323 B. C.), it is called

e. The *Common* dialect (ἡ κοινὴ διάλεκτος), in distinction from the purer Attic. On the border between the two, stands the great philosopher Aristotle, with his pupil Theophrastus. Among later authors, the most important are the historians Polybius (140 B. C.), Plutarch (100 A. D.), Arrian (150 A. D.), and Dio Cassius (200 A. D.), the geographer Strabo (1 A. D.), and the rhetoricians Dionysius of Halicarnassus (30 B. C.), and Lucian (170 A. D.).

REMARK. There is a noticeable difference between the *earlier* and *later* Attic. The first is seen in the tragic poets and Thucydides; the last, in most other Attic writers. The language of Plato has an intermediate character. The *tragic* language is further marked by many peculiarities of its own.

4. For completeness, we may add

f. The *Hellenistic*, a variety of the Common dialect, found in the New Test., and in the LXX., or Septuagint version of the Old Test. The name comes from the term *Hellenist* (Ἑλληνιστής from ἑλληνίζω), applied to Hebrews, or others of foreign birth, who used the Greek language.

g. The *Modern Greek*, or popular language for the last thousand years, found in written works since about 1150 A. D. It is also called *Romaic* from Ῥωμαῖοι (*Romans*), the name assumed in place of Ἕλληνες by the Greeks of the middle ages.

NOTE. Through the first two Parts of the Grammar, the forms of Attic Greek, especially the Attic prose, are described in the body of the text; while the peculiarities of other dialects (particularly those of Homer and Herodotus) are added in smaller type at the foot of each page.

Hm. stands for *Homer*, and *Hd.* for *Herodotus*;—*cf.* is used for Lat. *confer* (compare),—*sc.* for *scilicet* (to wit),—*ib.* for *ibidem* (in the same place),—*i. e.* for *id est* (that is),—*e. g.* for *exempli gratia* (for example),—κτλ. for καὶ τὰ λοιπά (Lat. *et cetera*). Other abbreviations will explain themselves.

PART FIRST.

ORTHOGRAPHY AND EUPHONY.

Alphabet.

5. The Greek is written with twenty-four letters, viz.

Form.		Name.		Roman.
Α	α	Ἄλφα	Alpha	a
Β	β	Βῆτα	Beta	b
Γ	γ	Γάμμα	Gamma	g
Δ	δ	Δέλτα	Delta	d
Ε	ε	Ἒ ψῖλόν	Epsilon	ĕ
Ζ	ζ	Ζῆτα	Zeta	z
Η	η	Ἦτα	Eta	ē
Θ	ϑ θ	Θῆτα	Theta	th
Ι	ι	Ἰῶτα	Iota	i
Κ	κ	Κάππα	Kappa	c
Λ	λ	Λάμβδα	Lambda	l
Μ	μ	Μῦ	Mu	m
Ν	ν	Νῦ	Nu	n
Ξ	ξ	Ξῖ	Xi	x
Ο	ο	Ὂ μῖκρόν	Omicron	ŏ
Π	π	Πῖ	Pi	p
Ρ	ρ	Ῥῶ	Rho	r
Σ	σ ς	Σίγμα	Sigma	s
Τ	τ	Ταῦ	Tau	t
Υ	υ	Ὓ ψῖλόν	Upsilon	y
Φ	φ	Φῖ	Phi	ph
Χ	χ	Χῖ	Chi	ch
Ψ	ψ	Ψῖ	Psi	ps
Ω	ω	Ὦ μέγα	Omega	ō

REMARK. a. Sigma has the form σ in the beginning and middle of a word, ς at the end of a word: στάσις *faction*.

The final ς is retained by some editors, even when it is brought by composition into the middle of a word: thus the compound word made up of δυς *ill* (never used separately), πρός *to*, and ὁδός *way*, is written by some δυςπρόςοδος, by others δυσπρόσοδος, *difficult of access*.

REM. b. *Abbreviations.* For many combinations of two or three letters, and for many short words in frequent use, the manuscripts and old editions have peculiar forms, connected and abridged. Two of these are still occasionally used: ȣ for ου, and ϛ (named στῖ or στίγμα) for στ.

6. REM. c. The term *alphabet* is formed from the names of the first two letters. The Greek alphabet is not essentially different from the Roman, and from those of modern Europe. They are all derived from the alphabet of the Phoenicians.

NOTE. d. Various other signs, beside the letters of the alphabet, are used in writing Greek. Such are the *breathings* (14), the *coronis* (68) and the *apostrophe* (70), the *accents* (89) and the *marks of punctuation* (113).

Vowels.

7. The vowels are α, ε, η, ι, ο, ω, υ.

Of these, ε, ο, are always *short*,
η, ω, always *long*,
α, ι, υ, short in some words, long in others, and hence called *doubtful* vowels.

8. The short sounds of α, ι, υ, are indicated in the grammar by ᾰ, ῐ, ῠ; the long sounds, by ᾱ, ῑ, ῡ. We have then

the *short* vowels, ᾰ, ε, ῐ, ο, ῠ, and
the *long* vowels, ᾱ, η, ῑ, ω, ῡ.

9. The long vowels were sounded as *a*, *e*, *i*, *o*, *u*, in the English words p*a*r, pr*e*y, capr*i*ce, pr*o*ne, pr*u*ne, slowly and fully uttered. The short vowels had the same sounds, only less prolonged in utterance,—a little different, therefore, from the English short sounds in the words p*a*t, p*e*t, p*i*t, p*o*t, p*u*t.

10. The vowels (sounded as above) are *close* or *open*. The *most open* vowel is α; *less open* are ε, η, ο, ω; the *close* vowels are ι, υ. Thus we have

the *open short* vowels, ᾰ, ε, ο,
the *open long* vowels, ᾱ, η, ω,
the *close* vowels, ι, υ.

Diphthongs.

11. The diphthongs (δίφθογγοι *double-sounds*) combine two vowels—an open and a close vowel—in one syllable. They are

αι, ει, οι, αυ, ευ, ου,
ᾳ, ῃ, ῳ, also ηυ, ωυ, and υι:

but in υι, both the vowels are close.

Of these, ᾳ, ῃ, ῳ, are called *improper* diphthongs. Their second vowel is called *iota subscript* (written below the first). But when the first vowel is a capital letter, ι stands upon the line: ΩΙΔΗΙ = Ὠιδῄ = ᾠδῇ.

Rem. a. In the diphthongs, as at first pronounced, each vowel received its proper sound, while the two, being uttered without break, coalesced in one syllable. Thus αι, pronounced *ah-ee*, giving the sound of Eng. *ay* affirmative: αυ, *ah-oo*, like Eng. *ou* in *our:* ευ, οι, υι, not quite like *eu* in *feud*, *oi* in *foil*, *ui* in *quit:* ει, ου, still further from *ei* in *height*, *ou* in *youth;* though ου afterwards assumed the latter sound (12 b).

Rem. b. In ᾳ, ῃ, ῳ, the second vowel was at first written on the line and sounded, as in other diphthongs. But it early ceased to be pronounced, being swallowed up by the long ᾱ, η, ω, before it. For a long time it was generally omitted in writing, and, when afterwards restored, was placed as a silent letter under the line. Hence ᾳ, ῃ, ῳ, were called improper diphthongs, their second vowel having no effect upon the sound. The same name has sometimes been extended to include ηυ, ωυ, and υι, which are distinguished from the other diphthongs by special peculiarities. Thus ηυ is always the result of augment (310) or of crasis (68), ωυ of crasis only; υι is composed of two close vowels, and is never followed by a consonant in the same word.

12. In *Roman letters* the diphthongs were represented,

	αι,	ει,	οι,	αυ,	ευ,	ου,	υι,	ᾳ,	ῃ,	ῳ,
by	ae,	ē or ī,	oe,	au,	eu,	ū,	yi,	ā,	ē,	ō.

Exc. a. For αι, οι, in a few proper names, we have Roman *ai*, *oi;* Μαία *Maia*, Τροία *Troia* or *Troja*, Αἴας *Ajax*. For ῳ, in a few compounds of ᾠδή *song*, we have *oe:* τραγῳδός *tragoedus*.

Rem. b. From the representation of Greek words by Roman letters, it appears that at an early time (as early as 100 b. c.) several of the diphthongs had become simple sounds. Thus ει had assumed the sound

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11 D.b. The Ionic has ηυ also in νηῦς (Hm. Hd.) Att. ναῦς *ship*, and γρηῦς (Hm.) Att. γραῦς *old woman.*——ωυ is scarcely Attic. The New Ionic has it in ὡυτός, τωὐτό, etc., by crasis for ὁ αὐτός, τὸ αὐτό (68 D);—also in reflexive pronouns, as ἑωυτοῦ (235 D), which seems to have arisen by crasis from ἕο αὐτοῦ; —further in θωῦμα Att. θαῦμα *wonder*, and words derived from it; though here some deny the diphthong and write θώϋμα or θῶμα.

of Eng. *ei* in *rein* or in *seize*—most commonly the latter; *ου* that of *ou* in *your*. For ᾳ, ῃ, ῳ, see 11 b.

Rem. c. It appears also that, prior to the same time, *υ* had taken the sound of French *u*, or German *ü*, intermediate between Eng. *oo* and *ee*—which the Romans, not having this sound, represented (as they did the sound of ζ) by using the Greek letter for the purpose (*y*=*υ*). The diphthong *υι* underwent a corresponding change. But *υ* at the end of a diphthong retained its earlier sound.

13. *Diaeresis.* Sometimes two vowels, which might coalesce as a diphthong, are separated in pronunciation. A mark of diaeresis (*separation*) is then placed over the second vowel: ῥαϊζόντων, προϋπάρχω, βότρυϊ.

Rem. a. The diaeresis is sometimes omitted, when it is evident from a breathing (14), or an accent (89), or from ι written on the line (11), that the two vowels do not unite as a diphthong. Thus in ἀυτή, ἰχθύι, ληιζόμενος, the vowels are evidently separate (= ἀϋτή, ἰχθύϊ, ληϊζόμενος), while in αὐτή, ἰχθυῖ, ῃζόμενος, they unite as diphthongs.

Breathings.

14. The weak sound *h*, at the beginning of a word, was indicated by the mark ʽ placed over the initial vowel, and called the *rough breathing* (spiritus asper): thus ἱέναι (pronounced *hĭ-ĕ-nai*) *to send.*

The *absence* of this sound was also indicated by a mark ʼ placed over the initial vowel, and called the *smooth breathing* (spiritus lenis): thus ἰέναι (pronounced *ĭ-ĕ-nai*) *to go.*

Words beginning with a *diphthong* take the breathings over the *second* vowel: αὑτοῦ *of himself*, αὐτοῦ *of him.* But in the *improper* diphthongs, ι never takes the breathings, even when it stands upon the line: Ὠιδή = ᾠδή *song.*

15. All words which begin with *υ* have the rough breathing. Further, the initial consonant ρ always has the rough breathing (thus ῥ, Roman *rh*): ῥήτωρ rhetor *orator.*——ρρ appears in most editions as ῤῥ (Roman *rrh*): Πύῤῥος *Pyrrhus;* though some write Πύρρος.

Rem. a. Except in ῤῥ, the breathings belong only to *initial* letters; if brought into the middle of a word by composition, they disappear: προϊέναι (from πρό+ἱέναι and from πρό+ἰέναι); though the Roman form in some such cases shows an *h*: ἔνυδρις enhydris πολυΐστωρ Polyhistor.

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15 D. The Epic pronouns ὔμμες, ὔμμι, ὔμμε (233 D) have the smooth breathing. The Aeolic dialect had other exceptions.

Consonants.

16. The consonants were sounded, for the most part, as we sound the Roman letters used to represent them (5). To *c*, *g*, *s*, *t*, we give a variety of sounds: the corresponding Greek letters κ, γ, σ, τ, had only the sounds which are heard in Eng. *coo*, *go*, *so*, *to*: thus in Λυκία *Lycia*, Φρυγία *Phrygia*, Μυσία *Mysia*, Βοιωτία *Boeotia*. But

Gamma (γ) before κ, γ, χ, or ξ, had the sound of *n* in *anger*, *anxious*, and was represented by a Roman *n*: ἄγκῡρα Lat. ancŏra *anchor*, ἔλεγχος elenchus *proof*.

17. The letters φ, ϑ, χ, seem to have had at first the sounds of *ph*, *th*, *ch*, in Eng. u*ph*ill, ho*th*ouse, bloc*kh*ead. But afterwards they came to sound as in Eng. gra*ph*ic, pa*th*os, and German ma*ch*en (the last being a rough palatal sound no longer heard in English).

Rem. a. Every consonant was sounded: thus κ was heard in κνάω *to scratch*, κτῆμα *possession*, and φ in φϑίσις phthisis *consumption*. Similarly ξένος *stranger*, ψάμμος *sand*, were pronounced *ksĕnos*, *psammos*, with *k* and *p* distinctly heard.

Among consonants, we distinguish *semivowels*, *mutes*, and *double consonants*.

18. The semivowels are λ, μ, ν, ρ, σ; of which,

σ	is called a *sibilant*, from its hissing sound,
λ, μ, ν, ρ,	*liquids*, from their flowing sound,
μ, ν,	*nasals*, being sounded with the nose.

To the semivowels must be added also γ *nasal*, that is, γ before κ, γ, χ, ξ (16).

19. The mutes are

π-mutes	π	β	φ	or *labial* mutes,
τ-mutes	τ	δ	ϑ	*lingual* mutes,
κ-mutes	κ	γ	χ	*palatal* mutes.

Those in the same horizontal line are said to be *cognate*, or mutes of the same organ.

20. According to another division, the mutes are

smooth mutes	π	τ	κ	(tenues),
middle mutes	β	δ	γ	(mediae),
rough mutes	φ	ϑ	χ	(aspiratae).

Those in the same horizontal line are said to be *co-ordinate*, or mutes of the same order.

Rem. a. The *middle* mutes β, δ, γ, are so named from the place given them in the arrangement. They are also called *sonant* (sounding with loud voice), in distinction from π, τ, κ, φ, ϑ, χ, which are *surd* (hushed

or whispered). Of the latter, φ, ϑ, χ, are called *rough*, aspiratae, on account of the *h* (rough breathing, spiritus asper) contained in them (17); while π, τ, κ, which have no *h*, are called *smooth*.

21. The DOUBLE CONSONANTS are ζ, ξ, ψ; of which, ψ is written for πσ, and ξ for κσ.

REM. a. Zeta (ζ) is not written for τσ, a combination of sounds rejected by the Greek ear as offensive. But it has in prosody the force of two consonants,—placed after a short vowel, it makes a syllable long by position (86). Many scholars pronounce it as *dz;* but it is at least very doubtful whether it ever had that sound.

22. The relations of the consonants may be seen from the following table:

	Semivowels.			Mutes.			Double Consonants.
	Sibilant.	Liquids.	Liquids. Nasals.	Smooth.	Middle.	Rough.	
Labials			μ	π	β	φ	ψ
Linguals	σ	λ, ρ,	ν	τ	δ	ϑ	ζ
Palatals			(γ)	κ	γ	χ	ξ

REM. a. σ, ψ, ξ, are *surd* like the smooth and rough mutes; the other consonants and all the vowels are *sonant* (20 a).

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23 D. DIGAMMA. The oldest Greek had another consonant sound, represented by the sixth letter of the primitive alphabet. This was the semivowel *F*, named *Faῦ Vau*,—named also from its form *Digamma* (δίγαμμα i. e. double gamma, one placed upon another). It corresponds in place and form to Lat. *f*, but in power to Lat. *u* consonant (*v*), being sounded probably much like Eng. *w*. Thus *οἶς sheep* was originally ὄFις Lat. ovis. It is sometimes called *Aeolic* digamma, having been retained by the Aeolians and Dorians long after it was lost by the Ionians: thus *ἔτος year* Aeol. Fέτος, *ἴδιος own* Dor. Fίδιος. It must have existed, however, in the old Ionic of Homer, although not written in the text of his poems. Thus it must have been sounded by Hm., more or less constantly, at the beginning of these words:

ἄγνυμι to break, ἅλις in numbers, enough, ἁλίσκομαι to be taken, ἄναξ lord, ἀνάσσω to be lord, ἁνδάνω to please, ἀραιός slender, ἄστυ city, ἔαρ (ver) *spring, ἕδνον bride-gift, ἔθνος host, people, εἴκοσι twenty* (Dor. Fίκατι, Lat. viginti), *εἴκω to yield, εἴλω to press, ἕκητι by will of, ἑκυρός father-in-law, ἑκών willing, ἔλπομαι to hope*, the pronoun-stem ἑ (*ἕο* sui), *ἔπος word* (*εἶπον I said*), *ἔργον work*, (*ἔρδω to do*), *ἔργω to shut in* or *out*, *ἔρρω to go to harm, ἐρύω to draw, ἐσθής dress, εἷμα vest* (root Fες, Lat. ves-tis), *ἕσπερος* (vesper) *evening, ἔτης clansman, ἡδύς pleasant, ἰάχω to cry*, root ιδ (*ἰδεῖν* videre, *οἶδα I know*), root ικ (*ἴκελος* and *εἴκελος like, ἔοικα I am like, seem*), *Ἴλιος Troy, ἴσος equal, οἶκος house, οἶνος* (vinum) *wine, ὅς, ἥ, ὅν* suus, -a, -um.

REM. a. At the beginning of some words, Hm. has ε at times in place of an original F: *ἑέ him, ἐείκοσι twenty, ἐΐση* fem. of *ἴσος equal.*

For effects of the digamma in Hm., see 67 D a, 86 D, 87 D.

EUPHONY OF VOWELS.

Vowels Interchanged.

25. The open short vowels (ᾰ, ε, ο) are often interchanged in the inflection and formation of words: τρέφ-ω *to nourish*, ἐ-τράφ ην *was nourished*, τέ-τροφ-α *have nourished*; γένος (for γενες) *race*, Gen. γένεος for γενεσ-ος; λύκε (for λυκο) from λύκο-ς *wolf*.

In like manner, ει (when made by lengthening ῐ, 30) is inter changed with οι: λείπ-ω (stem λῐπ) *to leave*, λέ-λοιπ-α *have left*, λοιπός *left*.——And η is sometimes interchanged with ω: ἀρήγ-ω *to help*, ἀρωγ-ός *helper*.

26. ᾱο, αω, interchange with εω: νᾱός and νεώς *temple*, μετέωρος (for μετᾱορος) *raised aloft*, τεθνεώς (for τεθνηως, earlier form τεθνᾱως) *dead*.

27. A *close* and *open* vowel are much less often interchanged: ἐστί *is*, ἴσθι *be thou*; ἥκω, poet. ἵκω, *am come*; ὄνομα *name*, ἀνώνυμος *nameless*;

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24 D. Diversity of Vowels in the Dialects. The other dialects, in many words and forms, have different vowels from the Attic. The most important differences are these:

a. The Ionic (Epic and New Ionic) has η for Attic ᾱ: Ion. νεηνίης for Att. νεᾱνίᾱς *young man*, θώρηξ for θώρᾱξ *breast-plate*: so also γενεῇ for γενεᾷ *to birth*, νηῦς for ναῦς *ship*.——But not so, when ᾱ arises by contraction, or when ᾰ is lengthened on account of ν omitted after it (48, 49): Ion. and Att. τίμᾱ (for τίμα-ε) *honor thou*, νικᾷ (for νικά-ει) *he conquers*, μέλᾱς (for μελαν-ς) *black*.——(Conversely, Hd. in a few instances has ᾰ for η: μεσαμβρίη for μεσημβρία *mid-day, south*.)

b. The Doric, on the other hand, has ᾱ for Attic η: Dor. δᾶμος for Att. δῆμος *people*, μάτηρ (Lat. mater) for μήτηρ *mother*, Ἀθάνα (found also in Trag.) for Ἀθηνᾶ the goddess *Athena*; so Μούσᾳ for Μούσῃ *to a Muse*.——But not so, when η arises from a lengthening of ε: Dor. and Att. τίθημι (stem θε) *to put*, λιμήν (Gen. λιμέν-ος) *harbor*.

The Attic dramatists in lyric passages use the Dor. ᾱ for η (3 b).

c. The Ion. often lengthens ε to ει, and ο to ου: ξεῖνος for ξένος *stranger, guest*, εἵνεκα (found also in later Att.) for ἕνεκα *on account of*, μοῦνος for μόνος *alone*, οὔνομα for ὄνομα *name*.——Hm. sometimes lengthens ο to οι: ἠγνοίησε for ἠγνόησε from ἀγνοέω *to be ignorant of*; and ᾰ to αι: παραί for παρά *by, near*.

d. The Dor. sometimes has ω for Att. ου: Μῶσα for Μοῦσα (Aeolic Μοῖσα, usual in Pindar and Theocritus), δῶλος (Theoc.) for δοῦλος *slave*. So ὦν Dor. (and Hd.) for οὖν *therefore*.

25 D. A similar variation of ευ to ου is seen in εἰλήλουθα (Hm.) for ἐλήλυθα *I have come* (stem ελῠθ, lengthened ελευθ, 30). Even in the Attic, we find σπουδή *haste* from σπεύδω *to hasten*.

26 D. So Ion. Ἀτρείδεω, originally Ἀτρείδᾱο, Att. Ἀτρείδου *of Atrides*; Ion. πυλέων, orig. πυλάων, Att. πυλῶν *of gates*; Ion. Ποσειδέων, orig. Ποσειδάων, Att. Ποσειδῶν the god *Poseidon*.

poetic μῶμος *blame*, ἀμύμων *blameless*, *illustrious;* πόλι-ς *city*, πῆχυ-ς *cubit*, Gen. πόλε-ως, πήχε-ως; ὀνίνημι (for ον-ονημι) *to benefit;* poetic ἀτιτάλλω (for ατ-αταλλω) *to foster*.

Vowels Lengthened.

28. Lengthening of Vowels (*Protraction*) is

A. *Formative*, when it is used as a means for the inflection and formation of words.

By this,	ᾰ,	ε,	ῐ,	ο,	ῠ,
become	η or ᾱ,	η,	ῑ,	ω,	ῡ.

Thus the verbs	τιμάω,	φιλέω,	φθίνω,	δηλόω,	φύω (ῠ),
make the futures	τιμήσω,	φιλήσω,	φθίσω,	δηλώσω,	φύσω.

29. After ε, ι, ρ, the lengthened form of ᾰ is ᾱ, not η: thus the verbs ἐάω *to permit*, ἰάομαι *to heal*, περάω *to pass through*, make the futures ἐάσω, ἰάσομαι, περάσω.

Rem. a. In general, the use of η was avoided in the Attic after ε, ι, ρ, and ᾱ was used instead.

30. The close vowels (ι, υ) are sometimes lengthened by a prefixed ε, giving ει, ευ, instead of ῑ, ῡ. Thus from the stems λῐπ, φῠγ, are formed λείπω *to leave*, φεύγω *to flee*.

31. B. *Vicarious*, when it takes the place of an omitted consonant.

By this,	ᾰ,	ε,	ῐ,	ο,	ῠ,
become	ᾱ,	ει,	ῑ,	ου,	ῡ.

Thus for	ἀπα-ντ-σι,	σπε-νδ-σω,	γῐ-γ-νομαι,	λυο-ν-σι,	επλῠν-σ-α,
we have	ἅπᾱσι,	σπείσω,	γίνομαι,	λύουσι,	ἔπλῡνα.

For an exception in which α becomes η, see 337: for one in which ε, ο, become η, ω, see 156.

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28 D. Hm. lengthens a short vowel in many words which would otherwise be excluded from his verse, or could only come in by crasis (68) or elision (70). This occurs chiefly under the rhythmic accent (in *arsis*, 894), and most frequently in the first syllable of a word. Thus, where otherwise three short syllables would stand in succession: ἠνορέη (for ἀνορεη) from ἀνήρ *man*, εἰαρινός from ἔαρ *spring*, οὐλόμενος for ὀλόμενος *destroying*, οὔρεος, οὔρεα, from ὄρος (never οὖρος) *mountain*, ὑψιπέτηλος from πέταλον *leaf*, τιθήμενος for τιθέμενος *putting*, δυσαήων for δυσαέων from δυσαής *ill-blowing*.——Also, where two long syllables would stand between two short ones: Οὐλύμποιο (for Ὀλύμποιο) *of Olympus*, εἰλήλουθα (for εληλουθα) *I have come*.

29 D. In the Ionic (Old and New), the combinations εη, ιη, ρη, are not avoided: ἰτέη for ἰτέᾱ *willow*, ἰητρός for ἰᾱτρός *physician*, πειρήσομαι for πειρᾱ́σομαι *I shall try*.

The Doric, on the other hand, uniformly lengthens ᾰ to ᾱ: τιμᾱσῶ for τιμήσω *I shall honor* (24 D b).

Vowels Contracted.

32. Contraction unites concurrent vowels of different syllables into one long vowel or diphthong.

Concurrent vowels are generally contracted, when the first is short and open (ᾰ, ε, ο). Thus,

An open short vowel (ᾰ, ε, ο),

a. before a close vowel (ι, υ), forms a diphthong with it;

b. before α, ε, η, goes into the open long;

c. before ο, ω, gives ω.

d. But εε gives ει; εο, οε, οο give ου.

a. ε-ι	ει	πόλε-ι	πόλει	c. α-ο	ω	τιμά-ομεν	τιμῶμεν
ο-ι	οι	πειθό-ι	πειθοῖ	α-ω	ω	τιμά-ωμεν	τιμῶμεν
b. α-α	ᾱ	γέρα-α	γέρᾱ	ε-ω	ω	φιλέ-ωσι	φιλῶσι
α-ε	ᾱ	τιμά-ετε	τιμᾶτε	ο-ω	ω	δηλό-ωσι	δηλῶσι
α-η	ᾱ	τιμά-ητε	τιμᾶτε	d. ε-ε	ει	φίλε-ε	φίλει
ε-α	η	τείχε-ά	τείχη	ε-ο	ου	γένε-ος	γένους
ε-η	η	φιλέ-ητε	φιλῆτε	ο-ε	ου	δήλο-ε	δήλου
ο-α	ω	αἰδό-α	αἰδῶ	ο-ο	ου	πλό-ος	πλοῦς
ο-η	ω	δηλό-ητε	δηλῶτε				

REM. e. ᾰ before ι gives ᾳ: γήρα-ϊ, γήρᾳ (but see 183).

33. Concurrent vowels are not generally contracted, when the first is either *long* or *close*. But sometimes,

ᾰ, ε, ι, after a close or long vowel, are absorbed.——ι, when it is thus absorbed in an open long vowel, becomes ι subscript. ——ηο gives ω.

ἰχθύ-ας	ἰχθῦς	νη-οδυνος	νώδυνος	ἥρω-α	ἥρω
ῥᾱ-ίων	ῥᾴων	τιμή-εντι	τιμῆντι	λώ-ϊστος	λῷστος

32 D. The dialects differ widely in respect to the contraction of vowels. Thus,

e. The Ionic (Old and New) has *uncontracted* forms in very many cases, where the Attic contracts: νόος for νοῦς *mind*, τείχεα for τείχη *walls*, φιλέῃς for φιλῇς *thou mayst love*, ἀέκων for ἄκων *unwilling*, ἀοιδή for ᾠδή *song*.——In a few instances, however, these dialects have contracted forms, where the Attic does not contract: Ion. ἱρός (and ἱερός) Att. ἱερός *sacred*, βώσομαι for βοήσομαι from βοάω *to cry*.

f. The Ionic (especially the New Ionic) contracts εο, εου, into ευ (instead of ου): ποιεῦμεν, ποιεῦσι, (from ποιέ-ομεν, ποιέ-ουσι,) for Att. ποιοῦμεν *we do*, ποιοῦσι *they do*. This contraction is found also in the Doric.

g. The Doric often contracts αε, αει, to η, ῃ: ὅρη, ὁρῇς, (from ὅρα-ε, ὁρά-εις,) for Att. ὅρᾱ *see thou*, ὁρᾷς *thou seest*.

h. The Doric sometimes contracts αο, αω, to ᾱ: Ἀτρείδᾱ, orig. Ἀτρείδαο, Att. Ἀτρείδου; Ποσειδᾶν (or Ποτειδᾶν), Hm. Ποσειδάων, Att. Ποσειδῶν; θεᾶν, orig. θεάων dearum, Att. θεῶν.

34. A simple vowel before a *diphthong* is often contracted with its first vowel; the *last* vowel is then rejected, unless it can be written as ι subscript.

Exc. a. εοι and οοι give οι.

α-ει	ᾳ	τιμά-ει	τιμᾷ	η-αι	ῃ	λύη-αι	λύῃ
α-ῃ	ᾳ	τιμά-ῃ	τιμᾷ	η-ει	ῃ	τιμή-εις	τιμῇς
α-οι	ῳ	τιμά-οι	τιμῷ	η-οι	ῳ	μεμνη-οίμην	μεμνῴμην.
α-ου	ω	τιμά-ου	τιμῶ	η-ου	ω	μὴ οὖν	μῶν.
ε-αι	ῃ	λύε-αι	λύῃ	ο-ει	ου	οἰνό-εις	οἰνοῦς
ε-ει	ει	φιλέ-ει	φιλεῖ	ο-ου	ου	δηλό-ου	δηλοῦ
ε-ῃ	ῃ	φιλέ-ῃ	φιλῇ	ε-οι	οι	φιλέ-οι	φιλοῖ
ε-ου	ου	φιλέ-ου	φιλοῦ	ο-οι	οι	δηλό-οι	δηλοῖ

35. In a few exceptional cases, the contraction is made with the *last* vowel of the diphthong. Thus,

a. αει sometimes gives αι instead of ᾳ: αἰκής *unseemly* from ἀεικής, αἴρω *to take up* from ἀείρω.

b. εαι in the second person singular of verbs gives both ῃ and ει: λύῃ or λύει from λύεαι.

c. οει and οῃ, in the second and third persons of verbs in όω, give οι: δηλοῖς from δηλόεις and δηλόῃς.

36. Important cases of *irregular contraction* depend upon the following rules:

a. In contracts of the vowel-declension (Decl. I. and II.), a short vowel followed by α, or by any long vowel-sound, is absorbed: ὀστέ-α, ὀστᾶ (not οστη); ἀργυρέ-αν, ἀργυρᾶν; ἁπλό-η, ἁπλῆ (not ἁπλω); διπλό-αις, διπλαῖς.——Only in the singular, εα, after any consonant but ρ, is contracted to η: χρυσέ-ᾳ, χρυσῇ.

b. In the consonant-declension (Decl. III.), the contracted *accusative* plural takes the form of the contracted *nominative* plural: thus Nom. Pl. εὐγενέ-ες, εὐγενεῖς, Acc. Pl. εὐγενέ-ας, εὐγενεῖς (not ευγενης); Nom. Pl. μείζονες [μειζο-ες] μείζους, Acc. Pl. μείζονας [μειζο-ας] μείζους (not μειζως).

Other cases of irregular contraction will be noticed as they occur.

37. Synizesis. Sometimes two vowels, which could not form a diphthong, were yet so far united in pronunciation, as to pass for one syllable: thus θεός *god*, used in poetry for one syllable. This is called *synizēsis* (settling together). It is not indicated in the writing, and therefore appears only in poetry, where it is detected by the measure of the verse.

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37 D. Synizesis is very frequent in Hm., especially after ε: θυρέων *of doors*, χρυσέοις *golden*, στήθεα *breasts*, πόλιας *cities*, ὄγδοος *eighth*, all used as words of two syllables.

Vowels Omitted.

38. A short vowel between two consonants is sometimes dropped (*syncŏpe*): πατρός (for πατέρος) from πατήρ *father*, ἦλθον (for ἤλυθον) from ἔρχομαι *to come.*

39. υ at the end of a stem is often dropped between two vowels: βασιλέ-ων (for βασιλευ-ων) from βασιλεύ-ς *king*, ἀκο-ή (for ἀκου-ή) *hearing* from ἀκού-ω *to hear.*

In this case, υ was first changed to the cognate semivowel, the digamma (βασιλεϝων, ακοϝη), which afterwards went out of use (23 D).

Rem. a. Similarly, ι is sometimes dropped between two vowels: κά-ω for καί-ω *to burn*, πλέ-ων for πλεί-ων *more.*

EUPHONY OF CONSONANTS.

Consonants Doubled.

40. The semivowels are often found doubled; less often, the smooth and rough mutes; the middle mutes and double consonants, never. Thus βάλλω *to throw*, ψάμμος *sand*, ἐννέα *nine*, κόῤῥη *temple*, τάσσω = τάττω *to arrange*, ἵππος *horse*, κόκκυξ *cuckoo.*

Rem. a. Double gamma (γγ = ng) is not an exception; the two letters, though alike in form, are different in sound.

Rem. b. When the rough mutes are doubled (which occurs mostly in proper names), the first goes into the cognate smooth, making πφ, τθ, κχ, instead of φφ, θθ, χχ: thus Σαπφώ, Ἀτθίς, Βάκχος.

41. Double tau (ττ) occurs mostly as the later Attic form, for σσ in the earlier Attic and the other dialects: τάττω *to arrange*, κρείττων *stronger*, later Attic for τάσσω, κρείσσων.

42. Double sigma (σσ) is sometimes produced by composition of words: σύσσιτος *messmate* from σύν *with* and σῖτος *food* (52). But usually it is the result of euphonic changes described in 58–60. Only in the latter case does it become ττ in the later Attic.

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38 D. Syncope is frequent in Hm.: τίπτε for τίποτε *wherefore*, ἐκέκλετο for ἐ-κε-κελ-ετο *he cried.*

40 D. Hm. in many words doubles a consonant which is single in the common form, espec. a *semivowel:* ἔλλαβε for ἔ-λαβε *he took*, φιλομμειδής for φιλομειδής *fond of smiles*, ἐΰννητος for εὔ-νητος *well-spun*, ὅσσον for ὅσον quantum, ὀπίσσω for ὀπίσω *backward;*——less often a *mute:* ὅππως for ὅπως *as*, ὅττι for ὅτι *that*, ἔδδεισε for ἔδεισε *he feared.* In some words he has both a single and a double form: Ἀχιλλεύς, Ὀδυσσεύς, less often Ἀχιλεύς, Ὀδυσεύς.

For some cases in Hm. (καδδῦσαι, ὑββάλλειν, etc.), in which a middle mute is found doubled, see 73 D.

43. Rho (ρ) at the beginning of a word is doubled, when, by formation or by composition, a simple vowel is brought before it: ῥέω *to flow*, ἔ-ρρει *was flowing*, κατα-ρρέων *flowing down*.—— After a *diphthong*, ρ remains single: εὔ-ροος *fair-flowing*.

REM. a. In other cases, ῤῥ is the later Attic form, for ρσ in the earlier Attic and the other dialects: κόῤῥη *temple*, ϑάῤῥος *courage*, for κόρση, ϑάρσος.

Consonant-Changes.

MUTES BEFORE MUTES.

44. Before a τ-mute, a π- or κ-mute becomes co-ordinate. Thus,

βτ and	φτ	become	πτ	γτ and	χτ	become	κτ
πδ "	φδ	"	βδ	κδ "	χδ	"	γδ
πϑ "	βϑ	"	φϑ	κϑ "	γϑ	"	χϑ

τέτριπται	for	τετριβ-ται	λέλεκται	for	λελεγ-ται
γέγραπται		γεγραφ-ται	δέδεκται		δεδεχ-ται
γράβδην		γραφ-δην	πλέγδην		πλεκ-δην
ἐλείφϑην		ελειπ-ϑην	ἐπλέχϑην		επλεκ-ϑην
ἐτρίφϑην		ετριβ-ϑην	ἐλέχϑην		ελεγ-ϑην

REM. a. The combinations allowed by this rule (πτ, κτ, βδ, γδ, φϑ, χϑ) and the double mutes in 40 (ππ, πφ, ττ, τϑ, κκ, κχ), are the only combinations of mutes with mutes, which occur in Greek.

45. A τ-mute before another τ-mute is changed to σ.

ἴστε	for	ιδ-τε	πέπεισται	for	πεπειϑ-ται
ἴσϑι		ιδ-ϑι	ἐπείσϑην		επειϑ-ϑην

But ττ and τϑ stand without change, when both letters belong to the stem: τάττω, Ἀτϑίς.

MUTES BEFORE LIQUIDS.

46. Before μ, a π-mute becomes μ;
a κ-mute " γ;
a τ-mute " σ.

λέλειμμαι	for	λελειπ-μαι	δέδεγμαι	for	δεδεχ-μαι
τέτριμμαι		τετριβ-μαι	πέπασμαι		πεπατ-μαι
γέγραμμαι		γεγραφ-μαι	ἔψευσμαι		εψευδ-μαι
πέπλεγμαι		πεπλεκ-μαι	πέπεισμαι		πεπειϑ-μαι

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43 D. In Hm., ρ sometimes remains single, even after a simple vowel: ἔ-ρεξε from ῥέζω *to do*, ὠκύ-ροος *swift-flowing*.

46 D. In Hm., a final κ-mute or τ-mute in the stem often remains unchanged before μ in the ending: ἵκ-μενος *favoring* (stem ἱκ: ἱκάνω *to come*), ἀκαχ-μένος *sharpened* (stem ακ or αχ: Lat. acuo), ὀδ-μή Att. ὀσμή *smell* (stem ὀδ: ὄζω *to smell*, Lat. odor), ἴδ-μεν Att. ἴσμεν *we know* (stem ιδ: οἶδα), κεκορυϑ-μένος *equipped* (stem κορυϑ: κορύσσω).

REM. a. This rule seldom fails, when a final mute in the stem is followed by μ in the ending: ἀκ-μή *acme*. In other cases it is not much observed: κέ-κμη-κα *am wearied out*, ἐ-τμή-θην *was cut*, ῥυ-θμός *rhythm* ἰ-σθμός *isthmus*.

REM. b. Before the other liquids, λ, ρ, ν, the mutes remain unchanged. Yet we find σεμνός *revered* for σεβ-νος (σέβ-ομαι *to revere*), and ἐρεμνός *murky* for ερεβ-νος (ἔρεβος *thick darkness*).

MUTES BEFORE Σ.

47. Before σ, a π-mute forms ψ (= πσ);
a κ-mute forms ξ (= κσ);
a τ-mute is dropped without further change.

λείψω for	λειπ-σω	κόραξ for	κορακ-ς	σώμασι for	σωματ-σι
τρίψω	τριβ-σω	φλόξ	φλογ-ς	ἐλπίσι	ελπιδ-σι
γράψω	γραφ-σω	βήξ	βηχ-ς	ὄρνισι	ορνιθ-σι

REM. a. The preposition ἐξ (= εκς) in composition drops ς before any consonant (54), but undergoes no further change: ἐκ-βαίνω *to go out*, not εγβαινω, ἐκ-στρατεύω *to march out*, not εξτρατευω.

N AND Σ BEFORE OTHER CONSONANTS.

48. N before a labial becomes μ;
before a palatal becomes γ (nasal);
before λ, ρ, is assimilated;
before σ is dropped, and the preceding vowel is lengthened (31).

ἔμπας for	εν-πας	συγκαίω for	συν-καιω	ἐλλείπω for	εν-λειπω
ἐμβαίνω	εν-βαινω	συγγενής	συν-γενης	συῤῥέω	συν-ρεω
ἐμφανής	εν-φανης	συγχέω	συν-χεω	μέλᾱς	μελαν-ς
ἔμψυχος	εν-ψυχος	ἐγξέω	εν-ξεω	κτείς	κτεν-ς
ἐμμένω	εν-μενω			λύουσι	λυον-σι

49. So also ντ, νδ, νθ, are dropped before σ (47), and the preceding vowel is lengthened (31).

δούς for δοντ-ς σπείσω for σπενδ-σω πείσομαι for πενθ-σομαι

50. Before σι of the dative plural, the vowel remains unchanged, when ν alone is dropped: μέλᾰσι, λιμέσι, δαίμοσι, for μελᾰν-σι, λιμεν-σι, δαιμον-σι. But when ντ is dropped, the vowel is lengthened; πᾶσι, θεῖσι, λύουσι, for παντ-σι, θεντ-σι, λυοντ-σι.

EXC. a. Adjectives (not participles) in -εις make -εσι, instead of -εισι, in the dative plural: χαρίεσι for χαριεντ-σι from χαρίεις *pleasing*.

51. a. Before μ in the endings of the perfect middle, ν is commonly changed to σ: πέφασμαι for πεφαν-μαι.

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47 D. In Hm., a τ-mute is sometimes assimilated to a following σ: ποσ-σι for ποδ-σι Att. ποσί *to feet*.

b. Before σ in the endings of the perfect middle, ν retains its place. πέφαν-σαι. Similarly we find νς in the nominatives ἕλμινς *worm*, Τίρυνς *Tiryns*, for ἑλμινϑ-ς, Τιρυνϑ-ς (47).

52. In composition,

ἐν before ρ, σ, retains ν: ἔν-ρυϑμος, ἐν-στάζω.

πᾶν, πάλιν, before σ, retain ν: πάν-σοφος;
or change ν to σ: παλίσ-συτος.

σύν, before σ with a vowel, becomes συσ-: συσ-σίτιον;
before σ with a cons., or ζ, becomes συ-: σύ-στημα, σύ-ζυγος.

53. N, brought by syncope before ρ, is strengthened by an inserted δ: this happens in the declension of ἀνήρ *man*: ἀνδρός for ανρος for ἀνέρος. Similarly, μ before ρ is strengthened by an inserted β, in μεσημβρία *midday, south*, for μεσημ(ε)ρια from μέσος and ἡμέρα.

54. Sigma (σ) between two consonants is dropped: γεγράφϑαι for γεγραφσϑαι, ἐκβαίνω for εξ-βαινω (47 a).

Not so, however, when initial σ is brought by composition between two consonants: ἐν-στάζω not εν-ταζω.

55. When two sigmas are brought together by inflection, one of them is dropped: τείχεσι for τειχεσ-σι, ἔσπασαι for εσπασ-σαι.

56. The combination σδ, in some adverbs of place (204), passes into ζ: ϑύραζε *out* for ϑυρασ-δε.

For σ omitted, in the nom. sing. 3d decl., see 156; in the 1 Aor. of liquid verbs, see 382; in the verbs εἰμί *to be* and ἧμαι *to sit*, see 406.

Consonants and Vowels Transposed (*Metathesis*).

57. The *liquids* (especially ρ, λ) are subject to this change: ϑάρσος (43 a) *courage*, also ϑράσος; thus, too,

aorist ἔ-ϑορ-ον,	present ϑρώ-σκω;	present βάλ-λω,	perfect βέ-βλη-κα;
" ἔ-ϑαν-ον,	" ϑνή-σκω;	" τέμ-νω,	" τέ-τμη-κα.

In the last four examples the vowel is also lengthened.

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53 D. In a few Epic words, μ before ρ or λ is strengthened by an inserted β: μέ-μβλω-κα *have gone* (from stem μολ, by transposition μλο, μλω, 57). At the beginning of a word, μ before ρ or λ becomes β: βλώσκω *to go*, from stem μολ (cf. ϑρώσκω from stem ϑορ, 57); βροτός *mortal*, from stem μορ, μρο (57), Lat. mor-ior, mor-tuus.

55 D. In Hm., both sigmas are often retained: ἔπεσ-σι Att. ἔπεσι *to words*, ἐσ-σι Att. εἶ *thou art*.

56 D. The Aeolic has σδ for ζ in the middle of a word; this is often found in Theocritus: μελίσδω Att. μελίζω *to make melody*.

57 D. Metathesis is very frequent in Hm.: καρτερός and κρατερός *powerful*, κάρτιστος = Att. κράτιστος *most powerful, best*, from κράτος *power*; ἀταρπός Att. ἀτρᾶπός *path*, τραπείομεν for ταρπειομεν (stem τερπ: τέρπω *to delight*): similarly, ἔδρακον from δέρκ-ομαι *to see*, ἔπραϑον from πέρϑ-ω *to destroy*.

CONSONANTS BEFORE I.

58. The close vowel ι, following a consonant, gives rise to various changes. Thus, frequently,

1. Iota, after ν and ρ, passes over to the preceding vowel and unites with it by contraction.

χείρων for	*χερ-ιων*	*τείνω* for	*τεν-ιω*
δότειρα	*δοτερ-ια*	*κρίνω*	*κρῐν-ιω*
μαίνομαι	*μᾰν-ιομαι*	*σύρω*	*σῠρ-ιω*

REM. a. In like manner we have -*εις*, originally -*εσι*, in the second person singular of verbs: *λύεις* for *λυ-εσι*.

59. 2. Iota, after λ, is assimilated.

μᾶλλον for	*μαλ-ιον*	*ἄλλος* for *αλ-ιος*	Lat. alius,
στέλλω	*στελ-ιω*	*ἅλλομαι* *ἁλ-ιομαι*	Lat. salio.

60. 3. Iota, after κ-mutes (less often after τ, ϑ), forms with them σσ (later Attic ττ, 41).

ἥσσων for	*ἡκ-ιων*	*ἐλάσσων* for	*ελαχ-ιων*
Θρᾷσσα	*Θρακ-ια*	*Κρῆσσα*	*Κρητ-ια*
τάσσω	*ταγ-ιω*	*κορύσσω*	*κορυϑ-ιω*

For *πέσσω* *to cook* from stem *πεπ*, see 429.

61. 4. Iota, after δ (sometimes after γ), forms with it ζ.

ἐλπίζω for *ελπιδ-ιω*. *μείζων* for *μεγ-ιων*

For *νίζω* *to wash* from stem *νιβ*, see 429.

62. 5. Tau, before ι, often passes into σ.

δίδωσι, originally *δίδωτι* *πλούσιος* for *πλουτιος* from *πλοῦτος*
λύουσι for *λυονσι*, orig. *λύοντι* *στάσις* for *στατις* Lat. statio.

REM. a. The same change occurs, though rarely, before other vowels: *σύ*, *σοί*, *σέ*, originally *τύ*, *τοί*, *τέ*, *σήμερον* *to-day* for *τήμερον*.

Σ WITH VOWELS.

63. Sigma, when not supported by a consonant before or after it, often disappears. Thus, in many cases,

1. Initial sigma, followed by a vowel, goes into the rough breathing: *ὗς* for *σῦς* Lat. sus, *ἵστημι* for *σιστημι* Lat. sisto.

64. 2. Sigma between two vowels is dropped:

Thus *λύῃ* contracted from *λύεαι* for *λυεσαι*, *λύσαιο* for *λυσαισο*, *γένους* contracted from *γένεος* for *γενεσος* Lat. generis.

REM. a. Similarly, ν in some forms of the comparative is dropped between two vowels: *μείζω* contracted from *μειζοα* for *μείζονα*.

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62 D. The Doric often retains the original τ: *δίδωτι*, *λύοντι*, *τύ*, *τοί*, *τέ*. Even the older Attic retains it in *τήμερον* and a few other words.

Aspiration Rejected or Transferred.

65. To avoid the harshness felt when two successive syllables begin with rough sounds, a change was often made in one of them. Thus,

a. Reduplications change a rough mute to the cognate smooth: *πέ-φυ-κα* for *φε-φυ-κα*, *τί-ϑη-μι* for *ϑι-ϑη-μι*, *ἐ-κε-χύ-μην* for *ε-χε-χυ-μην*, Hm. *ἀκ-άχη-μαι* for *αχ-αχη-μαι*.

b. The imperative ending *ϑι* becomes *τι* after *ϑη* in the first aorist passive: *λύ-ϑη-τι* for *λυ-ϑη-ϑι*.

c. The stems *ϑε*, *ϑυ*, of *τίϑημι* *to put*, *ϑύω* *to offer*, become *τε*, *τυ*, before *ϑη* in the first aorist passive: *ἐ-τέ-ϑην*, *ἐ-τύ-ϑην*.

d. Single instances are *ἀμπέχω*, *ἀμπίσχω*, *to clothe*, for *αμφ*., *ἐκεχειρία* *truce* for *εχε-χειρια* (from *ἔχω* and *χείρ*), and a few other words.

e. To the same rule we may refer *ἔχω* *to have, hold*, for *ἑ-χω* (future *ἕξω*) originally *σεχω* (424, 11), and *ἴσχω* for *ἱσχω* orig. *σι-σ(ε)χ-ω*.

66. Transfer of aspiration is found in a few stems which begin with *τ* and end with *φ* or *χ*. When, for any cause, the rough sound is lost at the end of the stem, it appears in the first letter, changing *τ* to *ϑ*. This occurs,

a. In the substantive-stem *τριχ* *hair* (gen. sing. *τριχός*, nom. plur. *τρίχες*, but) nom. sing. *ϑρίξ*, dat. plur. *ϑριξί*.

b. In the adjective *ταχύς* *swift*, superlative *τάχιστος*, but comparative *ϑάσσων* (*ϑάττων*) for *ταχιων* (222).

c. In the verb-stems,

τρεφ,	pres. *τρέφω* *to nourish*,	fut. *ϑρέψω*,	subst.	*ϑρέμμα* *nursling*;
ταφ,	" *ϑάπτω* *to bury*,	" *ϑάψω*,	"	*τάφος* *tomb*;
τρεχ,	" *τρέχω* *to run*,	" *ϑρέξομαι*,		
τρυφ,	" *ϑρύπτω* *to weaken*,	" *ϑρύψω*,	"	*τρυφή* *delicacy*;
τυφ,	" *τύφω* *to smoke*,	perf. *τέ-ϑυμμαι*.		

Rem. d. We find *ἐϑρέφϑην* in the aorist passive, *τεϑράφϑαι* in the perfect middle infinitive. In these forms, *ϑ* was used as the first letter of the stem, because the last letter was supposed to be properly a *π*, but changed to *φ* by 44. The same remark applies to the other stems in c.

For the aspiration of a smooth or middle mute in the formation of the second perfect active, see 341, cf. 392.

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65 D. Hm. often has a smooth breathing, where the Attic has the rough: *Ἀΐδης* (from *α* privative and *ἰδεῖν* *to see*) Att. *Ἅιδης* the god *Hades*, *ἄμαξα* Att. *ἅμαξα* *wagon*, *ἠέλιος* Att. *ἥλιος* *sun*, *ἠώς* (so Hd.) Att. *ἕως* *dawn*, *ἴρηξ* (so Hd., cf. 32 D e) Att. *ἱέραξ* *hawk*. Cf. Hd. *οὖρος* Att. *ὅρος* *boundary*.——A smooth mute used instead of a rough, is seen in *αὖτις* (Hm. Hd.) Att. *αὖϑις* *again*, *οὐκί* (Hm. Hd.) Att. *οὐχί* *not*, *δέκομαι* (Hd.) Att. *δέχομαι* *to receive*.

66 D. Hd. shows a transfer of aspiration in *κιϑών* Att. *χιτών* *tunic*, and *ἐνϑαῦτα* *there*, *ἐνϑεῦτεν* *thence*, Att. *ἐνταῦϑα*, *ἐντεῦϑεν*.

SPECIAL EUPHONY OF FINAL SOUNDS.

67. Hiatus. When a word ending with a vowel and another beginning with a vowel are pronounced in immediate succession, the result is a *hiatus*. This, though not agreeable to the Attic ear, was often endured in prose: often, however, it was obviated by *crasis* or *elision* or the addition of a *movable consonant*. Crasis and elision occur especially when the first of the two words is short and unimportant, or when the two words are often used together.

Crasis.

68. Crasis (*mingling*) is a *contraction* of the final and initial vowels in two successive words. The two words are then written as one, with a *corōnis* (hook) ᾿ over the vowel in which they join. Thus *τοὐναντίον* for *τὸ ἐναντίον*, *θοἰμάτιον* (72) for *τὸ ἱμάτιον*, *προὔργου* for *πρὸ ἔργου*, *ὠγαθέ* for *ὦ ἀγαθέ*.

Crasis is used chiefly after forms of the article, the relative pronouns *ὅ*, *ἅ*, the preposition *πρό*, the conjunction *καί*, and the interjection *ὦ*. It follows, generally, the rules already given for contraction.

Rem. a. If the first word *ends* in a *diphthong*, its last vowel disappears in crasis; if the second word *begins* with a *diphthong*, its last vowel remains (as ι subscript or υ): *κἀν* for *καὶ ἐν*, *κἄν* for *καὶ ἄν* or *καὶ ἐάν*, *κᾆτα* for *καὶ εἶτα*, *καὐτή* for *καὶ αὐτή* (*χὠ*, *χῴ*, poetic for *καὶ ὁ*, *καὶ οἱ*), *ἐγᾦμαι* for *ἐγὼ οἶμαι*.

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67 D. Hiatus in Epic Poetry. In Epic poetry, the hiatus is allowed in many cases; the most important are the following:

a. when the second word begins with digamma: *κατὰ οἶκον* = *κατὰ ϝοῖκον* *in the house*. Here the hiatus is only *apparent*.

b. when the first word ends in a close vowel (ι, υ) and seldom or never suffers elision: *παιδὶ ὄπασσε he bestowed on his son.*

c. when the two words are separated by a mark of punctuation: *κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ sit down, and comply with my saying.*

d. when the vowels, which make hiatus, are the two short syllables of the third foot: *τῶν οἱ | ἓξ ἐγέ- | νοντο ἐ- | νὶ μεγά- | ροισι γε- | νέθλη*. The two words are then separated by the *feminine caesura* of the third foot (910).

e. when a long vowel or diphthong at the end of the first word gives up a part of its quantity, and becomes short before the following initial vowel: *Ἀτρεΐδαί τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί* (–́ – –́ ⏑ ⏑ –́ ⏑ ⏑ –́ – –́ ⏑ ⏑ –́ –). This is regarded as a *weak* (improper) hiatus, being relieved by the sacrifice of quantity.

68 D. Crasis is rare in Hm.; in Hd., it is not frequent. It is most extensively used in Attic poetry. In cases where a short initial vowel is swallowed up by a final long vowel or diphthong, the two words are sometimes written separately, with an apostrophe in place of the initial vowel: *μὴ 'γώ* for *μὴ ἐγώ*, *ἤδη 'ξέρχεται* for *ἤδη ἐξέρχεται*.

REM. b. The *rough breathing* of the article or relative pronoun, if these stand first, is retained, and takes the place of a coronis: ἅν for ἃ ἄν (οὑκ, οὑπί, poetic for ὁ ἐκ, ὁ ἐπί, οὕνεκα poetic for οὗ ἕνεκα).

REM. c. In crasis of the *article*, its final vowel or diphthong, when followed by initial α, disappears in it: ἀνήρ (ᾱ) for ὁ ἀνήρ(ᾰ), τἀνδρί for τῷ ἀνδρί, ταὐτό, ταὐτά, ταὐτοῦ, for τὸ αὐτό, τὰ αὐτά, τοῦ αὐτοῦ. The particle τοί in this respect follows the article: μεντἄν for μέντοι ἄν.

Ἕτερος *other* enters into crasis under the form ἅτερος (ᾰ): thus ἅτερος (ᾱ) for ὁ ἕτερος, θἄτερον, θατέρου, for τὸ ἕτερον, τοῦ ἑτέρου.

69. SYNIZESIS (37). Sometimes the final and initial vowels, though not contracted by crasis, were so far united in pronunciation, as to serve in poetry for one syllable. This occurs only after a long vowel or diphthong; especially after the conjunctions ἐπεί *since*, ἤ *or*, ἦ interrogative, μή *not*, and the pronoun ἐγώ *I:* thus ἐπεὶ οὐ, as two syllables; and so μὴ ἄλλοι, ἐγὼ οὐ.

Elision.

70. Elision is the *cutting off* of a final *short* vowel before a following initial vowel. The place of the elided vowel is marked by an *apostrŏphe* ʼ. Thus ἐπʼ αὐτῷ for ἐπὶ αὐτῷ.

The following words are generally subject to elision:

a. Words of one syllable in ε, as γέ, δέ, τέ.

b. Prepositions and conjunctions of two syllables; except περί, ἄχρι, μέχρι, ὅτι.

c. Some adverbs in common use, such as ἔτι, ἅμα, εἶτα, μάλα, τάχα.

Exempt from elision are

d. The vowel υ.

e. Final α, ι, ο, in words of one syllable.

f. Final α in the nominative of the first declension, and ι in the dative of the third.

REM. g. Forms, which can take ν movable (79), are not affected by elision in prose, except only ἐστί *is*.

Remark c is nearly confined to the Attic. Hm. has ὥριστος, ὡὐτός (with coronis in place of the rough breathing) for ὁ ἄριστος, ὁ αὐτός. Hd. has ὡνήρ for ὁ ἀνήρ, τὠληθές for τὸ ἀληθές, ὤνθρωποι for οἱ ἄνθρωποι (yet τἀνθρώπου for τοῦ ἀνθρώπου), ὡὐτός, ὡὐτοί, τὠὐτοῦ (cf. 11 D), for ὁ αὐτός, οἱ αὐτοί, τοῦ αὐτοῦ, τοὔτερον for τὸ ἕτερον.

70 D. Elision is less frequent in Hd. than in Attic prose. It is most extensively used in poetry, even in Epic poetry, being applied not only to short vowels, but even to the diphthongs αι and οι in the verb-endings μαι, σαι, ται, σθαι, and in the forms μοί, τοί.

Ὅτι is subject to elision in Hm., never in Attic poetry. The same is true of ι in the dative (sing. and plur.) of the third declension. Many forms, which might take ν movable, suffer elision in poetry: and so, further, the particle ῥά (only used in Epic, cf. 865), the possessive pronoun σά, and the nom. sing. in ᾰ of the first declension.

71. Elision occurs also in the formation of *compound* words, but then without the apostrophe to mark it: ἀπαιτέω from ἀπό and αἰτέω, οὐδείς from οὐδέ and εἷς, διέβαλον from διά and ἔβαλον, ἀμπέχω (cf. 65 d) from ἀμφί and ἔχω.

72. A *smooth mute* and *rough breathing*, brought together by elision, give the cognate *rough mute:*

ἀφ' ἑστίας for ἀπ(ὸ) ἑστίας, καθ' ἡμέραν for κατ(ὰ) ἡμέραν,
ἠδίκηχ' ὑμᾶς for ἠδίκηκ(α) ὑμᾶς, νύχθ' ὅλην for νύκτ(α) ὅλην (44).

So also in *compound* words:

ἀφαιρέω from ἀπό and αἱρέω, καθίημι from κατά and ἵημι,
δεχήμερος from δέκα and ἡμέρα, ἑφθήμερος from ἑπτά and ἡμέρα.

The same effect is seen also in *crasis:* θἄτερον for τὸ ἕτερον (poet. χὠ for καὶ ὁ, ὁθοὕνεκα for ὅτου ἕνεκα).

Rem. a. The same change of mute takes place, notwithstanding an intervening ρ, in φροῦδος (from πρό and ὁδός), φρουρός (from πρό and ὁράω), τέθριππος (from τέτταρα and ἵππος).

Final Consonants.

74. At the end of a Greek word,

a. the only consonants allowed to stand are ν, ρ, ς;

b. the only combinations of consonants are ψ (πς), ξ (κς), and γξ (nx).

Exc. c. 'Εκ *from* (80 c) and οὐκ, οὐχ *not* (80 a) have no accent of their own, and were hardly felt to be separate words.

Exc. d. Final λς, νς, are found only in the nominatives ἅλς *salt, sea* ἕλμινς *worm* and Τίρυνς *Tiryns* (51).

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72 D. In the New Ionic (Hd.), the smooth mute remains unchanged before the rough breathing: ἀπ' οὗ for ἀφ' οὗ, οὐκ οὕτως for οὐχ οὕτως, κατίημι for καθίημι, τοὔτερον for τὸ ἕτερον.

73 D. Apocope. Similar to elision, but confined to poetry, is apocope, the cutting off of a final short vowel before an initial *consonant.* In Hm., this is seen in the conjunction ἄρ for ἄρα, the prepositions ἄν, κάτ, πάρ, for ἀνά, κατά, παρά (and rarely in ἀπ, ὑπ for ἀπό, ὑπό). The apocopate forms are used both as separate words and in composition. The ν of ἄν is subject to the rules in 48. The τ of κάτ is assimilated to the following consonant; but before two consonants it is dropped. Thus τίς τ' ἄρ τῶν, παρμένετε for παραμένετε, ἀμ πεδίον for ἀνὰ πεδίον, ἀλλύω for ἀναλύω, κὰρ ῥόον for κατὰ ῥόον, κὰκ κορυφὴν for κατὰ κορυφήν, κὰγ γόνυ (pronounced *kag gonu*) for κατὰ γόνυ, κὰδ δέ for κατὰ δέ, καδδῦσαι for καταδῦσαι, κὰπ φάλαρα (40 b) for κατὰ φάλαρα, κατθανεῖν for καταθανεῖν, κάκτανε for κατέκτανε (ἀππέμψει for ἀποπέμψει, ὑββάλλειν for ὑποβάλλειν).——Compare κάμμορος (Hm.) *ill-fated* for κακ-μορος for κακο-μορος. ——Here belongs also Dor. πότ (only before the article) for ποτί = Att. πρός: thus πὸτ τὰν (or ποττὰν) ματέρα.

74 D. For some apparent exceptions (ἀμ πεδίον, κὰγ γόνυ, etc.), see 73 D

75. Other consonants at the end of a word are *dropped:*

σῶμα *body*,	for σωματ,	genitive	σώματ-ος,
μέλι *honey*,	μελιτ,	"	μέλιτ-ος,
γάλα *milk*,	γαλακτ,	"	γάλακτ-ος,
ἦσαν *were*,	ησαντ,	cf. Lat.	*erant*,
παῖ *O boy*,	παιδ,	genitive	παιδ-ός,
γύναι *O woman*,	γυναικ,	"	γυναικ-ός.

76. A final τ-mute is also changed to ς:

τέρας *prodigy*,	for τερατ,	genitive	τέρατ-ος,
πρός *to*,	προτ,	from	προτί (Hm.),
δός *give*,	δοϑ,	from	δοϑι.

77. A final μ is changed to ν, but after α it is often dropped:

ἐτίϑην *I placed*,	originally ετιϑημ,	present	τίϑημι,
μῆλον *apple*,	" μηλομ,	cf. Lat.	*malum*,
νύκτα *night*,	" νυκταμ,	cf. Lat.	*noctem*,
ἔλυσα *I loosed*,	" ελυσαμ.		

Movable Consonants.

78. N MOVABLE. Some words ending in a vowel annex ν,
 a. before a word beginning with a vowel, and
 b. at the end of a sentence.

Thus, a. πᾶσιν ἔδωκα, b. ἔδωκα πᾶσιν, *I gave to all:* but, before a consonant, πᾶσι δίδωμι *I give to all.*

REM. c. This ν is also called ἐφελκυστικόν (*dragging after*): in the first case (a), it obviates hiatus: in the second (b), it gives a fuller close. The poets, for the latter reason, use it generally at the end of a line or verse. Often, also, they use it before a *consonant*, thus making a final short syllable long by position (86). Even in prose, it would seem, from many inscriptions and old manuscripts, that ν movable was often used before a consonant.

79. N movable is added,
 a. after ε in the third person singular: ἔδωκε(ν) *he gave.*
 b. after σῐ in all words, viz.
 (*a*) in the third person singular and plural: δίδωσι(ν) *he gives*, διδόασι(ν) *they give.* So, also, ἐστί(ν) *is.*

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78 D. In the New Ionic (Hd.), which does not avoid a concurrence of vowels, ν movable is not used.

79 D. In Hm., the pronoun ἐγώ(ν), and the plural datives (233 D) ἄμμι(ν), ὔμμι(ν), σφί(ν), have ν movable. So also forms with the suffix φι (206 D): ϑεόφι(ν) *to gods.* Likewise most adverbs of place in ϑεν (203): ἄνευϑε(ν) *away from, without*, πάροιϑε(ν) *before* (in place or time). Further νόσφι(ν) *apart*, and the enclitic particles κέ(ν) = Att. ἄν, and νύ(ν) *now.*

In Hd., some adverbs in ϑεν reject ν: so πρόσϑε *before*, ὄπισϑε *behind*, ὕπερϑε *above*, ἔνερϑε *below.*

(β) in the dative plural: πᾶσι(ν) *to all.*
(γ) in adverbs of place: Ἀϑήνησι(ν) *at Athens.*
(δ) in εἴκοσι *twenty*, πέρυσι *last year*, πανταπάσι *altogether.*

80. a. The adverb οὐ *not*, before a vowel, becomes οὐκ, but before the rough breathing, οὐχ (cf. 72): οὐ λέγω, οὐκ αὐτός, οὐχ οὕτως.

b. Μή *not* follows the analogy of οὐ, only in the compound μηκέτι, like οὐκέτι, *no longer.*

c. Ἐξ (εκς) *from* and οὕτως *thus* drop ς before consonants: ἐξ ἀκροπόλεως, but ἐκ τῆς πόλεως (cf. 47 a); οὕτως ἀπέβη, but οὕτω δεινός.

SYLLABLES.

81. Every single vowel or diphthong, whether with or without consonants before or after it, makes a distinct syllable. Thus ὑγίεια has four syllables.

82. In the division of syllables,

a. Consonants at the *beginning* of a word connect themselves with the following vowel; at the *end* of a word, with the preceding vowel: προ-εδρεί-αν, στρο-φά-λιγξ (Hm.).

b. Consonants in the *middle* of a word, between two vowels, are assigned to the following vowel. This is always the case with *one* consonant, even if it be a double consonant: ἱ-κα-νός, ὄ-ψο-μαι. It is the case also with most *combinations* of two or more consonants: ἔ-σχον, ἰ-σϑμός, ἐ-χϑρός, ῥά-βδος, ἀ-μνός.

83. But in a combination of two or more consonants, the first connects itself with the *preceding* vowel,

a. when it is a *liquid* or a *nasal:* ἅρ-μα, ἐλ-πίς, ἐν-δόν, καγ-χάζω. Only μν go together: κά-μνω.

b. when the same consonant is *doubled:* ϑάσ-σων, ἵπ-πος: so too Σαπ-φώ, Ἀτ-ϑίς, Βάκ-χος (40 b).

84. Further, in the division of syllables,

a. Words connected by *elision* are treated as a single word: ἀλ-λ' ἀν-ϑ' ὅ-του. So in *composition:* ἐ-πα-νά-γειν from ἐπί, ἀνά, ἄγειν.

b. *Compounds* formed *without elision* are treated as if their elements were separate words: προς-εκ-τίνω, not προ-σε-κτινω.

85. a. *Pure Vowels and Syllables.* When two successive vowels of a word belong to different syllables, the second vowel and syllable are said to be *pure* (not mixed with a preceding consonant): ταμί-ας, βουλεύ-ω.

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80 D. A movable ς is found, though used with little reference to euphony, in the following adverbs: ἀμφί *about*, Hm. also ἀμφίς; ἄντικρυς *right opposite*, Xn. only ἀντικρύ; ἀτρέμα and ἀτρέμας *quietly*, mostly poet.; ἄχρι, μέχρι, *until*, rarely ἄχρις, μέχρις; εὐϑύ (Hd. ἰϑύ) *straight towards*, εὐϑύς (Hd. ἰϑύς) *straightway*, but in Hm. only ἰϑύς *straight towards;* μεσηγύ and μεσηγύς *between* (Hm. μεσσ.); πολλάκις *often*, Ion. also πολλάκι (Hm. Hd.).

b. *Ultima, Penult, Antepenult.* The last syllable of a word is called the *ultima;* the one next to the last, *penult* (penultima); the one before the penult, *antepenult* (antepenultima).

Quantity.

86. A syllable is long by *nature*, when it has a long vowel or diphthong: *κρῑ-νοί-μην.*

A syllable is long by *position*, when its vowel is followed by two consonants or by a double consonant: *ὄμ-φαξ.*

The consonants, which make a *final* syllable long by position, may be partly or wholly in the *following* word: thus the second syllable in *ἄλλος τόπος*, and in *ἄλλο στόμα*, is long by position.

Rem. a. In a syllable long by position, the vowel was sounded long or short, according to its natural quantity, without reference to the following consonants. Thus the first vowel was sounded *short* in *λέξω, κάλλος, πίπτε*, *long* in *λήξω, μᾶλλον, ῥῖπτε*, though the first *syllable* in all these words was long.

87. When a vowel naturally short is followed by a *mute and liquid*, the syllable is *common*, that is, it may be used as *long* or *short*, at pleasure: thus in *τέκνον, τυφλός, τί δρᾷς*, the first syllable is common. But,

a. The mute and liquid must be in the *same word.* Hence the preposition *ἐκ* before a liquid always (even in composition) makes a long syllable: *ἐκ νεῶν, ἐκλέγειν.*

b. The rule applies to *middle* mutes (*β, δ, γ*) only before *ρ*; before *λ, μ, ν*, they always make a long syllable: thus in *βίβλος, τάγμα, ἕδνα*, the first syllable is always long.

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86 D. A long vowel or diphthong at the end of a word makes a short syllable, when the next word begins with a vowel: *εἰ δὴ ὁμοῦ* (– ⏑ ⏑ –), *καί μοι ὄμοσσον* (– ⏑ ⏑ – ⏑), see 67 D e. This rule is observed in epic poetry, and in the choruses of the dramatic poets.——But the long vowel or diphthong remains long: (1) when the rhythmic accent falls upon it (in *arsis*, 894): *ἐν μεγάλῳ ἀδύτῳ* (–́ ⏑ ⏑ –́ ⏑ ⏑ –́); (2) when the next word began with the digamma: *ἑκατὸν καὶ εἴκοσι* (⏑ ⏑ –́ – –́ ⏑ ⏑); (3) when it is followed by a pause in the sense. ——A long vowel or diphthong is rarely made short before a vowel in the *same* word: Hm. *οἶος* (⏑ ⏑), *βέβληαι οὐδ'* (– ⏑ ⏑ –).

One of the consonants, which make position, may be the (unwritten) digamma: *τοῖόν οἱ πῦρ = τοῖόν ϝοι πῦρ* (–́ – –́ –).

87 D. In Hm., a short vowel before a mute and liquid, generally makes a syllable long by position: *τέκνον, τί κλαίεις* (–́ – –́ – –́), *ὕπνος πανδαμάτωρ* (–́ – –́ ⏑ ⏑ –́).——Even before a simple liquid at the beginning of a word, a final short vowel often makes a long syllable: *καλήν τε μεγάλην τε* (–́ – –́ ⏑ ⏑ –́ ⏑). So too before a digamma: *ἀπὸ ἕο = ἀπὸ ϝέο* (⏑ –́ ⏑ ⏑). So also before *δ* in the stem *δει* (409 D, 5) and in *δήν long.* In such cases, the liquid or digamma was perhaps doubled in pronouncing: *δει* and *δήν* seem to have begun with *δϝ*.

88. The quantity of most syllables is obvious at once. Thus, syllables

a. with η, ω, or a diphthong, are always long.
b. with ε, ο, before a vowel or single consonant, are short.
c. with ε, ο, before two cons. or a double cons., are long.
d. with α, ι, υ, before two cons. or a double cons., are long.

Rules c and d are liable to the exception in 87. There remain, then, subject to uncertainty, only the syllables with α, ι, υ, before a vowel or single consonant. Even these are long,

e. when they have the *circumflex* accent: κρῖνε.
f. when they arise from a *contraction*: ἅκων from ἀέκων.
g. when ν or ντ is *dropped* after the vowel: λελύκᾱσι for λελυκανσι, δεικνῦς for δεικνυντς: but see 50.

Rem. h. The quantity of α, ι, υ, so far as it is connected with inflection, will be noticed in the course of the grammar. In other cases, it may be learned by consulting the lexicons, or by observing the usage of Greek poets.

Accent.

89. The accent of a word is indicated by a mark placed over the vowel of the accented syllable. The marks used for this purpose are themselves called accents; they are the *acute* ´, the *circumflex* ῀, and the *grave* `: λύσω, λῦσον, λελυκὼς.

In case of a *diphthong*, the accent stands over the *second* vowel; but over the *first* vowel of an *improper* diphthong (cf. 14): αὐτούς, αὐτοῖς, αὐτῷ.

The accent *follows* the breathing, when both belong to the same vowel: ὅλος, αἴρω; but the circumflex is placed *above* the breathing: ἦγε, οὗτος. When they belong to a capital letter, they are placed *before* it: Ἕλλην, Ὦτος. When a vowel, which has the diaeresis, is accented, the acute and grave are placed *between* the points, the circumflex *above* them: ἀΐδιος, βοΐ, πραῧναι.

90. To the Latin terms *accent*, *acute*, *circumflex*, *grave*, correspond the Greek τόνος *tone* (straining or raising of the voice), ὀξύς *sharp*, περισπώμενος *twisted round* (in reference to the *form* of the circumflex accent), and βαρύς *heavy*, *flat*. From these words, together with the prepositions παρά *near* and πρό *before*, are derived the names in the following section.

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88 D. The quantity of α, ι, υ, varies in many words, especially in Hm.; they often become long under the rhythmic accent (in *arsis*, see 894), when otherwise they would be short: ῑ̓ομεν or ἴωμεν *let us go*, Ἆρες, Ἄρες, βοοτόλοιγε (– ∪ ∪ – ∪ ∪ – ∪).

91. The acute can stand only on one of the last three syllables of a word, the circumflex on one of the last two. A word which has the *acute*

on the *ultima*	is called	*oxytone:*	βασιλεύς.
on the *penult*	"	*paroxytone:*	βασιλεύων.
on the *antepenult*	"	*proparoxytone:*	βασιλεύοντος.

A word which has the *circumflex*

on the *ultima*	is called	*perispomenon:*	ἀγαγεῖν.
on the *penult*	"	*properispomenon:*	ἀγαγοῦσα.

A word which has *no accent* on the *ultima* is called *barytone*. This name, of course, belongs alike to paroxytones, proparoxytones, and properispomena.

92. The *acute* over a vowel shows that it was uttered on a higher (*sharper*) key than other vowels. The *circumflex* (made up of the *acute* and *grave* ˆ ˜) shows that the vowel commenced upon a higher key, but ended on the general pitch. The *grave* (flat) belonged in theory to every vowel that did not rise above the general pitch, i. e. to every vowel that had not the acute or circumflex. It was, therefore, the negation of an accent, and in general was not written; not even over the last vowel of a *barytone*, although that name implies a grave accent on the ultima: thus ἄνθρωπος, not ἄνθρωπὸς. In actual use, it occurs only as a substitute for the acute, when the last vowel of an oxytone, in close connection with following words, sinks from its proper key (101).

ACCENT AS AFFECTED BY QUANTITY.

93. a. The acute stands on long and short syllables alike, the circumflex only on syllables long by nature.

b. If the ultima is long by nature, the acute cannot stand on the antepenult, nor the circumflex on the penult.

c. Final ξ and ψ, after a short vowel, exclude the acute from the antepenult, but not the circumflex from the penult: thus we have ἧλιξ, but νυκτοφύλαξ instead of νυκτόφυλαξ.

94. Using now the words *long* and *short* to denote *natural* quantity (of vowel-sounds) without regard to position, we have the following rules.

A word with *short ultima*, if accented

a. on the *antepenult*, has the *acute:* λυώμεθᾰ, λυέτωσᾰν.
b. on a *short penult*, has the *acute:* λελυκότος.
c. on a *long penult*, has the *circumflex:* λελυκυῖᾰν.
d. on the *ultima*, has the *acute:* λελυκός.

A word with *long ultima*, if accented

e. on the *penult*, has the *acute:* λελυκότων, λελυκυίαις.
f. on the *ultima*, has either the *acute* or the *circumflex:* λελυκώς, λελυκυιῶν.

g. The foregoing rules include every admissible variety of accent. But an acute on the ultima may become grave (see 101); and a word, in addition to its proper accent, may receive another (see 107).

95. It is important to observe, that

a. Final αι and οι have the effect of *short* vowels on the accent of the penult and antepenult: λύονται, λυόμενοι (94 a), τοσοῦτοι, τοσαῦται (94 c).

b. Not so, however, in the *optative* mode: παιδεύοι, παιδεύσαι (94 e); and the adverb *οἴκοι at home.*

96. *Exceptions to* 93 b. Some words which have ω lengthened from ο, in the ultima, with ε in the penult, are accented on the antepenult: ἀνώγεων, πόλεως, δύσερως.

Exceptions to 94 c. Some apparent exceptions (such as ὥστε, ἥδε, etc.) are explained by the rules for enclitics (110).

REM. a. The preceding rules enable us often to determine the quantity of vowels from the accent. Thus the ultima must be short in πέλεκυς, πρᾶξις (93 b), and long in ὀπώρα (94 c): the penult must be short in τίνες, for, if long, it would be written τῖνες (94 c).

97. The accent of words must be learned, to a great extent, from the lexicons, or by observation in reading. In the majority of words, it recedes as far from the end as the foregoing rules allow; when thus placed, it may be called *recessive* accent. It is the accent of verbs, almost uniformly, in their personal forms (that is, *all* forms except infinitives and participles). It is also the accent of most compound substantives and adjectives.

ACCENT AS AFFECTED BY VOWEL-CHANGES.

98. *Contraction.* If either of the syllables contracted had an accent, the contract syllable receives one. For a contract *penult* or *antepenult*, the accent is determined by the rules in 94. A contract *ultima* receives the *acute*, if the ultima had it before contraction; otherwise, it takes the *circumflex.*

τιμώμενος from	τιμα-όμενος	τιμᾷ from	τιμά-ει
φιλεῖσθαι	φιλέ-εσθαι	ὀστῷ	ὀστέ-ῳ
δηλούσθω	δηλο-έσθω	ἑστώς	ἑστα-ώς

If neither of the syllables contracted had an accent, the contract syllable receives none: τίμᾱ from τίμα-ε.

99. *Crasis.* In crasis, the accent of the first word disappears; that of the last remains unchanged: τἀγαθά from τὰ ἀγαθά.

But the lengthening of an accented penult by crasis may require a change from acute to circumflex (94 c): τἆλλα from τὰ ἄλλα.

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97 D. The Aeolic dialect has recessive accent in *all words:* πόταμος, ποτάμου, τρᾶχυς, λέλειφθαι, for ποταμός, ποταμοῦ, τρᾱχύς, λελεῖφθαι. But in the accent of prepositions and conjunctions, it agrees with the other dialects: περί, ἀτάρ.

100. *Elision.* In elision, oxytone *prepositions* and *conjunctions* lose their accent; other oxytone words throw it back on the penult: ἐπ' αὐτῷ (ἐπί *on*), οὐδ' δυνάμην (οὐδέ *neither*), εἴμ' Ὀδυσεύς (εἰμί *I am*), ἕπτ' ἦσαν (ἑπτά *seven*).

Accent as affected by Connection in Discourse.

101. *Change of Acute to Grave.* The acute, standing on an oxytone followed by other words in close connection with it, changes to the grave: ἀπό *from*, but ἀπὸ τούτου *from this*, βασιλεύς *king*, but βασιλεὺς ἐγένετο *he became king*.

Rem. a. The proper accent of an oxytone appears only when it stands before a pause in the discourse, or is used as an unconnected word.

102. *Anastrophe.* Oxytone prepositions of two syllables sometimes shift their accent from the ultima to the penult. This is called anastrŏphe (*retraction* of the accent). It occurs,

a. when such a preposition takes the place of a verb (ἐστί being omitted): πάρα for πάρεστι *it is permitted* (as prep. παρά); ἔνι for ἔνεστι *it is possible* (as prep. ἐνί poetic for ἐν).

b. when περί follows the genitive which it belongs to: τούτων πέρι instead of περὶ τούτων.

103. Proclitics. A few words of one syllable attach themselves so closely to a following word as not to have a separate accent. They are called *proclitics* (leaning forward); also *atŏna* (unaccented words). They are

a. The forms ὁ, ἡ, οἱ, αἱ, of the article.
b. The prepositions ἐν *in*, εἰς (or ἐς) *into*, ἐξ (ἐκ) *from*.
c. The conjunctions εἰ *if*, ὡς *as, that* (also as prepos. *to*).
d. The adverb οὐ (οὐκ, οὐχ, 80) *not*.

Rem. e. Οὐχί, a more emphatic οὐ, is always accented.

104. Proclitics *take* an accent,

a. when there is no following word to which they can attach themselves: thus at the end of a sentence, as φῂς ἢ οὔ *sayest thou so, or not?* ——or when placed *after* the words which they belong to, as κακῶν ἔξ (Hm.) *out of evils*, θεὸς ὥς (Hm.) *as a god.*

b. when the following word is an *enclitic* (107 c).

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100 D. The preposition with elided vowel loses its accent, even when it follows the word which it belongs to: τῇσι παρ' εἵνδετες for τῇσι πάρα (102) *with them.*

102 D. a. In poetry, we have πάρα for πάρεισι, and even for other forms of the compound verb: thus ἐγὼ πάρα (for πάρειμι) *I am present.* Hm. has also ἔνι for ἔνεισι.

b. In poetry, all oxytone prepositions of two syllables (except ἀμφί, ἀντί, ἀνά, διά) suffer anastrophe, when placed *after* their cases; and (in Hm.) when placed after *verbs*, to which they belong in composition: ὀλέσας ἄπο for ἀπολέσας.——ἀνά suffers anastrophe in the form ἄνα *up! arise!* (= ἀνάστηθι).

105. Enclitics. Some words of one or two syllables attach themselves so closely to a preceding word, as to give up their separate accent. They are called *enclitics* (leaning on another word). They are

a. The pronouns of the first person, μοῦ, μοί, μέ; of the second, σοῦ, σοί, σέ; of the third, οὗ, οἷ, ἕ, and σφίσι.

b. The indefinite pronoun τὶς, τὶ, in all its forms (including τοῦ, τῷ, for τινός, τινί); and the indefinite adverbs πού (or ποθί), πῄ, ποί, ποθέν, ποτέ, πώ, πώς. Used as interrogatives, these words are *orthotone* (erect in accent, not enclitic): τίς, τί, ποῦ (πόθι), πῇ, ποῖ, πόθεν, πότε, πῶς.

c. The present indicative of εἰμί *to be* and φημί *to say*, except the second person singular, εἶ, φῄς.

d. The particles γέ, τέ, τοί, πέρ, and the inseparable δε (not the conjunction δέ *but, and*).

106. The usual effect of an enclitic on the word preceding it was this, that, in uttering its ultima, the voice was raised above the general pitch. Hence we find on that syllable either the acute accent or the circumflex; —the latter, only when the word was usually perispomenon. But a paroxytone was not required to sustain the acute or higher pitch through two successive syllables: its ultima, therefore, was not affected by a following enclitic: in this case, indeed, the enclitic, if of two syllables, retained its separate accent. Hence we have the following rules:

107. 1. The *word before an enclitic*

a. preserves its proper accent, and never changes an acute to grave: ἀγαθόν τι, αὐτός φησι.

b. if proparoxytone or properispomenon, adds an acute on the ultima: ἄνθρωπός τις, παῖδές τινες.

c. if proclitic, takes an acute: εἴ τις, οὔ φησι.

108. 2. The *enclitic* loses its own accent; except an enclitic of two syllables after a paroxytone: λόγος τις, λόγοι τινές.

Rem. a. A properispomenon ending in ξ or ψ is treated like a paroxytone: φοῖνιξ τις, φοῖνιξ ἐστί.

109. 3. Of *several enclitics* in succession, each one takes an acute from the succeeding, only the last appearing without accent: εἴ τίς μοί φησί ποτε.

110. In some cases, a word is combined so often with a following enclitic, that the two are regarded as *one* word: ὥστε for ὥς τε, εἴτε, μήτε, οἷόστε, ὅστις, ἤτοι, καίτοι. The enclitic δε is always treated thus: ὅδε, τούσδε, οἴκαδε. So πέρ, in prose, almost always: ὥσπερ. Most of these are apparent exceptions to 94 c.

Rem. a. Εἶθε, ναίχι from εἰ, ναί, are accented as if θε and χι were enclitic particles.

105 D. The personal pronouns μίν, νίν, σφί, and σφέ are enclitic. So too the Ionic εἷς and Epic ἐσσί *thou art*. To enclitic particles belong the poetic νύ or νύν, and Epic κέ or κέν, θήν, and ῥά (for ἄρα).

111. The enclitics in some cases *retain* their accent (are *orthotone*)

a. when there is no preceding word to which they can attach themselves, as at the opening of a sentence: τινὲς λέγουσι *some say*. This, however, is not often the case.

b. when there is an *emphasis* on the enclitic: ἀλλὰ σὲ λέγω *but thee I mean* (no other). For the personal pronouns, cf. 232; for ἔστι as orthotone, 406, 1 b.

c. after *elision*, when the vowel to be affected by the enclitic is cut off: ταῦτ' ἐστὶ ψευδῆ for ταῦτά ἐστι.

d. enclitics of two syllables after a paroxytone; see 108.

112. The following particles are *distinguished* by the accent: ἀνά preposition *over*, from poetic ἄνα *up!* (102 D b); ἄρα *therefore*, from ἆρα interrogative; ἤ *or*, *than*, from ἦ *truly*, and ἦ interrogative; νῦν *now*, *at present*, from poetic νύ(ν), enclitic, *now* (inferential conjunction); οὔκουν *not therefore*, from οὐκοῦν *therefore;* περί *round*, *about*, from poetic πέρι *exceedingly;* ὡς relative *as*, *that*, from ὥς demonstrative *thus*.

PUNCTUATION.

113. The *comma*, *period*, and *mark of exclamation*, are the same as in English; but the last is rarely used. The *colon*, a point above the line, takes the place alike of the colon and semicolon: ἑσπέρα ἦν· τότε ἦλθεν ἄγγελος *it was evening: then came a messenger*. The *mark of interrogation* is like the English semicolon: τί εἶπας; *what saidst thou?*

Rem. a. The *Diastŏle* or *Hypodiastŏle*, though it has the form of a comma, is not a mark of punctuation. It is placed between the parts of certain compound pronouns, merely to distinguish them from particles of the same sound: thus ὅ,τι and ὅ,τε *which;* but ὅτι *that*, *because*, ὅτε *when*. At present, however, this mark is generally omitted, a space being left instead: ὅ τι and ὅ τε.

PART SECOND.

INFLECTION.

NOUNS.

114. Inflection belongs to *nouns* (both *substantive* and *adjective*), *pronouns*, and *verbs*. It gives to the same word different forms according to its different relations in the sentence. These forms have a common *stem* followed by different *endings*.

The inflection of nouns and pronouns is called *declension*. Their endings are called *declension-endings*, or more commonly *case-endings*, since they mark the different cases.

115. The Greek distinguishes in its declension,

a. three GENDERS: *masculine*, *feminine*, and *neuter*.

b. three NUMBERS: the *singular* in reference to one object, the *plural* to more than one, the *dual* to two only.

c. five CASES: *nominative*, *genitive*, *dative*, *accusative*, and *vocative*. In the singular, the *vocative* is often like the nominative; in the plural, it is always so. In *neuter* words, the nominative and vocative are always like the accusative, and in the plural always end in *α*. The *dual* has but two forms, one for the nominative, accusative, and vocative, the other for the genitive and dative.

116. The *nominative singular* is not to be confounded with the *stem*. Often they are alike: thus χώρα *land* is at once the stem and the nominative singular. But oftener they are different: thus ἄνθρωπος *man* is the nominative singular of the stem ανθρωπο.

In distinction from the *nominative* and *vocative* (casus recti), the other cases are termed *oblique* (casus obliqui).

117. GENDER. Words which designate males are, of course, masculine; those which designate females, feminine. Further,

a. Masculine are names of *winds* (like ὁ ἄνεμος *the wind*), of *rivers* (ὁ ποταμός *the river*), and of *months* (ὁ μήν *the month*).

b. Feminine are names of *trees* (ἡ δρῦς *the oak*), *lands* (ἡ γῆ *the land*), *islands* (ἡ νῆσος *the island*), and most *cities* (ἡ πόλις *the city*).

Also, most *abstract* words are feminine; that is, words which express *quality*, *state*, or *action* (bodily or mental): thus ταχυτής *swiftness*, δικαιοσύνη *justice*, ἐλπίς *hope*, νίκη *victory*.

c. Neuter are many names of *fruits* (τὸ σῦκον *the fig*); also, most *diminutives*, even when designating males or females: τὸ γερόντιον dim. of ὁ γέρων *the old man*, τὸ γύναιον dim. of ἡ γυνή *the woman*. The names of the *letters* are neuter: τὸ ἄλφα, τὸ σίγμα.

Any word may be neuter, when the object to be thought of is the *word itself*, rather than the thing which it signifies: τὸ ἄνθρωπος the name *man*, τὸ δικαιοσύνη the term *justice*.

REM. The gender may often be known by the final letter of the stem: see 152.

118. *Common Gender*. Some nouns are either masculine or feminine, according as they designate males or females: ὁ, ἡ θεός *the divinity, god* or *goddess*, ὁ, ἡ ἄνθρωπος *the human being, man* or *woman*. These are said to be of *common* gender.

Epicoene. In many names of animals, the same word with the same gender is used for both sexes: ἡ ἀλώπηξ *the fox, male or female*. These are said to be *epicoene*.

119. ARTICLE. Forms of the article ὁ, ἡ, τό, *the*, are often used with nouns in the grammar to mark the genders and cases. We therefore give here the inflection of the article.

Sing.	Masc.	Fem.	Neut.	Dual.	Masc.	Fem.	Neut.	Plur.	Masc.	Fem.	Neut.
Nom.	ὁ	ἡ	τό	N. A.	τώ	τά	τώ	Nom.	οἱ	αἱ	τά
Gen.	τοῦ	τῆς	τοῦ	G. D.	τοῖν	ταῖν	τοῖν	Gen.	τῶν	τῶν	τῶν
Dat.	τῷ	τῇ	τῷ					Dat.	τοῖς	ταῖς	τοῖς
Acc.	τόν	τήν	τό					Acc.	τούς	τάς	τά

REM. a. In the dual feminine, τοῖν is often used for ταῖν, and τώ almost always for τά (cf. 521).

REM. b. The interjection ὦ is commonly used with the *vocative*: ὦ γύναι *O woman* (cf. 543 a).

120. ACCENT. The accent of a noun remains, in all the forms, on the same syllable as in the nominative singular, or as near that syllable as the general laws of accent allow: ἄνθρωπος *man*, acc. sing. ἄνθρωπον, nom. pl. ἄνθρωποι; but gen. sing. ἀνθρώπου (93 b), dat. pl. ἀνθρώποις: ὄνομα *name*, gen. sing. ὀνόματος (91), gen. pl. ὀνομάτων (93 b).

121. An *accented ultima*, in general, takes the *acute*: but

In the *genitive* and *dative* of all numbers, a *long ultima*, if accented, takes the *circumflex*: ποταμός *river*, gen. sing. ποταμοῦ, τιμή *honor*, dat. sing. τιμῇ, πούς *foot*, gen. pl. ποδῶν, μήν *month*, gen. and dat. dual μηνοῖν.

REM. a. The nominative and accusative have a circumflex on the ultima, only in contracted forms, as ὀστοῦν *bone* for ὀστέον, pl. ὀστᾶ for ὀστέα; and in some words of one syllable, as μῦς *mouse*, acc. μῦν.

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119 D. For dialectic forms of the article, see 239 D.

122. Declensions. Nouns are declined in two principal ways, which, however, were originally one. These are

1. The *Consonant-Declension*, for stems ending in a *consonant* or *close vowel*.

2. The *Vowel-Declension*, for stems ending in an *open vowel*.

The vowel-declension divides itself into two forms, according as the stem ends in ο (ω) or α. Hence we have

I. The *Vowel-Declension*, including
  The *A-Declension*, commonly called *First Decl.* (a), and
  The *O-Declension*, commonly called *Second Decl.* (b).

II. The *Consonant-Decl.*, commonly called *Third Decl.* (c).

Rem. d. These three correspond to the *first*, *second*, and *third* declensions in Latin. The Latin *fourth* and *fifth* declensions are only modifications of the *third* and *first* respectively.

First Declension (*A-Declension*).

123. To this declension belong all stems (both *masculine* and *feminine*) that end in α. The gender may be known from the nominative singular, where the masc. takes a case-ending ς, which is wanting in the fem. Thus the nom. sing. of *feminines* ends in α or η; of *masculines*, in ας or ης.

124. I. Feminines.

Example. Stem.		ἡ χώρα *land* χωρα	ἡ γλῶσσα *tongue* γλωσσα	ἡ τιμή *honor* τῑμα
Sing. Nom.	ἡ	χώρᾱ	γλῶσσᾰ	τιμή
Gen.	τῆς	χώρᾱς	γλώσσης	τιμῆς
Dat.	τῇ	χώρᾳ	γλώσσῃ	τιμῇ
Acc.	τὴν	χώρᾱ-ν	γλῶσσᾰ-ν	τιμή-ν
Voc.	ὦ	χώρᾱ	γλῶσσᾰ	τιμή
Du. N. A. V.	τὰ	χώρᾱ	γλώσσᾱ	τιμά
G. D.	ταῖν	χώραιν	γλώσσαιν	τιμαῖν
Plur. Nom.	αἱ	χῶραι	γλῶσσαι	τιμαί
Gen.	τῶν	χωρῶν	γλωσσῶν	τιμῶν
Dat.	ταῖς	χώραις	γλώσσαις	τιμαῖς
Acc.	τὰς	χώρᾱς	γλώσσᾱς	τιμάς
Voc.	ὦ	χῶραι	γλῶσσαι	τιμαί

Other examples: βίᾱ *force*, σκιά *shadow*, ἡμέρᾱ *day*,——δόξᾰ *opinion*, ἄκανθᾰ *thorn*,——πύλη *gate*, γνώμη *judgment*, διαθήκη *testament*.

125. A or H in the singular. In the singular, the final α of the stem is often *changed* to η. In reference to this, we have the following rules (125–7).

In the *Nominative Singular*,

a. after ε, ι, ρ, the α is retained (29 a); so also
b. after σ (ξ, ψ, σσ or ττ), ζ, λλ, αιν; but
c. after other letters, α is changed to η.

Thus, a. γενεά *generation*, φιλία *friendship*, θύρα *door*;——b. Μοῦσα *Muse*, ἅμαξα *wagon*, δίψα *thirst*, θάλασσα, later Attic θάλαττα (41), *sea*, ῥίζα *root*, ἅμιλλα *contest*, λέαινα *lioness*;——c. βοή *cry*, ὕλη *wood*, ἡδονή *pleasure*, ἀρετή *virtue*.

Exc. d. The principal exceptions are,——to a. κόρη *maiden*, δέρη *neck*;——to b. ἔρση *dew*, κόρση (later Attic κόῤῥη, 43 a) *temple*;——to c. στοά *pillar-hall*, χρόα *color*, τόλμα *courage*, δίαιτα *mode of living*.

126. The *Genitive* and *Dative Singular* have α, when the nominative has α *pure* (85 a) or ρα (125 a); otherwise, they have η: nom. γενεά, gen. γενεᾶς, dat. γενεᾷ; so στοά, στοᾶς, στοᾷ; θύρα, θύρας, θύρᾳ; but nom. Μοῦσα, gen. Μούσης, dat. Μούσῃ; δίαιτα, διαίτης, διαίτῃ.

Exc. a. A few proper names with long α are exceptions: Λήδᾱ, gen. Λήδας, dat. Λήδᾳ.

127. The *Accusative* and *Vocative Singular* have the same vowel as the nominative: thus acc. χώραν, γλῶσσαν, τιμήν, from nom. χώρα, γλῶσσα, τιμή.

128. The *Genitive Plural* has the ending ων, which with α of the stem makes αων, contracted ων. Hence it comes, that *in all words of this declension the Genitive Plural is perispomenon.* Thus χώρα, gen. pl. (χωράων, 93 b) χωρῶν (98). For exceptions, see 137 and 207 b.

129. The *Dative Plural* had at first the ending σι, before which an ι was added to the α of the stem, making αισι. This was shortened to αις; yet αισι is often found in Attic poetry, rarely in Attic prose. Cf. 143.

125–7 D. 1. In the Doric, ᾱ remains unchanged: τιμά, τιμᾶς, τιμᾷ, τιμάν.
2. In the Ionic, ᾱ is changed to η in all cases of the sing.: γενεή, φιλίην, βασιλείης, μοίρῃ.——Short α generally remains unchanged: βασίλειᾰ, μοῖρᾰν. But abstract words in ειᾰ, οιᾰ change it to η: ἀληθείη Att. ἀλήθειᾰ *truth*, εὐπλοίη *favorable voyage;* the same change occurs also in κνίσση *smoke of burnt fat*, and in Σκύλλη.——Hm. retains ᾱ in θεά *goddess* and a few proper names. 3. From νύμφη *maiden, bride*, Hm. has Voc. Sing. νύμφᾰ.

128 D. In the Genitive Plural, Hm. has
a. -άων, the original form: κλισιάων *of tents.*
b. -έων, the Ionic form (26 D): πυλέων *of gates.* This -έων in Hm. is usually sounded as one syllable, by synizesis (37).
c. -ῶν, the Attic form, mostly after vowels: παρειῶν *of cheeks.*
The Doric form -ᾶν, a contraction of -άων (32 D h), is used also in the dramatic choruses: θεᾶν *of goddesses.*

129 D. In the Dat. Pl., Hm. has——(a) the Ion. form -ησι(ν): κλισίησι; ——(b) also often -ης: πέτρῃς *to rocks;*——(c) rarely the Att. -αις: θεαῖς.

130. Quantity. In the Nominative Singular,——a. α, after a vowel or ρ, is generally long;——b. after other consonants, it is short: σοφίᾱ *wisdom*, πέτρᾱ *rock*, μέλισσᾰ *bee*.

Exc. c. The only exceptions to b are a few proper names, as Λήδᾱ. To a, the principal exceptions are,——1. Female designations in τρια and εια: βασίλειᾰ *queen* (but βασιλείᾱ *kingdom*).——2. Most compounds in εια and οια: ἀ-λήθειᾰ *truth*, εὔ-νοιᾰ *good-will*.——3. Most words in ρα after ῡ or a diphthong: ἄγκῡρᾰ *anchor*, μοῖρᾰ *fate*.

Rem. d. The quantity of α pure and ρα may always be known by the *accent*, it being true for these, that

In *oxytones* and *paroxytones*, α is *long*; while in *proparoxytones* and *properispomena*, it is of course *short* (93 b).

131. In the Accusative and Vocative Singular, α has the same quantity as in the Nominative; in the other cases (gen. sing., acc. pl., nom., acc., voc., dual), it is always long.

132. *Contract Substantives and Adjectives.* These follow the rule in 36 a: thus μνᾶ, μνᾶς, μνᾷ, μνᾶν (for μνά-α, etc.) *mina*, γῆ, γῆς, γῇ, γῆν (for γέ-α or γα-α) *land*. See Ἑρμῆς (133), βορρᾶς (136 d), and cf. 208.

133. II. Masculines.

Example. Stem.	ὁ νεᾱνίας *young man* νεᾱνια		ὁ πολίτης *citizen* πολῑτα	ὁ Ἑρμῆς *Hermes* Ἑρμᾱ (for Ἑρμεα)
Sing. Nom.	ὁ	νεανίᾱ-ς	πολίτη-ς	Ἑρμῆ-ς
Gen.	τοῦ	νεανίου	πολίτου	Ἑρμοῦ
Dat.	τῷ	νεανίᾳ	πολίτῃ	Ἑρμῇ
Acc.	τὸν	νεανίᾱ-ν	πολίτη-ν	Ἑρμῆ-ν
Voc.	ὦ	νεανίᾱ	πολῖ[illegible]	Ἑρμῆ
Du. N. A. V.	τὼ	νεανίᾱ	πολίτᾱ	Ἑρμᾶ *images*
G. D.	τοῖν	νεανίαιν	πολίταιν	Ἑρμαῖν [*of H.*
Plur. Nom.	οἱ	νεανίαι	πολῖται	Ἑρμαῖ
Gen.	τῶν	νεανιῶν	πολιτῶν	Ἑρμῶν
Dat.	τοῖς	νεανίαις	πολίταις	Ἑρμαῖς
Acc.	τοὺς	νεανίᾱς	πολίτᾱς	Ἑρμᾶς
Voc.	ὦ	νεανίαι	πολῖται	Ἑρμαῖ

So ταμίας *steward*, Νικίας,——κριτής *judge*, στρατιώτης *soldier*, παιδοτρίβης *gymnastic-master*,——ἀδολέσχης *prater*, Ἀλκιβιάδης.

134. In the Singular of masculines, α is *retained* after a vowel or ρ; and is always *long* (but see 135). After other letters, it is *changed* to η.

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132 D. The Ion. generally has the *uncontracted* forms. Hd. uses γῆ (Hm. γαῖα or αἶα); but has μνέα for μνᾶ.

134 D. The Ion. has η for ᾱ through the Sing. (125 D, 2). The Dor. has ᾱ for η; and, in the Gen. Sing., has -ᾱ (contr. from -αο, 32 D h) for -ου: Ἀτρείδᾱ.

135. The *Vocative Singular* takes α short, when the nominative ends in της: thus πολῖτᾰ (nom. πολίτης *citizen*).

So, too, in names of *nations* and *compound* words, which make the nom. in ης: Πέρσᾰ (nom. Πέρσης *Persian*), γεω-μέτρᾰ (nom. γεω-μέτρης *land-measurer*). Other words in ης have η in the voc.: Κρονίδη (nom. Κρονίδης *son of Cronus*).

Rem. a. Δέσποτα, voc. of δεσπότης *master*, has irregular accent (120).

136. The declension of masculines differs in only two points from that of feminines:

a. The Nom. Sing. takes the case-ending ς.

b. The Gen. Sing. ends in ου.

Rem. c. In the Gen. Sing. of masculines, the proper ending is ο, which with α of the stem gives αο (as in Homer); from this, by weakening α to ε (25), and then contracting (32 d), comes ου the common form: πολί-τα-ο (πολιτεο) πολίτου.

Rem. d. In the Gen. Sing. of βοῤῥᾶς (contracted from βορέας *north wind*), the original αο has the Doric contraction to ᾱ: βοῤῥᾶ. This occurs also in some Doric and Roman proper names, and in a few other words: Σύλλας *Sulla*, ὀρνιθοθήρας *bird-catcher*, G. S. Σύλλᾱ, ὀρνιθοθήρᾱ.

137. Two masculines have an *irregular accent* in the Gen. Pl. (128): χρήστης *usurer*, G. P. χρήστων (but χρηστῶν G. P. of the adj. χρηστός *good*), and ἐτησίαι *annual winds*, G. P. ἐτησίων. So also the fem. ἀφύη *anchovy*, G. P. ἀφύων (but ἀφυῶν G. P. of the adj. ἀφυής *dull*).

Second Declension (*O-Declension*).

138. To this declension belong stems that end in ο. They are chiefly *masculine* and *neuter*, with a few *feminines*.

The masculines and feminines have ος in the Nom. Sing., the neuters ον. The feminines are declined like the masculines: the neuters differ from them in two respects:

a. The Nom. and Voc. Sing. take ν, the accusative-ending.

b. The Nom., Acc., and Voc. Plur. end in ᾰ.

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136 D. a. In some masculine words, Hm. has a Nom. Sing. in τᾰ for της: ἱππότᾰ for ἱππότης *horseman*, αἰχμητά for αἰχμητής *spearman*, etc.: also, with accent thrown back, μητίετα *counsellor*, ἀκάκητα *favorer*. So too εὐρύοπᾰ *far-sounding*. Cf. Lat. poeta, scriba.

b. In the Gen. Sing., Hm. has

1. -ᾱο, the original form: Ἀτρείδᾱο.

2. -εω, the Ionic form (26 D): Ἀτρείδεω. This -εω in Hm. is always sounded as one syllable (37). The accent remains as in the original form (96).

3. -ω, a contraction of ᾱο, used after vowels: Ἑρμείω (nom. Ἑρμείας Att. Ἑρμῆς), βορέω (nom. βορέας, 136 d).

Example. Stem.	ὁ ἄνθρωπος *man* ανθρωπο		ἡ ὁδός *way* ὁδο		τὸ δῶρον *gift* δωρο	
Sing. Nom.	ὁ	ἄνθρωπο-ς	ἡ	ὁδό-ς	τὸ	δῶρο-ν
Gen.	τοῦ	ἀνθρώπου	τῆς	ὁδοῦ	τοῦ	δώρου
Dat.	τῷ	ἀνθρώπῳ	τῇ	ὁδῷ	τῷ	δώρῳ
Acc.	τὸν	ἄνθρωπο-ν	τὴν	ὁδό-ν	τὸ	δῶρο-ν
Voc.	ὦ	ἄνθρωπε	ὦ	ὁδέ	ὦ	δῶρο-ν
Du. N. A. V.	τὼ	ἀνθρώπω	τὰ	ὁδώ	τὼ	δώρω
G. D.	τοῖν	ἀνθρώποιν	ταῖν	ὁδοῖν	τοῖν	δώροιν
Plur. Nom.	οἱ	ἄνθρωποι	αἱ	ὁδοί	τὰ	δῶρα
Gen.	τῶν	ἀνθρώπων	τῶν	ὁδῶν	τῶν	δώρων
Dat.	τοῖς	ἀνθρώποις	ταῖς	ὁδοῖς	τοῖς	δώροις
Acc.	τοὺς	ἀνθρώπους	τὰς	ὁδούς	τὰ	δῶρα
Voc.	ὦ	ἄνθρωποι	ὦ	ὁδοί	ὦ	δῶρα

So νόμος *law*, κίνδυνος *danger*, ταῦρος *bull*, ποταμός *river*, πόνος *labor*, βίος *life*, θάνατος *death*, θεός *god* (141),——νῆσος (fem.) *island*,——σῦκον *fig*, μέτρον *measure*, ἱμάτιον *outer garment*.

139. The *feminines* may be known, in part, by the general rules (117): ἡ φηγός *kind of oak*, ἡ ἄμπελος *vine*, ἡ ἤπειρος *mainland*, ἡ Σάμος (the island) *Samos*, ἡ Κόρινθος (the city) *Corinth*.

Of the remaining feminines, the most important are

a. Several names of *mineral* or *earthy* substances: ψάμμος *sand* γύψος *chalk*, πλίνθος *brick*, σποδός *ashes*, κόπρος *dung*, ψῆφος *pebble*, βάσανος *touch-stone*.

b. Several words that denote something *hollow*: χηλός *coffer*, γνάθος *jaw*, κιβωτός *chest*, σορός *coffin*, ληνός *wine-press*, κάρδοπος *kneading-trough*, κάμινος *oven*. So τάφρος *trench*.

c. Several words for *way*: ὁδός, κέλευθος; ἀτραπός *foot-path*, ἁμαξιτός *wagon-road*; but ὁ στενωπός *narrow passage*.

d. Several *adjectives* used as *substantives*: ἡ διάμετρος (sc. γραμμή *line*) *diameter*, σύγκλητος (sc. βουλή *council*) *legislative assembly*.

e. Further, βίβλος *book*, ῥάβδος *staff*, διάλεκτος *dialect*, νόσος *disease*, δρόσος *dew*, δοκός *beam*.

140. In the *Genitive Singular*, the proper ending is ο, which, by contraction with ο of the stem, gives ου: ανθρωπο-ο, ἀνθρώπου.

141. In the *Vocative Singular* of masculines and feminines, ο of the stem becomes ε (25). But the *Nominative* is often used in place of the Vocative; in θεός *god*, it is always so: ὦ θεός (Lat. deus).

Rem. a. The vocative singular of ἀδελφός *brother* is ἄδελφε, with irregular accent (120).

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140 D. In the Gen. Sing., Hm. has two forms, -ου and -οιο; in the latter ο of the stem is combined with an earlier ending ιο: ἀνθρώποιο.——The Doric (but not Pindar) has sometimes ω for ου (24 D d).

Other peculiarities of dialect are the following:

a. In the Gen. Dat. Du., Hm. has οιιν for οιν: ὤμοιιν from ὦμος *shoulder*

142. In the *Genitive Plural*, *ο* of the stem is always lost in the ending *ων*: but this ending does not therefore (as in the A-Declension, 128) require the accent: *ανϑρωπο-ων*, *ἀνϑρώπων*.

143. The *Dative Plural* (formed as in the A-Declension, 129) ended at first in *οισι*; and this ending is found, not only in the other dialects, but often in Attic poetry, rarely in Attic prose.

144. *Contract Substantives and Adjectives.* Words which have stems in *εο*, *οο*, suffer contraction. This takes place according to the rules in 32 and 36 a.

Example. Stem.	ὁ νοῦς *mind* νοο		τὸ ὀστοῦν *bone* οστεο	
Sing. Nom.	(νόο-ς)	νοῦ-ς	(ὀστέο-ν)	ὀστοῦ-ν
Gen.	(νόου)	νοῦ	(ὀστέου)	ὀστοῦ
Dat.	(νόῳ)	νῷ	(ὀστέῳ)	ὀστῷ
Acc.	(νόο-ν)	νοῦ-ν	(ὀστέο-ν)	ὀστοῦ-ν
Voc.	(νόε)	νοῦ	(ὀστέο-ν)	ὀστοῦ-ν
Du. N. A. V.	(νόω)	νώ	(ὀστέω)	ὀστώ
G. D.	(νόοιν)	νοῖν	(ὀστέοιν)	ὀστοῖν
Plur. Nom.	(νόοι)	νοῖ	(ὀστέα)	ὀστᾶ
Gen.	(νόων)	νῶν	(ὀστέων)	ὀστῶν
Dat.	(νόοις)	νοῖς	(ὀστέοις)	ὀστοῖς
Acc.	(νόους)	νοῦς	(ὀστέα)	ὀστᾶ
Voc.	(νόοι)	νοῖ	(ὀστέα)	ὀστᾶ

So *πλοῦς* (from *πλόος*) *sailing*, *περίπλους* (*περίπλοος*) *circumnavigation*, *ῥοῦς* (*ῥόος*) *stream*, *κανοῦν* (from *κάνεον*, cf. 145 c) *basket* (of cane).

145. The *accent* of the contract forms is, in some points, inconsistent with the rules in 98:

a. The Nominative Dual, when accented on the ultima, is oxytone: *ὀστώ* (from *ὀστέω*) instead of *ὀστῶ*.

b. Compounds keep the accent on the same syllable as in the contract Nominative Singular: *περίπλους* (from *περίπλοος*), dat. sing. *περίπλῳ* (from *περιπλόῳ*) instead of *περιπλῷ*.

c. Contracts are made in *οῦς* from barytone adjectives of material in *εος*, and oxytone names of kindred in *εός*: *ἀργυροῦς* (not *ἀργύρους*, from *ἀργύρεος*) *of silver*, *ἀδελφιδοῦς* (not *-ιδούς*, from *-ιδεός*) *brother's son*.

Attic Second Declension.

146. The O-Declension includes a few stems ending in *ω*. This *ω* appears in all the cases; but takes *ι* subscript where the

b. In the Dat. Pl., Hm. usually has *οισι*, Hd. always so.

c. In the Acc. Pl., the Doric (not Pindar) has *ως* or *ος* for *ους*: *λύκως* or *λύκος* for *λύκους* *wolves*.

144 D. The Ionic generally has the *uncontracted* forms.

common ending has ι. This form of the O-Decl., though not confined to Attic writers, is known as the Attic Second Declension.

	ὁ νεώ-ς *temple*			τὸ ἀνώγεω-ν *hall*		
	Sing.	Du.	Plur.	Sing.	Du.	Plur.
Nom. Voc.	νεώ-ς		νεῴ	ἀνώγεω-ν		ἀνώγεω
Gen.	νεώ		νεών	ἀνώγεω		ἀνώγεων
Dat.	νεῴ		νεῴς	ἀνώγεῳ		ἀνώγεῳς
Acc.	νεώ-ν		νεώς	ἀνώγεω-ν		ἀνώγεω
N. A. V.		νεώ			ἀνώγεω	
G. D.		νεῴν			ἀνώγεῳν	

So λεώς *people*, κάλως *cable*.

147. Some of these words are produced by *contraction:* ἀγήρως, ἀγήρων *free from old age* (from ἀγήραος, -αον). Some appear under a *double* form with ᾱο and εω (26): νεώς and νᾱός, λεώς and λᾱός.

148. Some words have ω or ων in the Accusative Singular: λαγώς *hare*, acc. sing. λαγώ or λαγών. So the proper names Ἄθως, Κώς, Μίνως. Ἕως *dawn* has only ἕω.

149. The *accent* of these words is peculiar in two respects:

a. The long ω in the ultima does not exclude the accent from the antepenult (96): ἀνώγεων, Μενέλεως (= Μενέλαος) *Menelāus.*

b. The Gen. and Dat., when accented on the ultima, are oxytone (cf. 121); yet most editions give the circumflex, except in the gen. sing.

150. Comparison of First and Second Declensions. The A- and O-Declensions, the two branches of the Vowel-Declension (122), have the following points in common:

Sing.	Nom.	Masculines take the ending ς.
	Gen.	Masculines take the ending ο.
	Dat.	All genders have a long vowel with ι subscript.
	Acc.	All genders take the ending ν.
Du.	N. A. V.	All genders end in the stem-vowel (lengthened, if short).
	G. D.	All genders add ιν to the stem-vowel.
Plur.	Gen.	All genders end in ων.
	Dat.	All genders take σι or ς, with preceding ι.
	Nom.	Masculines and feminines add ι to the stem-vowel.
	Acc.	Masculines and feminines take ς (originally νς), and lengthen a preceding short vowel on account of the omitted ν (48).

On the other hand, the two declensions differ from each other in the formation of the nominative and genitive singular of feminines, and in the accent of the genitive plural.

146 D. In the other dialects, this variety of declension is little used, except in proper names. For νεώς, λεώς, κάλως, λαγώς, Hm. has νηός, λαός, κάλος, λαγωός; Hd. νηός, λαός (or ληός), κάλος, λαγός. For Ἄθως, Κώς, γάλως, Hm. has Ἀθόως, Κόως, γαλόως. For ἕως, both Hm. and Hd. have ἠώς (182).

The orig. ending -ο of the Gen. is seen in Πετεῶ-ο Hm., Nom. Πετεώ-ς.

THIRD DECLENSION (*Consonant-Declension*).

151. To this declension belong, not only stems ending in a *consonant*, but also those which end in a *close vowel* (ι, υ); together with a few in ο.

REM. a. In this declension, the form of the *nominative singular* is not sufficient to determine the other cases. It is often necessary to have also either the *stem* of the word, or the *genitive singular*, from which the stem may generally be found by dropping ος the ending.

152. GENDER. The gender may be known in many cases by the last letters of the stem.

The following rules relate only to *substantive* stems; and, where a stem is contracted, they apply to the primitive or *uncontracted* form.

Neuter are stems ending in

a. ατ: as κέρας (κερατ) *horn*, ὕδωρ (ὑδατ) *water*.
b. αρ: as νέκταρ *nectar*.
c. ας, ες: as γένος (γενες) *race*, γῆρας *old age*.
d. ι, υ, if ς is not added in the nom.: ἄστυ *city*.

Feminine are those ending in

e. τητ: as ταχυτής (ταχυτητ) *swiftness*.
f. δ, ϑ: as ἀσπίς (ασπιδ) *shield*, poet. κόρυς (κορυϑ) *helmet*.
g. γον, δον: as σταγών (σταγον) *drop*, χελιδών (χελῑδον) *swallow*.
h. ο: as πειϑώ (πειϑο) *persuasion*.
i. ι, υ: as πόλι-ς *city*, ὀφρύ-ς *brow*, ναῦ-ς *ship*.
Except those under d and j.

Masculine are those ending in

j. ευ: as γραφεύ-ς *writer*.
k. ντ: as ὀδούς (οδοντ) *tooth*, τένων (τενοντ) *tendon*.
l. ητ, ωτ: as τάπης (ταπητ) *carpet*, ἔρως (ερωτ) *love*.
Except those in τητ.
m. ν: as κτείς (κτεν) *comb*, λειμών *meadow*. Exc. those in γον, δον.
n. ρ: as κρᾱτήρ *mixing-bowl*. Except those in αρ.

o. Stems ending in a *labial* or *palatal* (π, β, φ, κ, γ, χ) are never neuter, but whether they are masculine or feminine cannot be determined by general rules.

REM. p. Several words which properly are masculine, especially words denoting *persons* or *animals*, are also sometimes used as feminine: as ὁ also ἡ μάρτυς (μαρτυρ) *witness*, ὁ also ἡ ἀλεκτρυών (αλεκτρυον) *cock* or *hen*, ὁ also ἡ αἰϑήρ (αιϑερ) *aether*.

153. *Exceptions*. The following are the principal exceptions to the rules above given: we omit those in which the gender is obvious from the meaning, as in ὁ, ἡ παίς (παιδ) *boy*, *girl*, ἡ ϑυγάτηρ (ϑυγατερ) *daughter*.

Exceptions to b, ὁ ψάρ *starling*;——to f, ὁ πούς (ποδ) *foot*, ὁ, ἡ ὄρνις (ορνῑϑ) *bird*;——to i. masc. ἔχι-ς *viper*, ὄρχι-ς *testicle*, ὄφι-ς *serpent*, βότρυ-ς *cluster of grapes*, ϑρῆνυ-ς *foot-stool*, ἰχϑύ-ς *fish*, μῦ-ς *mouse*, νέκυ-ς

corpse, στάχυ-ς *ear of corn*, πέλεκυ-ς *axe*, πῆχυ-ς *fore-arm:* also ὁ, ἡ σῦ-ς or ὗ-ς *hog;*——to l, ἡ ἐσθής (εσθητ) *dress*, τὸ φῶς (φωτ) *light.*

——to m, fem. φρήν (φρεν) *midriff, mind*, ἀκτίς (ακτιν) *ray*, γλωχίς (γλωχιν) *point of arrow*, ἴς (ιν) *strength*, ῥίς (ῥιν) *nose*, ὠδίς (ωδιν) *pang;* ἀλκυών (αλκυον) *halcyon*, εἰκών (εικον) *image*, ἠϊών (ηῑον) *shore*, χθών (χθον) *earth*, χιών (χιον) *snow*, βλήχων *pennyroyal*, μήκων *poppy.*

——to n, fem. γαστήρ (γαστερ) *belly*, κήρ *fate*, χείρ *hand;* neut. πῦρ (πῠρ) *fire.*

REM. r. The following in τ stand by themselves: fem. δαίς (δαιτ) *feast*, νύξ (νυκτ) *night*, χάρις (χαριτ) *favor*, and neut. γάλα (γαλακτ) *milk*, μέλι (μελιτ) *honey.*

154. The CASE-ENDINGS are as follows:

		Masc. and Fem.		Neut.
Sing.	Nom.	ς (or vowel lengthened)		none
	Gen.		ος	
	Dat.		ῐ	
	Acc.	ᾰ or ν		none
	Voc.	none (or like nom.)		none
Du.	N. A. V.		ε	
	G. D.		οιν	
Plur.	N. V.	ες		ᾰ
	Gen.		ων	
	Dat.		σῐ(ν)	
	Acc.	ᾰς		ᾰ

155. The *nominative, accusative,* and *vocative singular* of NEUTER words are like the stem. Final τ of the stem is either dropped (75), or changed to ς (76): σῶμα (for σωματ) *body*, τέρας (for τερατ) *prodigy.*

156. The NOMINATIVE SINGULAR of masculines and feminines adds ς to the stem. But stems in ν, ρ, ς, ο, οτ, οντ, reject the ending ς, and lengthen ε, ο, to η, ω: thus

λιμήν (λιμεν) *harbor*, ῥήτωρ (ῥητορ) *orator*, τριήρης (τριηρες) *trireme*, πειθώ (πειθο) *persuasion*, λελυκώς (for λελυκωτ 76, st. λελυκοτ) *having loosed*, λέων (for λεωντ 75, st. λεοντ) *lion.*

For the euphonic changes caused by ς, see 47–49.

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153 D. n. Several poetic stems (most of them defective) in ορ, ωρ, are neuter: ἄορ *sword*, ἦτορ *heart*, ἔλωρ *prey*, τέκμωρ = τέκμαρ *bound.*

154 D. a. In the Gen. Dat. Dual, Hm. has οιιν for οιν: ποδοῖιν.

b. In the Dat. Pl., Hm. has both σι and εσσι: πᾶσι (for παντ-σι) and πάντ-εσσι; (rarely εσι: ἄγ-εσι.)

The ε of εσσι is sometimes omitted when the stem ends in a vowel: νέκυ-σσι, πελέκε-σσι. The irreg. ὄεσσι (from ὄϊ-ς *sheep*) should perhaps be written ὄϊ-σσι. But in forms like ἔπεσσι, = επεσ+σι (55 D), the first σ belongs to the stem so in δέπασ-σι, and ποσσί = ποδ-σι (47 D), ἴρισσι = ιριδ-σι.

Exc. a. Stems in ιν take ς, though some of them have both forms: δελφίς or δελφίν *dolphin.*

b. Participles in οντ take ς, when ο belongs to the verb-stem: δούς (= δο-ντ-ς) *giving.*

c. ς appears also in μέλᾱς (= μελαν-ς) *black*, τάλᾱς (= ταλαν-ς) *wretched*, εἷς (= ἑν-ς) *one*, κτείς (= κτεν-ς) *comb*, ὀδούς (= οδοντ-ς) *tooth.*

157. The ACCUSATIVE SINGULAR of masculines and feminines adds α to stems ending in a consonant: πούς *foot*, acc. πόδ-α.

ν to stems ending in a vowel: πόλι-ς *city*, acc. πόλι-ν.

Exc. a. Stems in ευ take α: βασιλεύ-ς *king*, acc. βασιλέ-α (39).

For the acc. sing. of stems in ο, see 193–4. For ν in the acc. sing. of certain stems in τ, δ, ϑ, see 171.

158. The VOCATIVE SINGULAR of masculines and feminines is regularly like the stem.

For dropping of a final consonant, see 75. But many words make the vocative singular like the nominative: thus

a. Stems of one syllable, not ending in a diphthong: nom. voc. κί-ς *weevil* (but nom. ναῦ-ς *ship*, voc. ναῦ).——Only παῖς (παιδ) *child* makes voc. sing. παῖ (75).

b. Oxytone stems ending in a liquid: nom. voc. ποιμήν (ποιμεν) *shepherd* (but δαίμων *divinity*, barytone, voc. δαῖμον like the stem).

For irregular vocative in πατήρ *father*, ἀνήρ *man*, see 173: also in σωτήρ *savior*, Ἀπόλλων, Ποσειδῶν, see 172 b.

c. Stems ending in a mute: nom. voc. φύλαξ (φυλακ) *watchman.*——But the following are exceptions, and use the stem as a voc. sing.:

Exc. d. A few stems in ιδ: voc. Ἄρτεμι (= Αρτεμιδ), nom. Ἄρτεμις. So voc. παῖ (= παιδ), nom. παῖς *child.* Also γύναι (= γυναικ) with irregular accent, nom. γυνή *woman.*

e. Substantive and adjective stems in ντ, unless oxytone: voc. λέον (= λεοντ), nom. λέων *lion*, χαρίεν (= χαριεντ), nom. χαρίεις *pleasing.*

REM. f. All *participles* of this declension make the vocative singular like the nominative. So also the adjectives πᾶς (παντ) *all, every*, and ἑκών (ἑκοντ) *willing.*

For the vocative singular of stems in ο, see 194 a.

159. The DATIVE PLURAL of all genders adds σι(ν) to the stem. For the euphonic changes, see 47–49.

160. ACCENT. In the accent of this declension, we have the following special rule, contrary to 120:

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156 D. c. For ὀδούς, Hd. has ὀδών according to the rule.

158 D. c. From ἄναξ *king*, Hm. has, beside the regular voc. sing. ἄναξ, a form ἄνα (for ανακτ, 75) used in addressing gods.——e. From some proper names in -ᾱς (stem -αντ), he forms a voc. sing. in -ᾱ: Πουλυδάμᾱ (cf. 81), for Πουλυδαμαν(τ), nom. Πουλυδάμας *Polydămas.*

Stems of one syllable, in the Genitive and Dative of all numbers, throw the accent on the case-ending: if the case-ending is long, it receives the circumflex (121):

Thus πούς (ποδ) *foot*, acc. sing. πόδ-α, nom. pl. πόδ-ες; but genitives ποδ-ός, ποδ-οῖν, ποδ-ῶν, datives ποδ-ί, ποδ-οῖν, πο-σί.

Exc. a. All genitives and datives of *participles*: ὤν *being*, gen. ὄντος, ὄντοιν, ὄντων, dat. ὄντι, ὄντοιν, οὖσι.

b. The gen. and dat. plural of πᾶς *all, every*: πάντων, πᾶσι.

c. The gen. dual and plural of παῖς *boy, girl*, δμώς *slave*, θώς *jackal*, Τρώς *Trojan*, τὸ φῶς *light*, ἡ φῴς *blister*, ἡ δᾴς *torch*, τὸ οὖς *ear*, ὁ σής *moth*: παίδων, δμώων, θώων, Τρώων, φώτων, φῴδων, δᾴδων, ὤτων, σέων.

d. Some words in which a stem of two syllables is *contracted* to one: ἔαρ *spring*, gen. ἔαρος or ἦρος, dat. ἔαρι or ἦρι.

161. Quantity. Several stems lengthen a short vowel in *monosyllabic* forms: st. ποδ, nom. sing. πούς (for ποδ-ς) *foot*; st. παντ, neuter πᾶν *all*; st. πῠρ, nom. sing. πῦρ *fire*; st. σῠ, nom. sing. σῦ-ς *hog*.

162. The Paradigms of this declension will be given in the following order:

1. Stems ending in a labial or palatal (π, β, φ, κ, γ, χ).
2. a lingual mute (τ, δ, θ).
3. a liquid (λ, ν, ρ).
4. the sibilant (σ).
5. a simple close vowel (ι, υ).
6. a diphthong (ευ, αυ, ου).
7. the open vowel ο.

163. I. *Stems ending in a Labial or Palatal.*

	ὁ φύλαξ (φῠλᾰκ) *watchman*	ἡ φλέψ (φλεβ) *vein*	ἡ σάλπιγξ (σαλπιγγ) *trumpet*	ἡ θρίξ (τρῐχ) *hair*
Sing. Nom.	φύλαξ	φλέψ	σάλπιγξ	θρίξ
Gen.	φύλακ-ος	φλεβ-ός	σάλπιγγ-ος	τριχ-ός
Dat.	φύλακ-ῐ	φλεβ-ί	σάλπιγγ-ι	τριχ-ί
Acc.	φύλακ-ᾰ	φλέβ-α	σάλπιγγ-α	τρίχ-α
Voc.	φύλαξ	φλέψ	σάλπιγξ	θρίξ
Du. N. A. V.	φύλακ-ε	φλέβ-ε	σάλπιγγ-ε	τρίχ-ε
G. D.	φυλάκ-οιν	φλεβ-οῖν	σαλπίγγ-οιν	τριχ-οῖν
Plur. N. V.	φύλακ-ες	φλέβ-ες	σάλπιγγ-ες	τρίχ-ες
Gen.	φυλάκ-ων	φλεβ-ῶν	σαλπίγγ-ων	τριχ-ῶν
Dat.	φύλαξῐ	φλεψί	σάλπιγξι	θριξί
Acc.	φύλακ-ᾰς	φλέβ-ας	σάλπιγγ-ας	τρίχ-ας

So ὁ γύψ (γῡπ) *vulture*, ὁ Αἰθίοψ (Αιθιοπ) *Aethiopian*, ὁ Ἄραψ (Αραβ) *Arabian*, ὁ μύρμηξ (μυρμηκ) *ant*, ἡ μάστιξ (μαστῑγ) *whip*, ἡ βήξ (βηχ) *cough*, ἡ φόρμιγξ (φορμιγγ) *lyre*.

For the gender, see 152 o. For the formation of the nominative, accusative, and vocative, singular, see 155–8. For the change of aspiration in ϑρίξ, τριχός, see 66 a.

164. The stem αλωπεκ makes nom. sing. ἡ ἀλώπηξ *fox* irregularly for αλωπεξ (gen. ἀλώπεκος, dat. ἀλώπεκι, etc.). On the contrary, the stems κηρῡκ, φοινῑκ, make nom. sing. ὁ κῆρυξ *herald*, ὁ φοῖνιξ *palm*, where the accent shows that υ and ι were sounded short (93 b): but many editors write κήρυξ, φοίνιξ.

II. *Stems ending in a Lingual Mute* (τ, δ, ϑ).

165. A. Neuter Stems.

	τὸ σῶμα *body* (σωμᾰτ)	τὸ ἧπαρ *liver* (ἡπᾰτ)	τὸ κέρας *horn* (κερᾰτ)		
Sing. Nom.	σῶμα	ἧπαρ	κέρας		
Gen.	σώματ-ος	ἥπατ-ος	κέρᾱτ-ος	(κέραος)	κέρως
Dat.	σώματ-ι	ἥπατ-ι	κέρατ-ι	(κέραϊ)	κέρᾳ
Acc.	σῶμα	ἧπαρ	κέρας		
Voc.	σῶμα	ἧπαρ	κέρας		
Du. N. A. V.	σώματ-ε	ἥπατ-ε	κέρατ-ε	(κεραε)	κέρᾱ
G. D.	σωμάτ-οιν	ἡπάτ-οιν	κεράτ-οιν	(κεραοιν)	κερῷν
Plur. N. V.	σώματ-α	ἥπατ-α	κέρατ-α	(κεραα)	κέρᾱ
Gen.	σωμάτ-ων	ἡπάτ-ων	κεράτ-ων	(κεραων)	κερῶν
Dat.	σώμασι	ἥπασι	κέρᾰσι		
Acc.	σώματ-α	ἥπατ-α	κέρατ-α	(κεραα)	κέρᾱ

So στόμα (στομᾰτ) *mouth*, ὄνομα (ονομᾰτ) *name*, δέλεαρ (δελεᾰτ) *bait*, τέρας (τερᾰτ) *prodigy*.

166. Here belong the stems in ατ, together with γάλα (γαλακτ) *milk*, μέλι (μελῐτ) *honey*, and φῶς (φωτ) *light*. Of stems in ατ, by far the greater part end in ματ: these drop τ in the nom., acc., voc., sing. (75): πρᾶγμα (πρᾱγμᾰτ) *affair*.

167. Several in ατ have αρ in the nom., acc., voc., sing.: φρέαρ *well*, gen. φρέατ-ος (also contracted φρητός), ἄλειφαρ (also ἄλειφᾰ) *unguent*, gen. ἀλείφατ-ος. It is supposed that these ended originally in αρτ, and that τ has been dropped in the cases above named (75), but ρ in all the other forms. Ὕδωρ (ὑδᾰτ) *water* and σκώρ (σκατ) *filth* have ω irregularly for α in the same three cases.

168. A few in ατ have ας in the nom., acc., voc., sing. (76): πέρας *end*, gen. πέρατ-ος. Κέρας (κερατ) *horn* and τέρας (τερατ) *prodigy* sometimes

166 D. For φῶς, Hm. has only φάος or φόως (cf. 370 D a), dat. φάει, plural φάεα. φάος is used also by Attic (Tragic) poets.

168 D. In κέρας, τέρας, the forms with τ are not used in the Ionic. Hm. has the forms with α pure: κέραος, κέραϊ; and sometimes contracts them: κέρᾳ. Hd. changes α pure to ε, and does not contract: κέρεϊ, τέρεα.——For πέρας πέρατος, Hm. has πεῖραρ, πείρατος.

drop τ between two vowels; the vowels are then regularly contracted. In such cases, it is probable that τ was first changed to σ (62 a), and then dropped according to 64.

For γόνυ (gen. γόνατ-ος) *knee*, δόρυ (gen. δόρατ-ος) *spear*, and οὖς (gen. ὠτ-ός) *ear*, see 202, 3, 5, 13.

169. B. Masculine and Feminine Stems.

	ὁ ϑής (ϑητ) *hired man*	ἡ ἐλπίς (ἐλπῐδ) *hope*	ἡ ἔρις (ἐρῐδ) *strife*	ὁ ἡ ὄρνις (ὀρνῐϑ) *bird*	ὁ γέρων (γεροντ) *old man*
Sing. Nom.	ϑής	ἐλπίς	ἔρις	ὄρνις	γέρων
Gen.	ϑητ-ός	ἐλπίδ-ος	ἔριδ-ος	ὄρνιϑ-ος	γέροντ-ος
Dat.	ϑητ-ί	ἐλπίδ-ι	ἔριδ-ι	ὄρνιϑ-ι	γέροντ-ι
Acc.	ϑῆτ-α	ἐλπίδ-α	ἔριν	ὄρνιν	γέροντ-α
Voc.	ϑής	ἐλπίς	ἔρις	ὄρνις	γέρον
Du. N. A. V.	ϑῆτ-ε	ἐλπίδ-ε	ἔριδ-ε	ὄρνιϑ-ε	γέροντ-ε
G. D.	ϑητ-οῖν	ἐλπίδ-οιν	ἐρίδ-οιν	ὀρνίϑ-οιν	γερόντ-οιν
Plur. N. V.	ϑῆτ-ες	ἐλπίδ-ες	ἔριδ-ες	ὄρνιϑ-ες	γέροντ-ες
Gen.	ϑητ-ῶν	ἐλπίδ-ων	ἐρίδ-ων	ὀρνίϑ-ων	γερόντ-ων
Dat.	ϑησί	ἐλπίσι	ἔρισι	ὄρνισι	γέρουσι
Acc.	ϑῆτ-ας	ἐλπίδ-ας	ἔριδ-ας	ὄρνιϑ-ας	γέροντ-ας

So ἡ νύξ (νυκτ) *night*, ἡ λαμπάς (λαμπᾰδ) *torch*, ἡ χάρις (χᾰρῐτ) *favor*, ὁ γίγας (γιγαντ) *giant*, ὁ λέων (λεοντ) *lion*. For some irregular forms of ὄρνις *bird*, see 202, 12.

170. In the Nominative Singular, πούς (ποδ) *foot* lengthens the short vowel, contrary to 47, see 161. Δάμαρ (δαμαρτ) *wife*, chiefly poetic, rejects ς on account of the harshness; see 156.

171. In the Accusative Singular, barytone stems in τ, δ, ϑ, after a close vowel, commonly reject the final mute, and annex ν to the close vowel.

This applies to barytone stems in ιτ, ιδ, ιϑ, υδ, υϑ. Thus χάρις (χαριτ) *favor*, acc. χάριν, rarely χάριτ-α; but κρηπίς (κρηπῑδ) *base*, oxytone, acc. κρηπῖδα, never κρηπιν. Only the oxytone κλείς (κλειδ) *key* has in the acc. sing. κλεῖν (rarely κλεῖδα), and in the acc. pl. κλεῖς or κλεῖδας.

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169 D. A few stems in ωτ have forms without τ (cf. 168 D). Χρώς (χρωτ) *skin* is declined in Ionic, χρώς, χροός, χροΐ, χρόα. Hm. has also, but rarely, χρωτός, χρῶτα. Even the Attic has dat. sing. χρῷ in the phrase ἐν χρῷ *close by*. From ἱδρώς (ἱδρωτ) *sweat*, γέλως (γελωτ) *laughter*, ἔρως (ερωτ) *love* (also ἔρος, 2d declension, poetic), the forms with τ are unknown to Hm. He has only dat. sing. ἱδρῷ, γέλῳ, ἔρῳ, and acc. ἱδρῶ, γέλω (or γέλων, 2d decl.), ἔρον.

171 D. In Hm., words of this class often form the Acc. Sing. in α: ἔριδα more frequent than ἔριν, γλαυκώπιδα from γλαυκῶπις *bright-eyed*.

For κλεῖς, Hm. uses the Ionic κληΐς, acc. sing. κληῖδα; the Doric has κλᾱΐς (Lat. clavis), rarely κλάξ.

172. III. *Stems ending in a Liquid.*

	ὁ ποιμήν (ποιμεν) *shepherd*	ὁ δαίμων (δαιμον) *divinity*	ὁ αἰών (αιων) *age*	ὁ θήρ (θηρ) *wild beast*	ὁ ῥήτωρ (ῥητορ) *orator*
Sing. Nom.	ποιμήν	δαίμων	αἰών	θήρ	ῥήτωρ
Gen.	ποιμέν-ος	δαίμον-ος	αἰῶν-ος	θηρ-ός	ῥήτορ-ος
Dat.	ποιμέν-ι	δαίμον-ι	αἰῶν-ι	θηρ-ί	ῥήτορ-ι
Acc.	ποιμέν-α	δαίμον-α	αἰῶν-α	θῆρ-α	ῥήτορ-α
Voc.	ποιμήν	δαῖμον	αἰών	θήρ	ῥῆτορ
Du. N. A. V.	ποιμέν-ε	δαίμον-ε	αἰῶν-ε	θῆρ-ε	ῥήτορ-ε
G. D.	ποιμέν-οιν	δαιμόν-οιν	αἰών-οιν	θηρ-οῖν	ῥητόρ-οιν
Plur. N. V.	ποιμέν-ες	δαίμον-ες	αἰῶν-ες	θῆρ-ες	ῥήτορ-ες
Gen.	ποιμέν-ων	δαιμόν-ων	αἰών-ων	θηρ-ῶν	ῥητόρ-ων
Dat.	ποιμέσι	δαίμοσι	αἰῶσι	θηρ-σί	ῥήτορ-σι
Acc.	ποιμέν-ας	δαίμον-ας	αἰῶν-ας	θῆρ-ας	ῥήτορ-ας

So ὁ μήν (μην) *month*, ὁ λιμήν (λιμεν) *harbor*, ὁ ἡγεμών (ἡγεμον) *leader*, ὁ παιάν (παιᾱν) *paean*, ὁ ἀγών (αγων) *contest*, ὁ αἰθήρ (αιθερ) *aether*, ὁ κρατήρ (κρᾱτηρ) *mixing-bowl*, ὁ φώρ (φωρ) *thief*.

a. The only stem in λ is ἁλ, nom. ὁ ἅλς *salt*, ἡ ἅλς (poetic) *sea*.

b. In the Voc. Sing., σωτήρ *savior*, Ἀπόλλων, and Ποσειδῶν shorten the long vowel of the stem, and throw the accent back upon the first syllable: σῶτερ, Ἄπολλον, Πόσειδον.——The accent is also thrown back in some compound proper names: Ἀγαμέμνων, Ἀριστογείτων, voc. Ἀγάμεμνον, Ἀριστόγειτον.

173. *Syncopated Stems in* ερ.

Πατήρ (πατερ) *father* makes the vocative singular like the stem, but with the accent on the first syllable, contrary to 120: πάτερ. In the genitive and dative singular, it drops ε and accents the case-ending (cf. 160): πατρός, πατρί. In the other cases, it retains ε and accents it: πατέρα, πατέρες. Only in the dative plural, by metathesis and change of vowel, ερ becomes ρά: πατράσι.

The same peculiarities belong also to μήτηρ *mother*, θυγάτηρ *daughter*, and γαστήρ *belly*.——The proper name Δημήτηρ (vocative Δήμητερ) syncopates *all* the oblique cases, but accents them on the first syllable: Δήμητρος, Δήμητρα.——Ἀστήρ (αστερ) *star* has no syncopated forms, but makes dat. pl. ἀστράσι.

172 D. b. The Epic δαήρ (δαερ) *husband's brother* has voc. sing. δᾶερ.

173 D. The poets often have the full forms in the gen. and dat. sing.: πατέρος and πατρός. In θυγάτηρ, they sometimes syncopate other cases: θύγατρα, θύγατρες, θυγατρῶν; this happens also in πατρῶν for πατέρων. In the dat. pl., the Epic -εσσι may be used: θυγατέρεσσι. From ἀνήρ, the poets use ἀνέρος, ἀνέρες, etc., as well as ἀνδρός, ἄνδρες, etc.; in the dat. pl., Hm. has both ἀνδράσι and ἄνδρεσσι.

Ἀνήρ (ανερ) *man* follows the analogy of πατήρ, but syncopates *all* the cases in which ερ comes before a vowel: it also inserts δ between ν and ο, to strengthen the sound (53): ἀνδρός, ἄνδρες, ἀνδράσι.

	ὁ πατήρ (πατερ) *father*	ἡ μήτηρ (μητερ) *mother*	ἡ θυγάτηρ (θυγατερ) *daughter*	ὁ ἀνήρ (ανερ) *man*
Sing. Nom.	πατήρ	μήτηρ	θυγάτηρ	ἀνήρ
Gen.	πατρός	μητρός	θυγατρός	ἀνδρός
Dat.	πατρί	μητρί	θυγατρί	ἀνδρί
Acc.	πατέρ-α	μητέρ-α	θυγατέρ-α	ἄνδρα
Voc.	πάτερ	μῆτερ	θύγατερ	ἄνερ
Du. N. A. V.	πατέρ-ε	μητέρ-ε	θυγατέρ-ε	ἄνδρε
G. D.	πατέρ-οιν	μητέρ-οιν	θυγατέρ-οιν	ἀνδροῖν
Plur. N. V.	πατέρ-ες	μητέρ-ες	θυγατέρ-ες	ἄνδρες
Gen.	πατέρ-ων	μητέρ-ων	θυγατέρ-ων	ἀνδρῶν
Dat.	πατράσι	μητράσι	θυγατράσι	ἀνδράσι
Acc.	πατέρ-ας	μητέρ-ας	θυγατέρ-ας	ἄνδρας

174. *Comparative Stems in ον.*

Adjectives of the comparative degree in ων (stem ον) drop ν in certain forms, and then contract the concurrent vowels.

	Masculine and Feminine.	Neuter.
Sing. Nom.	μείζων *greater*	μεῖζον
Gen.	μείζον-ος	μείζον-ος
Dat.	μείζον-ι	μείζον-ι
Acc.	μείζον-α [μειζο-α] μείζω	μεῖζον
Voc.	μεῖζον	μεῖζον
Du. N. A. V.	μείζον-ε	μείζον-ε
G. D.	μειζόν-οιν	μειζόν-οιν
Plur. N. V.	μείζον-ες [μειζο-ες] μείζους	μείζον-α [μειζο-α] μείζω
Gen.	μειζόν-ων	μειζόν-ων
Dat.	μείζοσι	μείζοσι
Acc.	μείζον-ας [μειζο-ας] μείζους	μείζον-α [μειζο-α] μείζω

So βελτίων *better*, αἰσχίων *more shameful*, ἀλγίων *more painful.*

175. a. In comparatives of more than two syllables, the forms which end in ον throw back the accent on the antepenult: βέλτιον, αἴσχιον.

b. The forms with ν and the contracted forms are both in use. The intermediate forms (as μειζοα) are never found.

c. According to the same analogy, Ἀπόλλων, Ποσειδῶν make in the acc. Ἀπόλλωνα and Ἀπόλλω, Ποσειδῶνα and Ποσειδῶ.

For *substantive* stems in ον which occasionally drop ν, see 194 c.

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175 D. The statement in b. applies also to Hm. and Hd.——The contract acc. of Ἀπόλλων and Ποσειδῶν is not used by Hm. and Hd., but from κυκεών *mixed draught* Hm. makes acc. sing. κυκεῶ or κυκειῶ.

IV. *Stems ending in ς.*

176. A. Stems in ες.

	τὸ γένος *race* (γενες)	M. F. εὐγενής N. εὐγενές *well-born* (ευγενες)
S. N.	γένος	M. F. εὐγενής N. εὐγενές
G.	(γένε-ος) γένους	(εὐγενέ-ος) εὐγενοῦς
D.	(γένε-ϊ) γένει	(εὐγενέ-ϊ) εὐγενεῖ
A.	γένος	(εὐγενέ-α) εὐγενῆ N. εὐγενές
V.	γένος	εὔγενες
Dual.	(γένε-ε) γένη (γενέ-οιν) γενοῖν	(εὐγενέ-ε) εὐγενῆ (εὐγενέ-οιν) εὐγενοῖν
P. N.	(γένε-α) γένη	(εὐγενέ-ες) εὐγενεῖς N. (εὐγενέ-α) εὐγενῆ
G.	(γενέ-ων) γενῶν	(εὐγενέ-ων) εὐγενῶν
D.	γένεσι	εὐγενέσι
A.	(γένε-α) γένη	(εὐγενέ-ας) εὐγενεῖς N. (εὐγενέ-α) εὐγενῆ

So τὸ εἶδος *form*, κάλλος *beauty*, μέλος *song*. Adjectives σαφής (neut. σαφές) *clear*, ἀκριβής (ἀκριβές) *exact*, εὐήθης (εὔηθες) *simple*.

177. The stems in ες are very numerous. The *substantive* stems are neuter, and change ες to ος in the nom. sing. (25). The *adjective* stems retain ες in the neut., but change it to ης in the nom. masc. and fem. (156).

Ἡ τριήρης (τριηρες) *trireme*, and some others in ήρης, though used as substantives, are properly adjectives, belonging to an implied ναῦς *ship*.

178. Before all case-endings, ς falls away (64). The vowels, which come together, are then contracted.—εε in the dual gives η (contrary to 32 d).—εα coming after a vowel gives ᾱ (contrary to 32 b): ὑγιής (ὑγιες) *healthy*, acc. ὑγιᾶ (but also ὑγιῆ), χρέος (χρεες) *debt*, neut. pl. χρέᾱ. But adjectives in φυης have both φυῆ and φυᾶ: εὐφυής *witty*, εὐφυῆ and εὐφυᾶ. ——For contraction of εας to εις in the acc. pl., see 36 b.

179. Barytone words in ης have recessive accent (97) everywhere, even in contract forms: Σωκράτης, voc. Σώκρᾰτες (not Σωκράτες, 120), αὐτάρκης *self-sufficing*, neuter αὔταρκες, gen. pl. (αὐταρκέων) αὐτάρκων (not αὐταρκῶν, 98).

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176 D. The uncontracted forms prevail in Hm.; yet he often contracts εῖ to ει in the dat. sing., and sometimes εες to εις in the nom. pl.——In the gen. sing., he sometimes contracts εος to ευς: θάρσευς from θάρσος *courage*.——κλέος *fame* makes nom. pl. κλέᾱ for κλέεα.——In the dat. pl., Hm. has three forms: βελέ-εσσι, βέλεσ-σι, and βέλε-σι (55), from βέλος *missile*.

Hd. has only the uncontracted forms.

178 D. In Hm., a vowel before the ε is sometimes contracted with it: εὐκλεής *glorious*, acc. pl. εὐκλεῖας for εὐκλεέας; but ἀγακλῆος for ἀγακλεέος gen. of ἀγακλεής (in ἀκληεῖς for ἀκλεέες, the first ε is irreg. lengthened to η).—— σπέος or σπεῖος *cave* has gen. σπείους, dat. σπῆϊ (for σπέε-ϊ), dat. pl. σπήεσσι (for σπεέ-εσσι) and irreg. σπέσσι.——δέος *fear* has irreg. gen. δείους.

The neuter ἀληθές (M. F. ἀληθής) *true* throws back the accent when used as a question: ἄληθες; *really?*

180. Proper names in κλεης, compounded with κλέος (κλεες) *fame*, have in some forms a double contraction: nom. (Περικλεης) Περικλῆς, gen. (Περικλεεος) Περικλέους, dat. (Περικλεεϊ, Περικλέει) Περικλεῖ, acc. (Περικλεεα) Περικλέᾱ, voc. (Περικλεες) Περίκλεις.

181. B. Stems in ας, ος, ως.

	τὸ κρέας *flesh* (κρεας)	ἡ αἰδώς *shame* (αιδος)	ὁ ἥρως *hero*
Sing. Nom.	κρέας	αἰδώς	ἥρως
Gen.	(κρέα-ος) κρέως	(αἰδό-ος) αἰδοῦς	ἥρω-ος
Dat.	(κρέα-ϊ) κρέᾳ	(αἰδό-ϊ) αἰδοῖ	ἥρω-ϊ
Acc.	κρέας	(αἰδό-α) αἰδῶ	ἥρω-α
Voc.	κρέας	αἰδώς	ἥρως
Du. N. A. V.			ἥρω-ε
G. D.			ἡρώ-οιν
Plur. N. V.	(κρέα-α) κρέᾰ		ἥρω-ες
Gen.	(κρεά-ων) κρεῶν		ἡρώ-ων
Dat.	κρέασι		ἥρω-σι
Acc.	(κρέα-α) κρέᾰ		ἥρω-ας

182. These stems are few in number, and all substantives. Those in ας are neuter: τὸ γῆρας *old age*, τὸ κνέφας *darkness*. Those in ως are masculine: ὁ θώς *jackal*, ὁ μήτρως *mother's brother*. In ος there are but two, both feminine: αἰδώς (αιδος) *shame*, and Epic ἠώς (ηος) *morn* (= Attic ἕως, which is declined according to 146 and 148).

183. These all drop ς before a case-ending, like stems in ες. In the dat. sing., αϊ is contracted to ᾳ: γήρᾳ (for γήραϊ), though some would write γήραι.——The quantity of α in the contracted nom., acc., pl. is variable.——In late writers, κρέας has forms with τ: κρέατος, etc. (cf. 168).

184. The dat. and acc. sing. of ἥρως are usually contracted: ἥρῳ, ἥρω (for ἥρωϊ, ἥρωα); so, sometimes, the nom. and acc. pl.: ἥρως (for ἥρωες, ἥρωας).——Some of the stems in ως have occasional forms according to the Attic Second Decl.: gen. sing. ἥρω, acc. ἥρων.

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180 D. Hm. declines Ἡρακλέης, Ἡρακλῆος (178 D), Ἡρακλῆϊ, Ἡρακλῆα, Ἡράκλεις.——Hd. Ἡρακλέης, Ἡρακλέος, Ἡρακλέϊ, Ἡρακλέα, Ἡράκλεες, one ε being rejected before endings that begin with a vowel.

182 D. *Stems in ας.* Hm. always has ᾰ for αα in the nom., acc., pl.: γέρᾰ *prizes*, δέπᾰ *cups;* he sometimes contracts in other cases: σέλᾳ, κρεῶν or κρειῶν.——οὖδας *ground, floor*, κῶας *fleece*, κτέρας *possession*, in all other forms take ε for α: οὔδεος οὔδεϊ οὔδει, κώεα κώεσι, κτέρεα κτερέων *funeral-gifts:* so also poetic βρέτας, βρέτεος, *image*. Cf. γέρεα Hd. for γέραα. The only contract forms in Hd. are κρέα, κρεῶν.——Dor. κρῆς = κρέας.

The two stems in ος always show the contract form, even in Hm. and Hd. From stems in ως, Hm. has ἥρωϊ and ἥρῳ, Μίνωα and Μίνω.

185. V. *Stems in ι and υ (simple close vowels).*

	ἡ πόλις (πολι) *city*	ὁ πῆχυς (πηχυ) *fore-arm*	τὸ ἄστυ (αστῠ) *city*	ὁ μῦς (μῡ) *mouse*	ὁ ἰχθύς (ιχθῠ) *fish*
Sing. Nom.	πόλι-ς	πῆχυ-ς	ἄστυ	μῦ-ς	ἰχθύ-ς
Gen.	πόλε-ως	πήχε-ως	ἄστε-ος	μυ-ός	ἰχθύ-ος
Dat.	(πόλε-ῐ) πόλει	(πήχε-ῐ) πήχει	(ἄστε-ῐ) ἄστει	μυ-ΐ	ἰχθύ-ῐ
Acc.	πόλι-ν	πῆχυ-ν	ἄστυ	μῦ-ν	ἰχθύ-ν
Voc.	πόλι	πῆχυ	ἄστυ	μῦ-ς	ἰχθύ
Du. N. A. V.	πόλε-ε	πήχε-ε	ἄστε-ε	μύ-ε	ἰχθύ-ε
G. D.	πολέ-οιν	πηχέ-οιν	ἀστέ-οιν	μυ-οῖν	ἰχθύ-οιν
Plur. N. V.	(πόλε-ες) πόλεις	(πήχε-ες) πήχεις	(ἄστε-α) ἄστη	μύ-ες	ἰχθύ-ες
Gen.	πόλε-ων	πήχε-ων	ἄστε-ων	μυ-ῶν	ἰχθύ-ων
Dat.	πόλε-σι	πήχε-σι	ἄστε-σι	μυ-σί	ἰχθύ-σι
Acc.	(πόλε-ας) πόλεις	(πήχε-ας) πήχεις	(ἄστε-α) ἄστη	μύ-ας or μῦς	ἰχθύ-ας or ἰχθῦς

So ἡ δύναμι-ς *power*, ἡ στάσι-ς *faction*, ὁ πέλεκυ-ς *axe* (like πῆχυς), ὁ ἡ σῦ-ς *swine* (like μῦς), ὁ βότρυ-ς *cluster of grapes* (like ἰχθύς).

186. The final ι or υ of the stem always appears in the nom., acc., and voc., sing. Elsewhere, it is generally changed to ε. Contraction then occurs in the dat. sing. and in the nom. and acc. pl. For εας contracted to εις in the acc. pl., see 36 b. The nom. and acc. dual are seldom contracted (εε to η, cf. 178): πόλη, ἄστη. After ε, the gen. sing. takes ως, the so-called Attic ending, which, however, does not prevent the accent from standing on the antepenult (96): πόλεως, πήχεως. The gen. pl. follows the accent of the gen. sing.: πόλεων, πήχεων. The neuter ἄστυ has gen. sing. ἄστεος, less often ἄστεως.

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186 D. *Stems in ι.* The New Ionic retains ι in all the forms, but contracts ι in the dat. sing. to ῑ, and ιας in the acc. pl. to ῑς. Thus Sing. πόλις, πόλιος, πόλῑ, πόλιν, πόλῑ, Pl. πόλιες, πολίων, πόλισι, πόλῑς. The older editions of Hd. admit other forms to some extent, as dat. sing. πόλει, nom. pl. πόλῑς, acc. pl. πόλιας or πόλεις.

Hm. changes ι to ε before ι in the dat. sing. and σι in the dat. pl. Thus Sing. πόλις, πόλιος, πόλεϊ or πόλει, πόλιν, πόλι, Pl. πόλιες, πολίων, πόλεσι or πολίεσσι, πόλιας. In the dat. sing. and acc. pl., he sometimes has the contract forms of the New Ionic: κόνῑ dat. sing. of κόνις *dust*, ἀκοίτῑς acc. pl. of ἄκοιτις *wife*. He even uses πόλεις for πόλιας.

From πόλις itself, Hm. has also a peculiar form with η: πόληος, πόληϊ, πόληες, πόληας.——For the datives πελέκεσσι, δεσσι, see 154 D.

Stems in υ. The Ionic always has ος in the gen. sing. Hm. sometimes contracts εϊ to ει, υϊ to υι, in the dat. sing., and υας to ῡς in the acc. pl.: πήχει, ἰχθυῖ, ἰχθῦς.——Hd. has only the contraction of υας to ῡς.——For the datives νέκυσσι, πίτυσσι, see 154 D.

187. a. Most stems in ι follow the formation just described. So too all *adjective* stems in υ: these, however, take ος in the gen. sing., and have no contraction in the neuter plural: γλυκύ-ς *sweet*, γλυκέ-ος, γλυκέ-α. Even in substantives, such forms as πόλεος, πήχεος, are sometimes found, especially in poetry.

b. Most *substantive* stems in υ preserve this vowel through all the cases. υε in the dual and plural may be contracted to ῡ: ἰχθῦ (for ἰχθύε), ἰχθῦς (for ἰχθύες): the acc. pl. generally has ῡς for υας (33).

188. Ἔγχελυς *eel* is declined like ἰχθύς in the Sing., but like πῆχυς in the Pl.: gen. sing. ἐγχέλυ-ος, nom. pl. ἐγχέλεις.

The poetic adjective ἴδρις (ιδρι) *knowing* retains the final ι of the stem in all the cases.

189. VI. *Stems ending in a Diphthong.*

	ὁ βασιλεύ-ς *king*	ὁ ἡ βοῦ-ς *ox, cow*	ἡ γραῦ-ς *old woman*	ἡ ναῦ-ς *ship*
Sing. Nom.	βασιλεύ-ς	βοῦ-ς	γραῦ-ς	ναῦ-ς
Gen.	βασιλέ-ως	βο-ός	γρᾱ-ός	νε-ώς
Dat.	(βασιλέ-ϊ) βασιλεῖ	βο-ΐ	γρᾱ-ΐ	νη-ΐ
Acc.	βασιλέ-ᾱ	βοῦ-ν	γραῦ-ν	ναῦ-ν
Voc.	βασιλεῦ	βοῦ	γραῦ	ναῦ
Du. N. A. V.	βασιλέ-ε	βό-ε	γρᾶ-ε	νῆ-ε
G. D.	βασιλέ-οιν	βο-οῖν	γρᾱ-οῖν	νε-οῖν
Plur. N. V.	(βασιλέ-ες) βασιλεῖς	βό-ες	γρᾶ-ες	νῆ-ες
Gen.	βασιλέ-ων	βο-ῶν	γρᾱ-ῶν	νε-ῶν
Dat.	βασιλεῦ-σι	βου-σί	γραυ-σί	ναυ-σί
Acc.	βασιλέ-ᾱς	βοῦ-ς	γραῦ-ς	ναῦ-ς

So ὁ γονεύ-ς *parent*, ὁ ἱερεύ-ς *priest*, Ὀδυσσεύ-ς, Ἀχιλλεύ-ς.

190. The final υ of the diphthong disappears before all vowels, according to 39.——The stem ναυ, after dropping υ, becomes νη before a *short* vowel-sound, νε before a *long* one.

In regard to stems in ευ, observe that

a. the gen. sing. has ως instead of ος, cf. 186.

b. the dat. sing. always contracts έϊ to εῖ.

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189 D. *Stems in* ευ. Hd. has only the uncontracted forms. Hm. has η instead of ε, wherever υ falls away: βασιλεύς, βασιλεῦ, βασιλεῦσι, but βασιλῆος, βασιλῆϊ, etc., dat. pl. ἀριστήεσσι. Yet in proper names, he often has ε: Πηλῆος and Πηλέος, Πηλῆϊ and Πηλέϊ, etc.; rarely with contraction: gen. Ὀδυσσεῦς, dat. Ἀχιλλεῖ, acc. Τυδῆ.

Βοῦς Dor. βῶς, acc. sing. βοῦν Dor. βῶν (once in Hm.): Hm. has in dat. pl. βόεσσι and βουσί, acc. pl. βόας and βοῦς.——Γραῦς: Hm. has only γρηῦς (11 D) and γρηΰς, dat. γρηΐ, voc. γρηῦ and γρηΰ.——Ναῦς is declined by Hm., nom. sing. νηῦς (11 D), gen. (νηός,) νεός, dat. νηΐ, acc. (νῆα,) νέα, nom. pl. (νῆες,) νέες, gen. (νηῶν,) νεῶν, dat. νηυσί (νήεσσι, νέεσσι), acc. (νῆας,) νέας. The forms not in ( ) belong also to Hd.

c. the acc. sing. and acc. pl. have ᾰ and remain uncontracted.

d. the contract nom. pl. has ῆς in the older Attic writers: thus βασιλῆς in Thucydides, instead of βασιλεῖς.

e. when ευ follows a vowel, contraction may occur in the gen. and acc. sing.: Πειραιεύ-ς *Piraeeus*, gen. Πειραιῶς, acc. Πειραιᾶ (cf. 178).

Rem. f. The gen. in εως and the acc. in εᾱ, εᾱς, arose, by interchange of long and short quantities, from the Homeric forms in ηος, ηᾰ, ηᾰς.

191. Some compounds of πούς (ποδ) *foot* form the acc. sing. as if from a stem in ου: τρίπους (τριποδ) *three-footed*, acc. τρίπουν (but in the sense *tripod*, acc. τρίποδα). Οἰδίπους *Oedipus* makes Οἰδίποδος and Οἰδίπου, Οἰδίποδι, Οἰδίποδα and Οἰδίπουν, Οἰδίπους and Οἰδίπου.

192. The only diphthong-stem ending in ι is οι, Sing. οἶ-ς *sheep*, οἰ-ός, οἰ-ί, οἶ-ν; Pl. οἶ-ες, οἰ-ῶν, οἰ-σί, οἶ-ς (cf. 23 D).

VII. *Stems ending in* ο.

193. Sing.	Nom.	ἡ πειθώ *persuasion*.	
	Gen.	(πειθό-ος)	πειθοῦς
	Dat.	(πειθό-ϊ)	πειθοῖ
	Acc.	(πειθό-α)	πειθώ
	Voc.	πειθοῖ	

So ἡ ἠχώ (ηχο) *echo*, Καλυψώ, Λητώ.

194. a. These are all oxytone feminine substantives.——The contract acc. sing. is oxytone like the nom. (contrary to 98).——The voc. sing., varying from all analogy, ends in οι.

b. In the *dual* and *plural* (which occur very rarely), they are declined like stems in ο of the 2d or O-Decl.: λεχώ, nom. pl. λεχοί.

c. A few stems in ον have occasional forms as if from stems in ο: εἰκών (εικον) *image*, gen. εἰκοῦς, acc. εἰκώ, acc. pl. εἰκούς, ἀηδών (αηδον) *nightingale*, voc. ἀηδοῖ.

195. Declensions Compared. The *Consonant-Declension* (Decl. III.) and the *Vowel-Declension* (Decl. I. II.) agree in the following points:

1. In *all genders*,

a. the D. S. ends in ι (in the Vowel-Decl., ι subscript).

b. the G. D. Dual end in ιν (αιν, οιν).

c. the G. P. ends in ων.

d. the D. P. ended originally in σι.

2. In the *neuter*, (e) the N. A. V. P. end in ᾰ.

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191 D. To Οἰδίπους belong also gen. Οἰδιπόδᾱ-ο Hm., and in Trag. gen. Οἰδιπόδᾱ, acc. Οἰδιπόδᾱν, voc. Οἰδιπόδα.

192 D. Hm. (commonly) and Hd. have ὀϊ for οι: ὄϊς, ὄϊος, etc., dat. pl. Hm. ὀΐεσσι (once οἴεσι) and ὄεσσι (154 D).

193 D. Even the Ionic has only the contract forms. Hd. makes the acc. sing. in οῦν: Ἰοῦν for Ἰώ.

3. In the *masculine* and *feminine*,

f. the N. S. takes ς (or an equivalent for it). This, however, does not apply to feminine stems of the A-Declension.

g. the A. S. takes ν generally when the stem ends in a vowel.

h. the A. P. ends in ς.

Rem. i. In the Acc. Sing., ν (μ) was originally applied even to consonant-stems, ᾰ being inserted as a connecting vowel; but ν afterwards fell away (77). Compare ὀδόντ-ᾰ(ν) with Lat. dent-e-m.

In the Acc. Pl., the ending was originally νς. Here also α was inserted after consonant-stems. When ν fell away (48), a preceding α or ο of the stem became long, ᾱς, ους; but the connective α remained short: ὀδόντ-ᾰ-(ν)ς Lat. dent-ē-s.

196. The principal differences of ending are found

a. in the G. S. of all genders, where the Cons.-Decl. has ος (ως).

b. in the N. P. masc. and fem., where the Cons.-Decl. has ες.

c. in the N. A. V. S. neuter, where the Cons.-Decl. does not take ν.

Irregular Declension.

197. In some instances, a word has forms belonging to *two* different stems. Such words are called *heteroclites*, when the Nom. Sing. can be formed alike from either stem (ἑτερόκλιτα *differently declined*). Thus N. S. σκότος *darkness* (stem σκοτο Decl. II., or σκοτες Decl. III.), G. S. σκότου or σκότους: cf. 184.

198. Thus proper names in ης of the 3d Decl. often have forms belonging to the 1st Decl., especially in the Acc. Sing.: Σωκράτης (stem Σωκρατες), Acc. Σωκράτην (as if from a stem Σωκρατα), together with the regular Acc. Σωκράτη. But proper names in κλῆς (180) have only forms of the third declension.

199. But usually the Nom. Sing. can be formed from only one of the two stems. Then forms belonging to the other stem are called *metaplastic* (from μεταπλασμός *change of formation*). Thus τὸ δένδρο-ν *tree*, D. P. δένδρεσι (as if from stem δενδρες); τὸ δάκρυο-ν *tear*, D. P. δάκρυ-σι

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197 D. In Hd., some words in ης of the first declension have εα for ην in the Acc. Sing.: δεσπότης *master*, A. S. δεσπότεα.——From Σαρπηδών, Hm. has Σαρπηδόνος, etc., also Σαρπήδοντος, etc.——From Μίνως, Att. Gen. Μίνω, etc. (146), Hm. Μίνωος, etc. (182 D).

199 D. Hm. ἀλκ-ί D. S. of ἀλκή *strength*,—ὑσμῖν-ι D. S. of ὑσμίνη *battle*,—μάστι D. S., μάστι-ν A. S., of μάστιξ(γ) *whip*,—ἰχῶ (as if for ιχω[σ]α) A. S. of ἰχώρ *lymph*,—ἰῶκ-α A. S. of ἰωκή *rout*,—[νίφα Hes. A. S. of νιφάς(δ) *snow*],—ἀγκαλίδ-εσσι D. P. of ἀγκάλη *elbow*,—ἀνδραπόδ-εσσι D. P. of ἀνδράποδο-ν *slave*,—δέσματ-α Pl. of δεσμό-ς *bond*,—προσώπατ-α Pl. of πρόσωπο-ν *face*,—τὰ πλευρά Ion. and poet. = αἱ πλευραί Pl. of ἡ πλευρά *side*.

From Πάτροκλο-ς, declined regularly, Hm. has also Πατροκλῆος, Πατροκλῆα, Πατρόκλεις (stem Πατροκλεες, 180 D).

From ἡνίοχο-ς *charioteer*, declined regularly, Hm. has also ἡνιοχῆα, ἡνιοχῆες (stem ἡνιοχευ, 189 D): cf. Αἰθίοπας and Αἰθιοπῆας, A. P. of Αἰθίοψ (163).

(poetic N. S. δάκρυ); τὸ πῦρ *fire*, Pl. τὰ πυρά (2d Decl.) *watch-fires*, D πυροῖς; ὁ ὄνειρο-ς *dream* (2d Decl.), but also G. S. ὀνείρατ-ος, N. P. ὀνείρατ-α (3d Decl.); ἡ ἅλω-ς *threshing-floor* declined like ἕως (148), but sometimes G. ἅλων-ος, etc.: like ἅλως are ὁ ταώς *peacock*, and (in poetry) ὁ τυφώς *whirlwind*. Cf. 194 c.

200. In some words, the Sing. and Plur. are of different genders (*heterogeneous*), though alike in stem. Thus ὁ σῖτο-ς *corn*, Pl. τὰ σῖτα; ὁ σταθμός *station*, *stall*, Pl. often τὰ σταθμά; ὁ δεσμός *band*, Pl. often τὰ δεσμά; τὸ στάδιον *stade*, Pl. commonly οἱ στάδιοι.

201. a. Many words are *defective* in *number*, often from the nature of their meaning. Thus αἰθήρ *aether*, only in the Sing.; οἱ ἐτησίαι *annual winds*, τὰ Διονύσια *festival of Dionysus*, only in the Plural.

b. Other words are *defective* in *case*. Thus ὄναρ *dream*, ὕπαρ *waking*, ὄφελος *use*, all neuter and used only in the Nom. and Acc.; μάλη *arm-pit* used only in the phrase ὑπὸ μάλης (later ὑπὸ μάλην).

202. The most important irregularities of declension, which have not been noticed already, will be found in the following alphabetic table:

1. Ἄρης (Αρες) the god *Ares*, G. Ἄρεως and Ἄρεος, D. Ἄρει, A. Ἄρην (198) and Ἄρη, V. reg. Ἄρες.

2. αρν *lamb*, stem without N. S.; hence (τοῦ, τῆς) ἀρνός, ἀρνί, ἄρνα, ἄρνες, ἀρνάσι. The N. S. is supplied by ἀμνός, 2d decl., reg.

3. τὸ γόνυ *knee* (Lat. genu), N. A. V. S. All other cases are formed from stem γονατ: γόνατος, γόνατι, etc.

4. ἡ γυνή *woman*. All other forms come from a stem γυναικ: they are accented (all but the V. S.) as if this were a stem of one syllable, γ'ναικ (160): G. S. γυναικός, D. γυναικί, A. γυναῖκα, V. γύναι; Dual γυναῖκε, γυναικοῖν; Pl. γυναῖκες, γυναικῶν, γυναιξί, γυναῖκας.

5. τὸ δόρυ *spear*, N. A. V. S. All other cases from stem δορατ (cf. no. 3): δόρατος, δόρατι, etc. Poetic G. δορός, D. δορί and δόρει.

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200 D. Hm. δρυμά Pl. of δρυμός *oak-wood*,—ἕσπερα Pl. of ἕσπερος *evening*,—κέλευθα (also κέλευθοι) Pl. of ἡ κέλευθος *way*.

Hd. λύχνα Pl. of λύχνος *lamp*.

201 D. a. Hm. Pl. ἔγκατα *entrails*, D. ἔγκασι,—ὄσσε *eyes*, only N. A. Dual (in Trag. also Pl., G. ὄσσων, D. ὄσσοις),—Pl. ὄχεα, ὀχέων, ὄχεσφι, *chariot* (Sing. ὁ ὄχος, not in Hm.).

b. Only Nom. or Acc., Hm. δῶ (for δῶμα) *house*,—κρῖ (for κριθή) *barley*,—ἄφενος *wealth*,—δέμας *body*,—ἦδος *delight*,—ἦρα only in ἦρα φέρειν *to render a service*,—ἦτορ *heart*,—τέκμωρ (Att. τέκμαρ) *bound*,—all neuter. Only Voc., ἠλέ or ἠλεέ (Hm.) *foolish*,—μέλε (Attic poets) *my good sir* or *madam*. Only Dat., Hm. κτεάτ-εσσι *to possessions*,—(ἐν) δαΐ *in battle*.

202 D. The dialects have the following peculiar forms:

1. Ἄρης: Hm. Ἄρηος, Ἄρηϊ, Ἄρηα, also Ἄρεος, Ἄρει (Hd. Ἄρεϊ, Ἄρεα).

3. γόνυ: Ion. and poetic γούνᾰτος, γούνατι, γούνατα, γουνάτων, γούνᾰσι. Epic also γουνός, γουνί, γοῦνα, γούνων, γούνεσσι.

5. δόρυ: Ion. δούρᾰτος, δούρατι, δούρατα, δουράτων, δούρασι. Epic also δουρός, δουρί, δοῦρε, δοῦρα, δούρων, δούρεσσι.

6. Ζεύς the god *Zeus*, G. Διός, D. Διΐ, A. Δία, V. Ζεῦ.

7. ἡ θέμις (θεμιδ) *right*, declined reg.: but in the phrase θέμις εἶναι (*fas esse*, Indic. θέμις ἐστί *fas est*), the N. S. is used for the Acc. θέμιν.

8. ὁ ἡ κοινωνό-ς *partaker*, regular; but also N. A. P. κοινῶν-ες, -ας, only found in Xenophon.

9. ὁ ἡ κύων *dog*, V. S. κύον. All other cases from stem κῠν: κυνός, κυνί, κύνα; Pl. κύνες, κυνῶν, κυσί, κύνας.

10. ὁ λᾶ-ς *stone*, contr. from λᾶα-ς, G. λᾶ-ος, D. λᾶ-ι, A. λᾶα-ν, λᾶ-ν; Pl. λᾶ-ες, λά-ων, λά-εσσι or λά-εσι. Poetic word for λίθος.

11. ὁ ἡ μάρτῠ-ς *witness*, D. P. μάρτῡ-σι. All other cases from stem μαρτῠρ: μάρτυρος, μάρτυρι, etc.

12. ὁ ἡ ὄρνῑς (ορνιθ) *bird*, declined reg. (169); A. S. ὄρνιν, also ὄρνῑθα. Less frequent forms, made from stem ορνι, are N. P. ὄρνεις, G. ὄρνεων, A. ὄρνεις and rarely ὄρνῑς.

13. τὸ οὖς *ear*, N. A. V. S. All other cases from stem ωτ: ὠτός, ὠτί; Pl. ὦτα, ὤτων, ὠσί. These forms were made by contraction from ουας, οὔατος, etc., see below.

14. ἡ Πνύξ *Pnyx*, place for the popular assemblies of Athens, stem Πυκν (57): Πυκνός, Πυκνί, Πύκνα.

15. ὁ πρεσβευτής (πρεσβευτα) *embassador:* in the Plur. commonly πρέσβεις, πρέσβεων, πρέσβεσι. These forms come from the poetic Sing. πρέσβυ-ς *embassador*, also *old man*, in which latter sense πρεσβύτης is the common prose word for all numbers.

16. τάν a defective stem, only in Voc. ὦ τάν, also written ὦ 'τᾶν, *O friend*, rarely plural *O friends*.

17. ὁ υἱό-ς *son*, declined reg.: also from a stem υιες, G. υἱέος, D. υἱεῖ (A. υἱέα rare); Du. υἱέε, υἱέοιν; Pl. υἱεῖς, υἱέων, υἱέσι, υἱεῖς.

18. ἡ χείρ *hand*, stem χειρ; but G. D. D. χεροῖν, D. P. χερσί.

19. ὁ χοῦς *congius*, reg. like βοῦς, but A. P. χόας. Also G. S. χοῶς, A. S. χοᾶ, A. P. χοᾶς (as if from st. χοευ, cf. 190 e); these are sometimes written χοώς, χόα, χόας.

20. τὸ χρέως *debt*, N. A. V. S.; also G. S. χρέως. Other cases are supplied by τὸ χρέος *debt*, which is declined regularly (17[illegible]).

202 D. The following appear as irregular only in the dialects:

21. ὁ ἀήρ (fem. in Hm.) *air*. Ion. ἠέρος, ἠέρι, ἠέρα.

22. ὁ 'Αΐδης Hm. (Att. ᾍδης the god *Hades*) 1st decl., G. 'Αΐδαο or 'Αΐδεω, D. 'Αΐδῃ, A. 'Αΐδην: but also G. Ἄϊδος, D. Ἄϊδι (st. Αϊδ, 3d decl.). Rare N. 'Αϊδωνεύ-ς, D. 'Αϊδωνῆϊ (189 D).

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6. Ζεύς: Poet. also Ζηνός, Ζηνί, Ζῆνα. Pind. Δί for Διί.

7. θέμις: Hm. θέμιστος, etc., Pind. θέμιτος, etc.

11. μάρτυς: Hm. always μάρτυρος, 2d decl. Cf. φύλακος Hd. (once in Hm.) for φύλαξ *watchman*.

12. ὄρνις: Dor. ὄρνῑχος, ὄρνῑχι, etc., from st. ορνιχ.

13. οὖς: Dor. ὦς, Hm. οὔατος, Pl. οὔατα, οὔασι, once ὠσί.

17. υἱός: Hm. often has υἱός, υἱόν, υἱέ,—other forms of the 2d decl. very rarely. Of the forms from st. υιες, he has all (mostly uncontracted) except D. P. Further, from st. υι, he has υἷος (gen.), υἷι, υἷα, υἷε, υἷες, υἱάσι, υἷας.

18. χείρ: Poet. χερός, χερί. Hm. D. P. χερσί and χείρεσσι.

202 D. 23. τὸ δένδρον *tree*, Ion. and poet. δένδρεον, δενδρέου, etc. For irreg. D. P. δένδρεσι, see 199.

24. τὸ κάρᾱ *head*, Hm. κάρη, stems καρητ and κρᾱτ, also with inserted α, καρηατ, κρᾱατ.

Gen. Sing.	κάρητος	καρήατος	κράατος	κρᾱτός
Dat.	κάρητι (Trag. κάρᾳ)	καρήατι	κράατι	κρᾱτί
Acc.	κάρη, also κάρ			κρᾶτα masc. and neut.
Nom. Plur.	κάρᾱ, also κάρηνα	καρήατα	κράατα	
Gen.	καρήνων			κράτων, Dat. κρᾱσί
Acc. = Nom.				(κρᾶτας Trag. masc.)

The Attic (Tragic) poets have only N. A. V. S. κάρα, D. S. κάρᾳ, and the forms from st. κρᾱτ.

25. ὁ λίς poetic for λέων *lion*, A. S. λῖν, defective.

26. D. S. λιτί, A. P. λῖτα, *smooth cover*, Hm., defective.

27. ὁ μείς (for μεν-ς, and that for μην-ς), only Nom. Sing., Ionic and poetic form for ὁ μήν *month*.

28. ἡ πληθύς (declined like ἰχθύς) Ionic for τὸ πλῆθος *multitude;* of the latter, Hm. has only πλήθεϊ, πλήθει.

29. (ἡ πτυχή *fold*, not in Hm., who uses only the defective) D. S. πτυχί, N. A. P. πτύχες, πτύχας.

30. (ὁ στίχος *row*, not in Hm., who uses only the defective) G. S. στιχός, N. A. P. στίχες, στίχας.

Local Endings.

203. Closely analogous to case-endings are certain endings which mark relations of place. These are

a. -θι for the place *where:* ἄλλο-θι *elsewhere.*

b. -θεν for the place *whence:* οἴκο-θεν *from home;* less frequently, for the place *where.*

c. -δε for the place *whither:* οἶκα-δε *home-ward.*

These endings are affixed to the stem: Ἀθήνη-θεν *from Athens*, κυκλό-θεν *from the circle* (κυκλό-ς); but ο is sometimes used for final α of the stem: ῥιζό-θεν *from the root* (from ῥίζα *root*); and after consonant-stems, ο is used as a *connecting vowel:* πάντ-ο-θεν *from every side.* The ending δε is often affixed to the *accusative* form: Μέγαρά-δε *toward Megara*, Ἐλευσῖνά-δε *toward Eleusis;* οἴκ-α-δε (st. οικο) is irregular: for the accent of these forms, see 105 d.

204. Instead of δε, the ending -σε or -ζε is sometimes used: ἄλλο-σε *toward another place*, Ἀθήναζε (for Ἀθηνας-δε, 56) *toward Athens*, Θήβαζε (for Θηβας-δε) *toward Thebes*, θύραζε (for θυρας-δε) *out* (Lat. foras).

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203 D. The local endings are much more frequent in Hm.: οἴκοθι *at home*, Ἰλιόθι πρό *before Troy*, οὐρανόθεν *from heaven*, ἀγορῆθεν *from the assembly*.

The form with θεν is sometimes used by Hm. as a genitive case: κατὰ κρῆθεν *from the head down, wholly*, ἐξ ἁλόθεν *out of the sea*.

In Hm., δε is commonly added to the Acc. (not to the stem): οἶκονδε *homeward*, ὅνδε δόμονδε *to his own house*, ἡμέτερόνδε *to our (house)*, πόλινδε *to the city*, φόβονδε *to flight:* peculiar are φύγαδε *to flight*, ἔραζε *to earth*, Ἄϊδόσδε *to (the abode of) Hades* (202 D, 22).

205. For some words, we find an ancient *Locative case*, denoting the place *where*, with the ending ι for the singular, and for the plural σι(ν) without ι before it: οἴκοι *at home*, Πυϑοῖ *at Pytho*, Ἰσϑμοῖ *at the Isthmus*, Ἀϑήνη-σι (79 b) *at Athens*, Πλαταιᾶσι *at Plataea*, ϑύρᾱσι (Lat. foris) *at the doors*, *abroad*, ὥρᾱσι *at the proper season*.

ADJECTIVES.

A. Adjectives of the Vowel-Declension.

207. This is much the most numerous class. The masculine and neuter follow the O-Declension; the feminine usually follows the A-Declension. Thus the nominative singular ends in ος, η (or ᾱ), ον (Lat. us, a, um).

	M. *good*	F.	N.	M. *friendly*	F.	N.
S. N.	ἀγαϑός	ἀγαϑή	ἀγαϑόν	φίλιος	φιλίᾱ	φίλιον
G.	ἀγαϑοῦ	ἀγαϑῆς	ἀγαϑοῦ	φιλίου	φιλίᾱς	φιλίου
D.	ἀγαϑῷ	ἀγαϑῇ	ἀγαϑῷ	φιλίῳ	φιλίᾳ	φιλίῳ
A.	ἀγαϑόν	ἀγαϑήν	ἀγαϑόν	φίλιον	φιλίᾱν	φίλιον
V.	ἀγαϑέ	ἀγαϑή	ἀγαϑόν	φίλιε	φιλίᾱ	φίλιον
Dual	ἀγαϑώ	ἀγαϑά	ἀγαϑώ	φιλίω	φιλίᾱ	φιλίω
	ἀγαϑοῖν	ἀγαϑαῖν	ἀγαϑοῖν	φιλίοιν	φιλίαιν	φιλίοιν
P. N.	ἀγαϑοί	ἀγαϑαί	ἀγαϑά	φίλιοι	φίλιαι	φίλιᾰ
G.	ἀγαϑῶν	ἀγαϑῶν	ἀγαϑῶν	φιλίων	φιλίων	φιλίων
D.	ἀγαϑοῖς	ἀγαϑαῖς	ἀγαϑοῖς	φιλίοις	φιλίαις	φιλίοις
A.	ἀγαϑούς	ἀγαϑάς	ἀγαϑά	φιλίους	φιλίᾱς	φίλιᾰ

Rem. a. The vowel α in the nom. sing. fem. is always long. It is used after a vowel or ρ: δίκαιος *just*, fem. δικαί-ᾱ, αἰσχρός *shameful*, fem. αἰσχρᾱ́. But η is used after the vowel ο, unless ρ precedes it: ἁπλόος *simple*, fem. ἁπλόη, ἀϑρόος *collected*, fem. ἀϑρόᾱ.

Rem. b. The Feminine, in the Nom. and Gen. Pl., follows the accent of the Masculine: βέβαιος *firm*, nom. pl. masc. βέβαιοι, fem. βέβαιαι, not βεβαῖαι, as we might expect from nom. sing. βεβαία (120); gen. pl. fem. βεβαίων, like the masc., not βεβαιῶν, as in substantives (128).

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206 D. Epic Case-Ending φι. A peculiar suffix of the Epic language is φί (or φιν, 79 D), added to the stem. The form with φι serves as a *genitive* or *dative*, both *singular* and *plural*. Thus (a) in the 1st declension, always singular: βίη-φι (less correctly βίηφι) *with violence*, κλισίηφι *in the tent*, ἀπὸ νευρῆφι *from the bow-string*; irregular ἐπ᾽ ἐσχαρόφι (for εσχαρη-φι) *on the hearth*.——(b) in the 2d declension: Ἰλιό-φι *of Troy*, ϑεόφι *with the gods*.——(c) in the 3d declension, almost always plural: ἀπ᾽ ὄχεσ-φι *from the car*, παρὰ ναῦ-φι *by the ships*, πρὸς κοτυληδον-ό-φι (genitive) *to the feelers*; irregular ἀπὸ κράτεσ-φι *from the head* (202 D, 24).

207 D. For Ionic η instead of ᾱ in the Feminine, see 125 D. Hm. has δῖα, fem. of δῖος *divine*, with short α: δῖα ϑεάων *divine among goddesses*.

208. Adjectives in εος and οος are subject to contraction. Thus ἁπλοῦς *simple*, ἀργυροῦς *of silver*, contracted from ἁπλόος, ἀργύρεος. The *uncontracted* forms may be known from 207; the *contract* forms are as follows:

S. N.	ἁπλοῦς	ἁπλῆ	ἁπλοῦν	ἀργυροῦς	ἀργυρᾶ	ἀργυροῦν
G.	ἁπλοῦ	ἁπλῆς	ἁπλοῦ	ἀργυροῦ	ἀργυρᾶς	ἀργυροῦ
D.	ἁπλῷ	ἁπλῇ	ἁπλῷ	ἀργυρῷ	ἀργυρᾷ	ἀργυρῷ
A.	ἁπλοῦν	ἁπλῆν	ἁπλοῦν	ἀργυροῦν	ἀργυρᾶν	ἀργυροῦν
V.	ἁπλοῦς	ἁπλῆ	ἁπλοῦν	ἀργυροῦς	ἀργυρᾶ	ἀργυροῦν
Dual	ἁπλώ	ἁπλᾶ	ἁπλώ	ἀργυρώ	ἀργυρᾶ	ἀργυρώ
	ἁπλοῖν	ἁπλαῖν	ἁπλοῖν	ἀργυροῖν	ἀργυραῖν	ἀργυροῖν
P. N.	ἁπλοῖ	ἁπλαῖ	ἁπλᾶ	ἀργυροῖ	ἀργυραῖ	ἀργυρᾶ
G.	ἁπλῶν	ἁπλῶν	ἁπλῶν	ἀργυρῶν	ἀργυρῶν	ἀργυρῶν
D.	ἁπλοῖς	ἁπλαῖς	ἁπλοῖς	ἀργυροῖς	ἀργυραῖς	ἀργυροῖς
A.	ἁπλοῦς	ἁπλᾶς	ἁπλᾶ	ἀργυροῦς	ἀργυρᾶς	ἀργυρᾶ

For the peculiarities of contraction, see 36 a. For irregular accent in the contract forms, see 145.

209. Many adjectives of this class have but *two endings*, the masculine form being used also for the feminine: M. F. ἥσυχος, N. ἥσυχον, *quiet*. This is the case with most compound adjectives: M. F. ἄ-τεκνος *childless*, M. F. καρπο-φόρος *fruit-bearing*.

Rem. a. In many adjectives of three endings, the fem. is sometimes found like the masc.; and conversely, some adjectives of two endings have occasionally a distinct form for the fem. These exceptional cases are especially frequent in poetry.

S. N.	M. F. ἥσυχος *quiet*	N. ἥσυχον	M. F. ἵλεως *propitious*		N. ἵλεων
G.	ἡσύχου		ἵλεω		
D.	ἡσύχῳ		ἵλεῳ		
A.	ἥσυχον		ἵλεων		
V.	ἥσυχε	ἥσυχον	ἵλεως		ἵλεων
Dual	ἡσύχω		ἵλεω		
	ἡσύχοιν		ἵλεῳν		
P. N.	ἥσυχοι	ἥσυχα	ἵλεῳ		ἵλεω
G.	ἡσύχων		ἵλεων		
D.	ἡσύχοις		ἵλεῳς		
A.	ἡσύχους	ἥσυχα	ἵλεως		ἵλεω

210. Ἵλεως is a specimen of the few adjectives which follow the Attic Second Decl.——Πλέως *full* is declined thus in the Masc. and Neut.

208 D. For contraction omitted in Ion., see 144 D. 132 D.

210 D. For ἵλεως, Hm. has ἵλᾱος (also in Att. poets): for πλέως, Hm. πλεῖος, πλείη, πλεῖον, Hd. πλέος, η, ον.—Hm. has σῶς (only in this form), but for σῶος he has σόος, σόη, σόον, Comp. σαώτερος.—With ζωός, ή, όν *living*, he has N. S. ζῶς, A. ζῶν.

but forms a Fem. πλέᾱ of the A-Decl.——The defective adj. M. F. σῶς, N. σῶν (formed from σαος *safe*) has A. S. σῶν, A. P. σῶς; also σᾶ as N. S. Fem. and Neut. Pl. The kindred σῶος, σώα, σῶον, is also confined to the Nom. and Acc.

211. B. Adjectives of the Consonant-Declension. The Fem. of these, when it differs from the Masc., follows the A-Decl.: it is formed from the stem of the Masc. by annexing ιᾰ; but this addition causes various changes (32. 58. 60). Here belong

212. 1. *Stems in υ.* The Masc. and Neut. have ε, instead of υ, in most of the cases (cf. 186–7). The Fem. has ε-ια, contracted into εια.

	sweet			*black*		
S. N.	ἡδύς	ἡδεῖα	ἡδύ	μέλᾱς	μέλαινα	μέλᾰν
G.	ἡδέος	ἡδείας	ἡδέος	μέλᾰνος	μελαίνης	μέλᾰνος
D.	ἡδεῖ	ἡδείᾳ	ἡδεῖ	μέλανι	μελαίνῃ	μέλανι
A.	ἡδύν	ἡδεῖαν	ἡδύ	μέλανα	μέλαιναν	μέλαν
V.	ἡδύ	ἡδεῖα	ἡδύ	μέλαν	μέλαινα	μέλαν
Dual	ἡδέε	ἡδεία	ἡδέε	μέλανε	μελαίνα	μέλανε
	ἡδέοιν	ἡδείαιν	ἡδέοιν	μελάνοιν	μελαίναιν	μελάνοιν
P. N.	ἡδεῖς	ἡδεῖαι	ἡδέα	μέλανες	μέλαιναι	μέλανα
G.	ἡδέων	ἡδειῶν	ἡδέων	μελάνων	μελαινῶν	μελάνων
D.	ἡδέσι	ἡδείαις	ἡδέσι	μέλασι	μελαίναις	μέλασι
A.	ἡδεῖς	ἡδείας	ἡδέα	μέλανας	μελαίνας	μέλανα

So γλυκύς *sweet*, βραδύς *slow*, βραχύς *short*, ταχύς *swift*, εὐρύς *wide*.

Rem. a. In θῆλυς *female*, the poets sometimes use the masculine form for the feminine.

213. 2. *A few stems in ν.* In these, the ι of the fem. ending ια passes into the preceding syllable: μέλᾱς (μελᾰν) *black*, Fem. μέλαινᾰ, for μελαν-ια (58).——For full inflection of μέλας, see 212. Similarly declined are τάλᾱς, τάλαινᾰ, τάλᾰν *unhappy* and τέρην, τέρεινᾰ, τέρεν *tender*.

214. 3. *Stems in ντ.* In these, the Fem. ντ-ια becomes -σα, and the preceding vowel is lengthened. They are mostly participles.

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212 D. For fem. εῖᾰ, είᾱς, etc., Hd. has έᾰ, έης, έῃ, έᾰν, etc. Hm. commonly has εῖα, είης, etc., but ὠκέα for ὠκεῖα, βαθείης and βαθέης, βαθεῖαν and βαθέαν. In Hm., ἡδύς and πουλύς (for πολύς), as well as θῆλυς, are sometimes fem. In the A. S., Hm. sometimes has έα for ύν: εὐρέα πόντον *the wide sea*.

214 D. Adjectives in εις (εντ) are much more frequent in poetry: those in ηεις, οεις are sometimes contracted: Hm. τιμῆς=τιμήεις *honorable*, λωτεῦντα =λωτόεντα *filled with lotus*, poet. πτεροῦσσα=πτερόεσσα *winged*. Hm. sometimes uses these adjectives in the masc. form with fem. names of places.

Adjectives in *εντ* have *εσσα*, not *εισα*, in the Fem., for *εντ-ια*. For their D. P., see 50 a.

	loosing			*giving*		
S. N.	λύων	λύουσα	λῦον	διδούς	διδοῦσα	διδόν
G.	λύοντος	λυούσης	λύοντος	διδόντος	διδούσης	διδόντος
D.	λύοντι	λυούσῃ	λύοντι	διδόντι	διδούσῃ	διδόντι
A.	λύοντα	λύουσαν	λῦον	διδόντα	διδοῦσαν	διδόν
V.	λύων	λύουσα	λῦον	διδούς	διδοῦσα	διδόν
Dual	λύοντε	λυούσα	λύοντε	διδόντε	διδούσα	διδόντε
	λυόντοιν	λυούσαιν	λυόντοιν	διδόντοιν	διδούσαιν	διδόντοιν
P. N.	λύοντες	λύουσαι	λύοντα	διδόντες	διδοῦσαι	διδόντα
G.	λυόντων	λυουσῶν	λυόντων	διδόντων	διδουσῶν	διδόντων
D.	λύουσι	λυούσαις	λύουσι	διδοῦσι	διδούσαις	διδοῦσι
A.	λύοντας	λυούσας	λύοντα	διδόντας	διδούσας	διδόντα
	loosing			*showing*		
S. N.	λύσᾱς	λύσᾱσα	λῦσᾰν	δεικνύς	δεικνῦσα	δεικνύν
G.	λύσαντος	λυσάσης	λύσαντος	δεικνύντος	δεικνύσης	δεικνύντος
D.	λύσαντι	λυσάσῃ	λύσαντι	δεικνύντι	δεικνύσῃ	δεικνύντι
A.	λύσαντα	λύσασαν	λῦσαν	δεικνύντα	δεικνῦσαν	δεικνύν
V.	λύσας	λύσασα	λῦσαν	δεικνύς	δεικνῦσα	δεικνύν
Dual	λύσαντε	λυσάσα	λύσαντε	δεικνύντε	δεικνύσα	δεικνύντε
	λυσάντοιν	λυσάσαιν	λυσάντοιν	δεικνύντοιν	δεικνύσαιν	δεικνύντοιν
P. N.	λύσαντες	λύσασαι	λύσαντα	δεικνύντες	δεικνῦσαι	δεικνύντα
G.	λυσάντων	λυσασῶν	λυσάντων	δεικνύντων	δεικνυσῶν	δεικνύντων
D.	λύσᾱσι	λυσάσαις	λύσᾱσι	δεικνῦσι	δεικνύσαις	δεικνῦσι
A.	λύσαντας	λυσάσας	λύσαντα	δεικνύντας	δεικνύσας	δεικνύντα
	loosed			*pleasing*		
S. N.	λῠϑείς	λυϑεῖσα	λυϑέν	χαρίεις	χαρίεσσα	χαρίεν
G.	λυϑέντος	λυϑείσης	λυϑέντος	χαρίεντος	χαριέσσης	χαρίεντος
D.	λυϑέντι	λυϑείσῃ	λυϑέντι	χαρίεντι	χαριέσσῃ	χαρίεντι
A.	λυϑέντα	λυϑεῖσαν	λυϑέν	χαρίεντα	χαρίεσσαν	χαρίεν
V.	λυϑείς	λυϑεῖσα	λυϑέν	χαρίεν	χαρίεσσα	χαρίεν
Dual	λυϑέντε	λυϑείσα	λυϑέντε	χαρίεντε	χαριέσσα	χαρίεντε
	λυϑέντοιν	λυϑείσαιν	λυϑέντοιν	χαριέντοιν	χαριέσσαιν	χαριέντοιν
P. N.	λυϑέντες	λυϑεῖσαι	λυϑέντα	χαρίεντες	χαρίεσσαι	χαρίεντα
G.	λυϑέντων	λυϑεισῶν	λυϑέντων	χαριέντων	χαριεσσῶν	χαριέντων
D.	λυϑεῖσι	λυϑείσαις	λυϑεῖσι	χαρίεσι	χαριέσσαις	χαρίεσι
A.	λυϑέντας	λυϑείσας	λυϑέντα	χαρίεντας	χαριέσσας	χαρίεντα

Rem. a. The fem. adj. *χαρίεσσα* arose probably from a form without *ν*, *χαριετ-ια* (60); while the fem. part. λυϑεῖσα arose from λυϑεντ-ια, λυϑεν(σ)σα (48), λύουσα, from λυοντ-ια, λυον(σ)σα, etc.

215. Participles which have *οντ* after *α*, *ε*, *ο*, are contracted: *τιμάων* (*τιμαοντ*), *τιμάουσα*, *τιμάον* *honoring*, contr. *τιμῶν*, *τιμῶσα*, *τιμῶν*; φιλέων (φιλεοντ), φιλέουσα, φιλέον *loving*, contr. φιλῶν, φιλοῦσα,

φιλοῦν; δηλόων (δηλοοντ), δηλόουσα, δηλόον *manifesting*, contr. δηλῶν, δηλοῦσα, δηλοῦν. The *uncontracted* forms are like those of λύων (214); the *contract* forms are as follows;

S. N.	τῑμῶν	τιμῶσα	τιμῶν	φιλῶν	φιλοῦσα	φιλοῦν
G.	τιμῶντος	τιμώσης	τιμῶντος	φιλοῦντος	φιλούσης	φιλοῦντος
D.	τιμῶντι	τιμώσῃ	τιμῶντι	φιλοῦντι	φιλούσῃ	φιλοῦντι
A.	τιμῶντα	τιμῶσαν	τιμῶν	φιλοῦντα	φιλοῦσαν	φιλοῦν
V.	τιμῶν	τιμῶσα	τιμῶν	φιλῶν	φιλοῦσα	φιλοῦν
Dual	τιμῶντε	τιμώσα	τιμῶντε	φιλοῦντε	φιλούσα	φιλοῦντε
	τιμώντοιν	τιμώσαιν	τιμώντοιν	φιλούντοιν	φιλούσαιν	φιλούντοιν
P. N.	τιμῶντες	τιμῶσαι	τιμῶντα	φιλοῦντες	φιλοῦσαι	φιλοῦντα
G.	τιμώντων	τιμωσῶν	τιμώντων	φιλούντων	φιλουσῶν	φιλούντων
D.	τιμῶσι	τιμώσαις	τιμῶσι	φιλοῦσι	φιλούσαις	φιλοῦσι
A.	τιμῶντας	τιμώσας	τιμῶντα	φιλοῦντας	φιλούσας	φιλοῦντα

Δηλῶν (contracted from δηλόων) is declined exactly like φιλῶν.

216. *Stems in* οτ. These are participles of the Perfect Active. The ending οτ in connection with the fem. ια is changed to υιᾰ.

	having loosed			*standing*		
S. N.	λελῠκώς	λελυκυῖα	λελυκός	ἑστώς	ἑστῶσα	ἑστός
G.	λελυκότος	λελυκυίας	λελυκότος	ἑστῶτος	ἑστώσης	ἑστῶτος
D.	λελυκότι	λελυκυίᾳ	λελυκότι	ἑστῶτι	ἑστώσῃ	ἑστῶτι
A.	λελυκότα	λελυκυῖαν	λελυκός	ἑστῶτα	ἑστῶσαν	ἑστός
V.	λελυκώς	λελυκυῖα	λελυκός	ἑστώς	ἑστῶσα	ἑστός
Dual	λελυκότε	λελυκυία	λελυκότε	ἑστῶτε	ἑστώσα	ἑστῶτε
	λελυκότοιν	λελυκυίαιν	λελυκότοιν	ἑστώτοιν	ἑστώσαιν	ἑστώτοιν
P. N.	λελυκότες	λελυκυῖαι	λελυκότα	ἑστῶτες	ἑστῶσαι	ἑστῶτα
G.	λελυκότων	λελυκυιῶν	λελυκότων	ἑστώτων	ἑστωσῶν	ἑστώτων
D.	λελυκόσι	λελυκυίαις	λελυκόσι	ἑστῶσι	ἑστώσαις	ἑστῶσι
A.	λελυκότας	λελυκυίας	λελυκότα	ἑστῶτας	ἑστώσας	ἑστῶτα

REM. a. ἑστώς is contracted from ἑσταως, and is irregular in the formation of the Fem. The neuter form ἑστός is also irregular.

REM. b. υια of the Fem. appears to imply a masc. and neut. ending υτ (= οτ); υτ-ια would give υσια (62), and then υια (64).

217. *Adjectives of Two Endings.* In many adjectives of the Consonant-Declension, the masculine form is used also for the feminine (cf. 209). Here belong

a. Stems in ς: M. F. ἀληθής (αληθες) *true*, N. ἀληθές (cf. 176).

b. Most stems in ν: M. F. εὐδαίμων (ευδαιμον) *happy*, N. εὔδαιμον, M. F. ἄῤῥην (ἄρσην, st. αρσεν) *male*, N. ἄῤῥεν (cf. 172).

c. A few simple stems ending in other letters, as M. F. ἴδρι-ς *knowing*

217 D. b. Hd. has ἔρσην for ἄρσην.

N. ἴδρι (cf. 188).——Also some compounds of substantives, as M. F. ἀπάτωρ (α-πατορ) *fatherless*, N. ἄπατορ; εὔελπις (ευ-ελπιδ) *of good hope*, N. εὔελπι; φιλόπολις (φιλο-πολιδ) *city-loving*, N. φιλόπολι; εὔχαρις (ευ-χαριτ) *agreeable*, N. εὔχαρι; δίπους (δι-ποδ) *two-footed*, N. δίπουν, A. S. δίπουν (191) and δίποδα.

S. N.	ἀληθής ἀληθές	εὐδαίμων εὔδαιμον	εὔελπις εὔελπι
G.	ἀληθοῦς	εὐδαίμονος	εὐέλπιδος
D.	ἀληθεῖ	εὐδαίμονι	εὐέλπιδι
A.	ἀληθῆ ἀληθές	εὐδαίμονα εὔδαιμον	εὔελπιν εὔελπι
V.	ἀληθές	εὔδαιμον	εὔελπι
Dual	ἀληθῆ	εὐδαίμονε	εὐέλπιδε
	ἀληθοῖν	εὐδαιμόνοιν	εὐελπίδοιν
P. N.	ἀληθεῖς ἀληθῆ	εὐδαίμονες εὐδαίμονα	εὐέλπιδες εὐέλπιδα
G.	ἀληθῶν	εὐδαιμόνων	εὐελπίδων
D.	ἀληθέσι	εὐδαίμοσι	εὐέλπισι
A.	ἀληθεῖς ἀληθῆ	εὐδαίμονας εὐδαίμονα	εὐέλπιδας εὐέλπιδα

So εὐγενής *well-born* (176), δυσμενής *hostile*, ἀσφαλής *safe*, ψευδής *false*, πλήρης *full*,——πέπων *ripe*, σώφρων *discreet*, μνήμων *mindful*, ἐπιλήσμων *forgetful*, πολυπράγμων *busy*.

For comparatives in ων, see 174.

218. *Adjectives of One Ending.* In these the Fem. is like the Masc.; but, owing either to their meaning or their form, they have no Neuter: thus ἅρπαξ (ἁρπᾰγ) *rapacious*, φυγάς (φῠγᾰδ) *fugitive*, ἄγνως (αγνωτ) *unknown*, ἄπαις (απαιδ) *childless*, μακρόχειρ *long-armed*, πένης (πενητ) *poor*, γυμνής (γυμνητ) *light-armed*.

Rem. a. Some adjectives of one ending, which belong to the A-Decl., occur only in the Masc., and differ little from substantives: thus ἐθελοντής, G. ἐθελοντοῦ, *volunteer*.

219. *Irregular Adjectives.* Some adjectives are irregular, their forms being derived from different stems. So μέγας (μεγα and μεγαλο) *great*, πολύς (πολυ and πολλο) *much, many*.

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218 D. Hm. has many adj. which appear only in the Fem.: πότνιᾰ (in Voc. also πότνᾰ) *revered*, λάχεια (or perhaps ἐλάχεια *small*); εὐπατέρεια *of noble father*, ὀβριμοπάτρη *of mighty father*, ἀντιάνειρα *match for men*, βωτιάνειρα *nourishing men*, κυδιάνειρα *making men glorious*, πουλυβότειρα *much-nourishing*, ἰοχέαιρα *arrow-showering*, ἱπποδάσεια *thick with horse-hair*, καλλιγύναικα A. S. *rich in fair women*. To Fem. θάλεια *rich* there is a Neut. Pl. θάλεα.

219 D. Hm. and Hd. have πολλός, ή, όν reg. like ἀγαθός (also neut. πολλόν for πολύ as adverb). But Hm. has also the common forms πολύς, πολύ, πολύν, as well as πουλύς, πουλύ, πουλύν (24 D. c); and from the same stem πολυ, he makes likewise G. S. πολέος, N. P. πολέες, G. πολέων, D. πολέεσσι or πολέσι, A. πολέας.

The masc. πραΰς is found in Pind. Comp. πραΰτερος in Hd.

S. N.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
G.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
A.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ
V.	μέγα	μεγάλη	μέγα	πολύ	πολλή	πολύ
Dual	μεγάλω	μεγάλα	μεγάλω			
	μεγάλοιν	μεγάλαιν	μεγάλοιν			
P. N.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
G.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
D.	μεγάλοις	μεγάλαις	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς
A.	μεγάλους	μεγάλας	μεγάλα	πολλούς	πολλάς	πολλά

REM. a. πρᾶος *mild* forms the whole Fem. from st. πραϋ: πραεῖα, πραείας, etc. The Masc. and Neut. Sing. are formed from st. πραο, rarely from πραϋ: πράου, πράῳ, πρᾶον. In the Masc. and Neut. Pl., both formations are used: πρᾶοι and πραεῖς, πραέα and πρᾶα.

Comparison of Adjectives.

A. By τερος and τᾰτος.

220. The usual ending of the *Comparative* degree is τερο (N. S. τερος, τερᾱ, τερον); of the *Superlative*, τᾰτο (N. S. τατος, τατη, τατον). These endings are applied to the masculine stem of the Positive. Thus,

Positive.	Comparative.	Superlative.
κοῦφος (κουφο) *light*	κουφότερος, α, ον	κουφότατος, η, ον
γλυκύς (γλυκυ) *sweet*	γλυκύτερος	γλυκύτατος
μέλας (μελαν) *black*	μελάντερος	μελάντατος
μάκαρ (μακαρ) *blessed*	μακάρτερος	μακάρτατος
σαφής (σαφες) *clear*	σαφέστερος	σαφέστατος
χαρίεις (χαριεντ) *pleasing*	χαριέστερος	χαριέστατος
πένης (πενητ) *poor*	πενέστερος	πενέστατος

χαριέστερος and πενέστερος arise from χαριεντ-τερος and πενητ-τερος by change of τ to ς (45), before which ν is dropped in the former (48), and η shortened in the latter.

Hm. has some fem. adjectives which are not formed from the stem of the masc.: θοῦρις(δ) *impetuous*, M. θοῦρο-ς; πίειρᾰ *fat, rich*, M. πίων; πρέσβᾰ and πρέσβειρᾰ *honored*, M. πρέσβυ-ς (202, 15); πρόφρασσα (for προφραδ-ια from φράζω) *favorable*, M. πρόφρων (from φρήν).——The following are made from the stem of the masc., but by an unusual mode of formation: χαλκοβάρεια *heavy with brass*, M. χαλκοβαρής; ἠριγένεια *early-born* (M. ἠριγενής later); ἡδυέπεια (Hes.) *sweet-speaking*, M. ἡδυεπής; μάκαιρα (Pind.) *blessed*, M. μάκαρ; and in the Pl. only, θαμειαί *crowded*, ταρφειαί *frequent*, M. θαμέες, ταρφέες.

In Hm., ἐρίηρο-ς *trusty*, makes Pl. ἐρίηρ-ες (only Nom. and Acc. in each number).

221. The following adjectives depart more or less widely from the rule above given.

a. Stems in ο with short penult, lengthen ο to ω: this prevents the excessive multiplication of short syllables: σοφώ-τερος *wiser*, ἀξιώ-τατος *worthiest*, from σοφό-ς, ἄξιο-ς.—But if the penult is long by nature or position, ο remains: πονηρό-τερος *more wicked*, λεπτό-τατος *finest*. So always, when a mute and liquid follow the vowel of the penult: πικρό-τατος *bitterest*.

b. The adj. γεραιός (senex) always, παλαιός *ancient*, and σχολαῖος *leisurely*, sometimes, drop ο after αι: γεραίτερος, παλαίτατος.

c. μέσος medius, ἴσος *equal*, εὔδιος *serene*, πρώϊος *early*, ὄψιος *late*, take αι in place of ο or ω: μεσαίτατος, πρωϊαίτερον.——ἥσυχος *quiet* has ἡσυχαίτερος and ἡσυχώτερος; φίλος *dear*, beside φιλώτερος, -τατος, has φίλτερος, -τατος and φιλαίτερος, -τατος.——From πλησίον adv. *near* come πλησιαίτερος, -τατος; likewise παραπλησιαίτερος *more similar*; and from προὔργου (for πρὸ ἔργου *advantageous*) comes προὐργιαί-τερος.

d. Some adjectives take the irregular endings εστερος, εστατος. So

1. Stems in ον: σώφρων (σωφρον) *discreet*, σωφρονέστερος, εὐδαίμων (ευδαιμον) *happy*, εὐδαιμονέσ-τατος.——Special exceptions are πίων *fat*, πιότερος, -τατος, and πέπων *ripe*, πεπαίτερος, -τατος.

2. ἄκρᾱτος *unmixed*, ἐρρωμένος *strong*, ἄσμενος *glad*, and occasionally some others in ος: ἀκρατέστερος, ἐρρωμενέστερος.

3. Some contract adjectives in (οος) ους: εὐνούστερος (for ευνοεστερος) from εὔνους (εὔνοος) *well-disposed*.

e. The adj. λάλος *talkative*, πτωχός *beggarly*, ὀψοφάγος *dainty*, μονοφάγος *eating alone*, and some adjectives of one ending, as κλέπτης *thievish*, have ιστερος, ιστατος: λαλίστερος, πτωχίστατος, κλεπτίστερος.

f. Other adjectives of one gender in ης (G. ου) follow the rule for stems in ο: ὑβριστότερος from ὑβριστής *insolent*.

g. Compounds of χάρις *favor*, form the Comp. and Sup. as if they ended in χαριτο-ς; ἐπιχαριτώτερος from ἐπίχαρις *agreeable*.

B. By ιων and ιστος.

222. A much less frequent ending of the Compar. is ῑον (Nom. M. F. ῑων, N. ῑον), of the Superl. ιστο (Nom. ιστος, ιστη, ιστον).

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221 D. The poets sometimes use ω after a long syllable: ὀϊζῡρώτερος Hm. *more wretched*.——From ἰθύς *straight*, Hm. makes ἰθύντατα; from φαεινός *shining*, φαεινότερος, but φαάντατος (cf. 370 D a); from ἄχαρις *unpleasing*, ἀχαρίστερος (for αχαριτ-τερος).——The force of the ending is nearly lost in θηλύτερος *feminine*, ἀγρότερος *wild* (*living in the country*), ὀρέστερος *living in the mountains*, θεώτερος *belonging to the gods*, δεξιτερός Lat. dexter, which differ little from θῆλυς, ἄγριος, ὄρειος, θεῖος, δεξιός.

222 D. The forms with ιων, ιστος are much more frequent in poetry: thus (the starred forms are un-Homeric), *βαθίων, βάθιστος (βαθύς *deep*),——βράσσων =*βραδίων, βάρδιστος =*βράδιστος (βραδύς *slow*),——*βράχιστος (βραχύς *short*),——γλυκίων (γλυκύς *sweet*),——ἐλέγχιστος (ἐλεγχέες Pl. *infamous*),——

These endings are applied, not to the stem of the Positive, but to the *root* of the word. Hence a final vowel in the stem of the Pos. disappears:

Positive.		Comparative.	Superlative.
ἡδ-ύ-ς *pleasant*	(ἥδ-ομαι *am pleased*)	ἡδ-ίων	ἥδ-ιστος
ταχ-ύ-ς *swift*	(τάχ-ος *swiftness*)	ϑάσσων (for ταχ-ιων)	τάχ-ιστος
μέγ-α-ς *great*	(μέγ-εϑος *greatness*)	μείζων (for μεγ-ιων)	μέγ-ιστος

Similarly ρο in the stem of the Pos. disappears:

ἐχϑ-ρό-ς *hostile*	(ἔχϑ-ος *hatred*)	ἐχϑ-ίων	ἔχϑ-ιστος
αἰσχ-ρό-ς *shameful*	(αἶσχ-ος *shame*)	αἰσχ-ίων	αἴσχ-ιστος

REM. a. In μείζων, for μεγ-ιων, the ι passes into the first syllable, as in ἀμείνων for αμεν-ιων (58). So also in ϑάσσων, ϑᾶσσον, where α absorbs it and becomes long. Cf. μᾶλλον (for μαλ-ιον, 59).

223. In the following words, this mode of formation is found connected with various peculiarities, especially the euphonic changes described in 58–61.

Positive.	Comparative.	Superlative.
1. ἀγαϑός *good*	ἀμείνων (for αμεν-ιων)	
	[ἀρείων Hm.]	ἄριστος (Ἄρης, ἀρετή *virtue*)
	βελτίων	βέλτιστος
	κρείσσων (κρείττων)	κράτιστος (κράτος *strength*)
	λῴων	λῷστος

REM. a. ἀμείνων, ἄριστος, refer more to *excellence* or *worth*; κρείσσων, κράτιστος, more to *power* and *superiority*. The opposite of κρείσσων is ἥσσων.

2. κακός *bad*	κακίων	κάκιστος
	χείρων (deterior)	χείριστος:
	ἥσσων (inferior)	ἥκιστα adv. *least of all*
3. μικρός *small*	μικρότερος	μικρότατος
	μείων	
4. ὀλίγος *little, few*		ὀλίγιστος
	ἐλάσσων (ἐλάττων)	ἐλάχιστος

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*κυδίων, κύδιστος (κυδρός *glorious*),——μάσσων, μήκιστος, Dor. *μάκιστος (μᾱκρός *long*),——οἴκτιστος (οἰκτρός *pitiable*),——πασσων =*παχίων, πάχιστος (παχύς *thick*),——φιλίων, *φίλιστος (φίλος *dear*),——ὤκιστος (ὠκύς *quick*).——Hd. has μέζων for μείζων.

In Epic and Doric poetry, the ι of ιων is short.

223 D. 1. Hm. Comp. ἀρείων: Pos. κρατύς *powerful*, Sup. κάρτιστος (57): Comp. λωΐων and λωΐτερος.——Hd. and Dor. κρέσσων for κρείσσων.——Poet. βέλτερος, βελτατος (not used in Hm.): φέρτερος *more excellent*, φέρτατος and φέριστος.

2. Hm. Comp. κακώτερος: χερείων (Dor. χερήων), χερειότερος, χειρότερος: also the defective forms, D. S. χέρηϊ, A. S. χέρηα, N. P. χέρηες, Neut. χέρηα or χέρεια.——Hd. ἕσσων for ἥσσων.

4. Hm. Comp. ὀλίζων.

Positive.	Comparative.	Superlative.
5. πολύς *much, many*	πλείων or πλέων (39) Neut. πλέον, also πλεῖν	πλεῖστος
6. κᾰλός *beautiful*	καλλίων	κάλλιστος (κάλλος *beauty*)
7. ῥᾴδιος *easy*	ῥᾴων	ῥᾷστος
8. ἀλγεινός *painful*	ἀλγίων	ἄλγιστος

224. *Defective Comparison.* The following adjectives are without the Positive:

(πρό *before*)	πρότερος prior	πρῶτος primus
	ὕστερος *later, latter*	ὕστατος *latest, last*

Rem. a. πρῶτος is probably made by contraction from προ-ᾰτος. The same superlative ending ᾰτος appears also in

ἔσχᾰτος extremus; and in the two following (mostly poetic) forms:
νέᾰτος novissimus, *last in place* (from νέος novus), and
ὕπατος supremus, summus (from ὑπέρ super, whence come also a poetic Comp. ὑπέρτερος, Sup. ὑπέρτατος).

Formation and Comparison of Adverbs.

225. Adverbs are formed from adjectives by adding ως to the stem. The stem takes the same form as before ων in the Gen. Pl. The adverb has also the accent of the Gen. Pl.; and is contracted, when the latter is contracted.

Thus φίλος *dear*, (G. P. φίλων) Adv. φίλως, δίκαιος *just* (δικαίων) δικαίως, ψυχρός *cold* (ψυχρῶν) ψυχρῶς, πᾶς *whole, all* (πάντων) πάντως, ταχύς *quick* (ταχέων) ταχέως, σαφής *clear* (σαφῶν contr. from σαφέων) σαφῶς contr. from σαφέως.

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5. In the Comp., Hm. has also the defective forms πλέες, πλέας.——Hd. contracts εο to ευ: πλεῦν, πλεῦνες, for πλέον, πλέονες.

7. Hm. Pos. ῥηΐδιος (also in Hd.): adv. ῥηϊδίως, often ῥεῖα, ῥέα: Comp. ῥηΐτερος: Sup. ῥηΐτατος and ῥήϊστος.

To the above add for Hm.

9. κερδίων, κέρδιστος (κερδαλέος *gainful, artful*, κέρδος *gain*).

10. ῥιγίων, ῥίγιστος *more, most dreadful* (ῥιγηλός Hes. *chilling*, ῥῖγος *cold*).

11. κήδιστος (κηδεῖος *dear*, κῆδος *care*).

12. Poet. (not in Hm.) ὑψίων, ὕψιστος (ὑψηλός *high*, ὕψος *height*).

224 D. Hm. sometimes forms a Comp. or Sup. from a *substantive*: βασιλεύτερος, τατος (from βασιλεύς *king*), κουρότερος (κοῦρος *youth*), κύντερος *more dog-like* (κύων *dog*).

Other defectives in Hm. are: ὁπλότερος *younger*, ὁπλότατος,——ἀφάρτερος (ἄφαρ *forthwith*);——and several expressing place: ἐνέρτερος *lower* (Trag. νέρτερος, ἔνεροι inferi, ἔνερθεν or νέρθεν infra),——παροίτερος (πάροιθεν *before*),——ὀπίστατος (ὄπισθεν *behind*),——ἐπασσύτερος (ἆσσον *nearer*),——μυχοίτατος (ἐν μύχῳ *in a recess*).——The ending ατος appears also in μέσσατος from μέσος *middle*, and πύματος *last* = λοῖσθος (Trag. λοίσθιος), λοισθήϊος. Hm. has ὑστάτιος = ὕστατος, and in the same sense δεύτατος (δεύτερος *second*).——A strengthened Sup. is Hm. πρώτιστος = πάμπρωτος *first of all*.

226. Very often, also, the *accusative neuter* of the adjective, either singular or plural, is used as an adverb. Thus μέγας *great*, Adv. μέγα and μεγάλα, as well as μεγάλως.

227. An earlier form for adverbs ends in ᾰ: ταχύς *quick*, Adv. τάχᾰ *quickly*, in Attic prose *perhaps*, ἅμα *at the same time*, μάλα *very*, *much*. The Comp. of μάλα is μᾶλλον (for μαλ-ιον, 59) potius, the Sup. μάλιστα potissimum.——εὖ *well* is used as the adverb of ἀγαθός *good*.

228. Adverbs are also formed in ως from comparatives and superlatives: βεβαιοτέρως *more firmly*, καλλιόνως *more finely*.——But, generally, comparative and superlative adverbs are made by the *accusative neuter* of those degrees, used in the singular for the comparative, in the plural for the superlative: βεβαιότερον, κάλλιον, βεβαιότατα, κάλλιστα.

229. Adverbs in ω (such as ἄνω *above*, κάτω *below*, ἔσω *within*, ἔξω *without*) make the Comp. and Sup. in ω: ἀνωτέρω, κατωτέρω. So also ἀπωτέρω *further* from prep. ἀπό *from*, περαιτέρω *further* from πέρᾱ *beyond*, ἐγγύς *near*, ἐγγυτέρω, ἐγγυτάτω (or ἐγγύτερον, ἐγγύτατα), and a few others.

PRONOUNS.

230. Personal Pronouns.

	First Person.	Second Person.	Third Person.
Sing. Nom.	ἐγώ *I* (ego)	σύ *thou* (tu)	
Gen.	ἐμοῦ, μου	σοῦ	οὗ *of him, her, it*
Dat.	ἐμοί, μοί	σοί	οἷ
Acc.	ἐμέ, μέ	σέ	ἕ
Du. N. A. V.	(νῶι) νώ	(σφῶι) σφώ	(σφωέ)
G. D.	(νῶιν) νῷν	(σφῶιν) σφῷν	(σφωῖν)
Plur. Nom.	ἡμεῖς *we*	ὑμεῖς *you*	σφεῖς *they* (N. σφέα)
Gen.	ἡμῶν	ὑμῶν	σφῶν
Dat.	ἡμῖν	ὑμῖν	σφίσι
Acc.	ἡμᾶς	ὑμᾶς	σφᾶς (N. σφέα)

The forms enclosed in ( ) are not found in Attic prose.

227 D. Adverbs in ᾰ are more frequent in Hm.: κάρτα valde (κρατύς, 223 D, 1), λίγα *shrilly* (λιγύς), σάφα *clearly* (σαφής), ὦκα *quickly* (ὠκύς).

For εὖ, Hm. has ἐῢ, whenever the ῠ would be long by position: ἐῢ γνοίην; so too in compound words: ἐΰζωνος. But εὐ is sometimes found before a mute and liquid: ἐΰπλεκτος or εὔπλεκτος.——Hm. has also a defective adj. ἐΰς or ἠΰς, A. S. ἐΰν or ἠΰν, also G. S. ἑῆος, and G. P. ἑάων Neut.

229 D. ἕκας *far*, Hm. ἑκαστέρω, τάτω,—τῆλε or τηλοῦ *far*, Hm. τηλοτάτω,—ἄγχι or ἀγχοῦ *near*, Hm. ἆσσον (for αγχιον, 60) also ἀσσοτέρω, ἄγχιστα (ἀγχοτάτω Hd.). The adj. ἀγχότερος, ἀγχότατος, and ἄγχιστος are post-Hom.

231. The stems of the Sing. are εμε (Lat. me), σε (te), ἑ (se). But the Nom. is differently formed: ἐγώ, σύ; and in the third person is entirely wanting.

The stems of the Dual are νω (Lat. no-s), σφω, σφω.

The stems of the Plural are ἡμε, ὑμε, σφε: ε is contracted with most of the endings; hence the circumflex accent (cf. 233 D).

232. The forms mentioned in the list of *enclitics* (105 a) lose their accent, when there is no emphasis upon the pronoun; and in the 1st person Sing., the shorter forms (μοῦ, μοί, μέ) are then used. But if the pronoun is *emphatic*, it retains its accent, and the longer forms (ἐμοῦ, ἐμοί, ἐμέ) are used in the 1st person. So also, in general, after prepositions. Thus δοκεῖ μοι *it seems to me*, ἐμοὶ οὐ σοὶ τοῦτο ἀρέσκει *this pleases me, not thee;* παρ' ἐμοῦ *from me*, not παρά μου, ἐπὶ σοί *upon thee*, not ἐπί σόι: yet πρός με *to me* frequently occurs.

The Gen., Dat., and Acc. Pl. of the 1st and 2d persons, when there is no emphasis upon them, sometimes throw the accent on the first syllable: ἥμων, ὕμων; the last syllable of the Dat. and Acc. is then usually shortened: ἧμιν, ὗμᾰς. The last syllable is sometimes shortened, even when the pronoun is emphatic: we then write ἡμίν, ὑμίν.

233 D. *Personal Pronouns in the Dialects.* Hm. has the following forms: those not in ( ) are found also in Hd.

S. N.	ἐγώ, (ἐγών)	σύ, (τύνη)	
G.	[ἐμέο], ἐμεῦ, μεῦ (ἐμεῖο, ἐμέθεν)	σέο, σεῦ (σεῖο, σέθεν)	ἕο, εὗ (εἷο, ἕθεν)
D.	ἐμοί, μοί	σοί, τοί, (τεΐν)	οἷ, (ἑοῖ, 23 D a)
A.	ἐμέ, μέ	σέ	ἕ, (ἑέ), μίν
Dual.	(νῶϊ, νώ) (νῶϊν)	(σφῶϊ, σφώ) (σφῶϊν)	(σφωέ) (σφωΐν)
P. N.	ἡμεῖς, (ἄμμες)	ὑμεῖς, (ὔμμες)	σφεῖς not in Hm.
G.	ἡμέων, (ἡμείων)	ὑμέων, (ὑμείων)	σφέων, (σφείων)
D.	ἡμῖν, (ἄμμι)	ὑμῖν, (ὔμμι)	σφίσι, σφί
A.	ἡμέας, (ἄμμε)	ὑμέας, (ὔμμε)	σφέας, (σφεῖας), σφέ

ἐγών is used before vowels (79 D). ἐμέο cannot stand in the hexameter.——The datives σοί and τοί are distinguished in the same way as ἐμοί and μοί (232).——For μίν, the Dor. and Trag. have νίν: both are enclitic, both used in all genders, and νίν is sometimes plural.——In Hd. and Trag., σφέ is sometimes singular.——In Hd. σφίσι (not σφί) is reflexive: he has also the neut. σφέα: but the forms ἡμέες, ὑμέες, σφέες in some editions of Hd. are probably incorrect.

The Dor. has N. S. ἐγών even before a cons., τύ (tu) for σύ, G. τεῦ, τεῦς, τέους, D. τοί for σοί; also ἐμίν, τίν, ἵν for ἐμοί, σοί, οἷ, A. τέ, enclitic τύ, for σέ. N. P. ἁμές, ὑμές, G. ἁμέων, D. ἁμίν, A. ἁμέ, ὑμέ, and ψέ for σφέ. Of these Pind. has only τύ, τοί, τίν.

234. Intensive Pronoun. Αὐτό-ς, αὐτή, αὐτό *self* (Lat. ipse), is inflected like ἀγαθός (207), except that the Neuter N. A. V. S. does not take ν (cf. the neuter article τό, 119).

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234 D. For Ionic crasis in ὡὐτός (Hm.), ὡὐτός (Hd.), see 68 D.

Preceded by the article, ὁ αὐτος (αὑτός, 68 c), ἡ αὐτή (αὑτή), τὸ αὐτό (ταὐτό, also ταὐτόν), it signifies *the same* (Lat. idem).

235. Reflexive Pronouns. These are formed from the stems of the personal pronouns, compounded with αὐτός.

Singular	Gen. M. N. F.	Dat. M. N. F.	Acc. M. F. N.	
1st person	ἐμαυτοῦ -ῆς	ἐμαυτῷ -ῇ	ἐμαυτόν -ήν	*myself*
2d person	σεαυτοῦ -ῆς	σεαυτῷ -ῇ	σεαυτόν -ήν	*thyself*
or	σαυτοῦ -ῆς	σαυτῷ -ῇ	σαυτόν -ήν	
3d person	ἑαυτοῦ -ῆς	ἑαυτῷ -ῇ	ἑαυτόν -ήν -ό	*himself, her-*
or	αὑτοῦ -ῆς	αὑτῷ -ῇ	αὑτόν -ήν -ό	*self, itself*

In the plural, both stems are declined together:

Plural	Gen. M. F. N.	Dat. M. N.	F.	Acc. M.	F.	
1st person	ἡμῶν αὐτῶν	ἡμῖν αὐτοῖς	-αῖς	ἡμᾶς αὐτούς	-άς	*ourselves*
2d person	ὑμῶν αὐτῶν	ὑμῖν αὐτοῖς	-αῖς	ὑμᾶς αὐτούς	-άς	*yourselves*
3d person	σφῶν αὐτῶν	σφίσιν αὐτοῖς	-αῖς	σφᾶς αὐτούς	-άς	*themselves*
			Neut.	σφέα αὐτά		

Yet the 3d person plural has also the compound form:

	ἑαυτῶν	ἑαυτοῖς -αῖς	ἑαυτούς -άς -ά
or	αὑτῶν	αὑτοῖς -αῖς	αὑτούς -άς -ά

236. The *indefinite* pronoun ἄλλος *other* (Lat. alius) is inflected like αὐτός (234).

237. Reciprocal Pronoun. This is formed from the stem of ἄλλος (236), compounded with itself, αλλ-ηλο (for αλλ-αλλο). It is used only in the dual and plural.

	M.	F.	N.
Du. G. D.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν
A.	ἀλλήλω	ἀλλήλα	ἀλλήλω
Plur. G.	ἀλλήλων	ἀλλήλων	ἀλλήλων
D.	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
A.	ἀλλήλους	ἀλλήλας	ἄλληλα

238. Possessive Pronouns. These are formed from the stems of the personal pronouns (231).

ἐμός, ή, όν *my, mine,* from εμε.
σός, ή, όν *thy, thine,* from σε.
ὅς, ἥ, ὅν *his, her, its,* from ἑ.
ἡμέτερος, α, ον *our, ours,* from ἡμε.
ὑμέτερος, α, ον *your, yours,* from ὑμε.
σφέτερος, α, ον *their, theirs,* from σφε.

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235 D. Hm. always has the separate forms, even in the sing.: ἐμὲ αὐτόν, οἷ αὐτῷ, not ἐμαυτόν, ἑαυτῷ.——For ἐμαυτοῦ, etc., Hd. has ἐμεωυτοῦ, etc.; and in like manner σεωυτοῦ, ἑωυτοῦ (11 D).

238 D. Hm. has also τεός (Doric, = tuus), ἑός; ἁμός *our* (properly Dor.), ὑμός, σφός; also (from the dual stems νω, σφω) νωΐτερος, σφωΐτερος, *belonging*

REM. a. ὅς is never used in Attic prose; σφέτερος, only in reflexive sense, *their own*. The ending τερος is the same with that of the Comparative (220).

239. DEMONSTRATIVE PRONOUNS. The two most important are

οὗτος, αὕτη, τοῦτο *this, that,*
ὅδε, ἥδε, τόδε *this* (this *here*).

ὅδε is formed from the article and the demonstrative ending δέ (enclitic): it is declined like the article, with δε added to each form.

οὗτος follows the article in respect to the *h* or *t* at the beginning. It takes αυ in the penult, wherever the article has an A-sound (α, η); but ου, where the article has an O-sound (ο, ω).

S. N.	ὁ	ἡ	τό	ὅδε	ἥδε	τόδε	οὗτος	αὕτη	τοῦτο
G.	τοῦ	τῆς	τοῦ	τοῦδε	τῆσδε	τοῦδε	τούτου	ταύτης	τούτου
D.	τῷ	τῇ	τῷ	τῷδε	τῇδε	τῷδε	τούτῳ	ταύτῃ	τούτῳ
A.	τόν	τήν	τό	τόνδε	τήνδε	τόδε	τοῦτον	ταύτην	τοῦτο
Dual	τώ	τά	τώ	τώδε	τάδε	τώδε	τούτω	ταύτα	τούτω
	τοῖν	ταῖν	τοῖν	τοῖνδε	ταῖνδε	τοῖνδε	τούτοιν	ταύταιν	τούτοιν
P. N.	οἱ	αἱ	τά	οἵδε	αἵδε	τάδε	οὗτοι	αὗται	ταῦτα
G.	τῶν	τῶν	τῶν	τῶνδε	τῶνδε	τῶνδε	τούτων	τούτων	τούτων
D.	τοῖς	ταῖς	τοῖς	τοῖσδε	ταῖσδε	τοῖσδε	τούτοις	ταύταις	τούτοις
A.	τούς	τάς	τά	τούσδε	τάσδε	τάδε	τούτους	ταύτας	ταῦτα

REM. a. The adverb of ὅδε is ὧδε, that of οὗτος is οὕτως or οὕτω (80 c) *in this manner, thus, so.*

240. The demonstrative ἐκεῖνος, ἐκείνη, ἐκεῖνο *that* (that *there* or *yonder*) is declined like αὐτός (234).—For αὐτός used as a demonstrative, see 669 c.

241. *Demonstratives of Quantity, Quality, and Age.* These were τόσος, τοῖος, τηλίκος, which occur often in poetry. In place of them, the Attic prose uses chiefly the strengthened forms:

τοσοῦτος, τοσαύτη, τοσοῦτο(ν) *such* (in *quantity* or *number*),
τοιοῦτος, τοιαύτη, τοιοῦτο(ν) *such* (in *quality*),
τηλικοῦτος, τηλικαύτη, τηλικοῦτο(ν) *such* (in *age* or *size*).

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to us (*you*) *both*.——ἁμός (also written ’ἀμός) is found in Att. poetry for ἐμός.——ὅς is sometimes used without reference to the 3d person, in the sense of *own*.

239 D. In Hm., the article itself is usually a demonstrative, and has the following peculiar forms: G. S. τοῖο, G. D. D. τοῖιν, N. P. τοί, ταί, G. Fem. τάων, D. τοῖσι, τῇσι or τῇς. For τοῖσδε Hm. has τοῖσδεσσι or τοῖσδεσι. The forms τοί, ταί, are also Doric.

When used as demonstrative, ὁ, ἡ, οἱ, αἱ are often written with an accent, ὅ, ἥ, οἵ, αἵ.

Hd. has D. P. τοῖσι, τῇσι; also τοισίδε, τῃσίδε.

240 D. For ἐκεῖνος the poets have κεῖνος: cf. 249 D.

These may be declined like οὗτος, by putting τοσ-, τοι-, τηλικ- in place of the initial h or t of οὗτος. But the Neut. N. A. S. has two forms, τοσοῦτο and τοσοῦτον, etc.

Emphatic demonstratives of similar meaning, τοσόσδε, τοιόσδε, τηλικόσδε, are made by adding the enclitic δε to the forms of τόσος, τοῖος, τηλίκος, declined regularly (cf. ὅδε, 239).

242. The demonstrative pronouns are sometimes rendered more *emphatic* by appending to the different forms a long accented ι, before which the short vowels (ᾰ, ε, ο) are elided: οὑτοσί, αὑτηΐ, τουτί, ταυτί, ὁδί, τοισδί, ἐκεινωνί.

243. Relative Pronoun. The relative ὅς, ἥ, ὅ *who, which*, keeps the rough breathing throughout.

S. N.	ὅς	ἥ	ὅ	D. N. A.	ὥ	ἅ	ὥ	P. N.	οἵ	αἵ	ἅ
G.	οὗ	ἧς	οὗ	G. D.	οἷν	αἷν	οἷν	G.	ὧν	ὧν	ὧν
D.	ᾧ	ᾗ	ᾧ					D.	οἷς	αἷς	οἷς
A.	ὅν	ἥν	ὅ					A.	οὕς	ἅς	ἅ

Rem. a. ὅς is used as a *demonstrative* in the phrases καὶ ὃς ἔφη *and he said*, ἦ δ' ὅς *but he said*.

244. Interrogative and Indefinite Pronouns. These are alike in all but accent: interrogative τίς, τί, *who? which? what?* indefinite τὶς, τὶ, enclitic, *some, any*.

		Interrogative.		Indefinite.	
		M. F.	N.	M. F.	N.
Sing.	Nom.	τίς	τί	τὶς	τὶ
	Gen.	τίνος (τοῦ)		τινός (τοῦ)	
	Dat.	τίνι (τῷ)		τινί (τῷ)	
	Acc.	τίνα	τί	τινά	τὶ
Dual.	N. A. V.	τίνε		τινέ	
	G. D.	τίνοιν		τινοῖν	
Plur.	Nom.	τίνες	τίνα	τινές	τινά
	Gen.	τίνων		τινῶν	
	Dat.	τίσι		τισί	
	Acc.	τίνας	τίνα	τινάς	τινά

Rem. a. The acute accent of τίς, τί interrog. never changes to the grave (see 101).

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243 D. Hm. has also ὅ for ὅς, ὅου for οὗ, ἕης for ἧς: the nom. sing. and pl. he sometimes uses as demonstrative.

Hd. has ὅς, ἥ, οἵ, αἵ: for all other forms of the relative, he uses the article τό, τοῦ, τῆς, etc., except after certain prepositions: παρ' ᾧ, ἐξ οὗ.——This use of the article (τ-forms) for the relative is often found in Hm., and sometimes even in Trag.

244 D. The Ion. (Hm. Hd.) has G. S. τέο, τεῦ, D. τέῳ, G. P. τέων, D. τέοισι.

b. τοῦ, τῷ are often used for τίνος, τίνι, and (with enclitic accent) for τινός, τινί. They must not be confounded with τοῦ, τῷ of the article.

c. ἄττα (never enclitic, Hm. ἄσσα) is sometimes used for the indefinite τινά.

245. Another indefinite pronoun is δεῖνα *some one, such a one* (Lat. quidam). This is sometimes used without inflection; sometimes it is inflected as follows, without distinction of gender:

Sing.	ὁ ἡ τὸ	δεῖνα	Plur.	δεῖνες
		δεῖνος		δείνων
		δεῖνι		
		δεῖνα		δεῖνας

246. Indefinite Relative Pronoun. The indefinite relative ὅστις, ἥτις, ὅ τι *who, which* (indef.), is formed by uniting the relative ὅς with the indefinite τὶς, each being separately declined.

Sing. N.	ὅστις	ἥτις	ὅ τι	Plur.	οἵτινες	αἵτινες	ἅτινα
G.	οὗτινος	ἧστινος	οὗτινος		ὧντινων	ὧντινων	ὧντινων
D.	ᾧτινι	ᾗτινι	ᾧτινι		οἷστισι	αἷστισι	οἷστισι
A.	ὅντινα	ἥντινα	ὅ τι		οὕστινας	ἅστινας	ἅτινα
Du. N. A.	ὥτινε	ἅτινε	ὥτινε	G. D.	οἷντινοιν	αἷντινοιν	οἷντινοιν

For the way of writing ὅ τι or ὅ,τι, see 113 a.

Rem. a. The forms τοῦ, τῷ (= τινός, τινί) are also found in connection with ὅς, but before these the stem ὁ is used without inflection: Gen. ὅτου, Dat. ὅτῳ. So also, but less often, Gen. Pl. ὅτων, Dat. ὅτοισι. These forms are masc. and neut., never fem.

b. For ἅτινα, there is another form ἅττα, not to be confounded with ἄττα = τινά (244 c).

247. Correlative Pronouns. The following pronouns, corresponding to each other both in form and meaning, are called *correlative*.

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246 D. Hm. has the following peculiar forms, in most of which the relative stem is undeclined, as it is in ὁ-πόσος, ὁ-ποῖος, etc.

S.	(ὅτις)	N. (ὅ ττι)	P.		N. ἅσσα (for ἅτια, 60)
	ὅτευ (ὅττεο, ὅττευ)			ὅτεων	
	ὅτεῳ (244 D)			ὁτέοισι	
	(ὅτινα)	N. (ὅ ττι)		(ὅτινας)	N. ἅσσα

The forms not in ( ) occur also in Hd.——In the Nom. and Acc., Hm. has also the usual forms; so too in D. S. ὅτῳ.

247–8 D. For τόσος, ὅσος, Hm. often has τόσσος, ὅσσος (once ὁσσάτιος). He often doubles π in the indef. relatives: ὁπποῖος, ὅππως (40 D).

Hd. has κ for π in the correlatives: κότερος, κοσός, ὁκοῖος, κοῦ, κοτέ, ὅκῃ etc. Cf. Lat. *qu* in *quis*, *quot*, *qualis*, etc.

	Interrogative.	Indefinite.	Demonstrative.	Relative. Indef. Rel.
Simple	τίς *who?* *which? what?*	τὶς *some*	ὅδε *this* (here), οὗτος *this, that*	ὅς, ὅστις *who, which*
Compar-ative	πότερος *which of two?*	πότερος *one of two*	ἕτερος *the one* or *the other of two*	ὁπότερος *which of two*
Quantity or Number	πόσος *how much, many?*	ποσός *of some quan.* or *number*	(τόσος) τοσόσδε τοσοῦτος } *so much, many*	ὅσος, ὁπόσος *of which quan., num.,* (*as much, many*) *as*
Quality	ποῖος *of what sort?*	ποιός *of some sort*	(τοῖος) *such* τοιόσδε τοιοῦτος	οἷος, ὁποῖος *of which sort,* (*such*) *as*
Age or Size	πηλίκος *how old? how large?*	πηλίκος *of some age, size*	(τηλίκος) τηλικόσδε τηλικοῦτος } *so old, large*	ἡλίκος, ὁπηλίκος *of which age, size,* (*as old, large*) *as*

For the ending τερος, see 220. The form τηλίκος is never used in Attic prose; the forms τόσος and τοῖος, seldom.

248. Correlative Adverbs are also formed from the same pronoun-stems.

	Interrogative.	Indefinite.	Demonstrative.	Rel., Indef. Rel.
Place	ποῦ *where?*	πού *somewhere*	ἔνθα, ἐνθάδε, ἐνταῦθα, *there*	οὗ, ὅπου *where*
	πόθεν *whence?*	ποθέν *from some place*	ἔνθεν, ἐνθένδε, ἐντεῦθεν, *thence*	ὅθεν, ὁπόθεν *whence*
	ποῖ *whither?*	ποί *to some place*	ἔνθα, ἐνθάδε, ἐνταῦθα, *thither*	οἷ, ὅποι *whither*
Time	πότε *when?*	ποτέ *some time, ever*	τότε *then*	ὅτε, ὁπότε *when*
	πηνίκα *at what time?*		(τηνίκα) τηνικάδε τηνικαῦτα } *at that time*	ἡνίκα, ὁπηνίκα *at which time*
Way	πῇ *which way? how?*	πῄ *some way, somehow*	τῇδε, ταύτῃ *this way, thus*	ᾗ, ὅπῃ *which way, as*
Manner	πῶς *how?*	πώς *somehow*	ὥς, ὧδε, οὕτω(ς) *thus, so*	ὡς, ὅπως *as, that*

The indefinite adverbs are all enclitic (105 b).

248 D. Poetic are πόθι = ποῦ, ποθί = πού, ὅθι = οὗ; τόθι *there*, τόθεν *thence;*——also ἦμος, τῆμος (Dor. ἆμος, τᾶμος) = ὅτε, τότε.——For Att. ἕως *as long as*, τέως *so long*, Hm. has also εἵως, τείως (and sometimes εἶος, τεῖος, though not thus written in our texts). In the same sense, he has ὄφρα, τόφρα. Beside ᾗ, he has the form ᾗχι, but uses both only in the *local* meaning, *which way, where*: for ποῖ, ὅποι, he always uses πόσε, ὁππόσε.——For ἐνθαῦτα, ἐνθεῦτεν in Hd. see 66 D.

249. To the pronoun ἐκεῖνος *that* (yonder), correspond the demonstrative adverbs of place, ἐκεῖ *there*, ἐκεῖθεν *thence*, ἐκεῖσε *thither*.

250. The demonstrative ὥς does not occur in Attic prose, except in the phrases καὶ ὥς *even thus*, οὐδ' ὥς (μηδ' ὥς) *not even thus*.——For τηνίκα, the Attic prose uses the strengthened forms in -άδε and -αῦτα.——In Attic prose, ἔνθα and ἔνθεν are chiefly relative, ἔνθα being used instead of οὗ and οἷ, ἔνθεν instead of ὅθεν.

251. The indefinite relatives (pronouns and adverbs) are made more indefinite by adding the particles οὖν, δή, δή ποτε, δή ποτ' οὖν: ὅστις οὖν *who* (*which*, *what*) *soever*, ὅστις δή, ὅστις δή ποτε, ὅστις δή ποτ' οὖν: these are also written as single words, ὁστισοῦν, ὁστισδή, ὁστισδήποτε, ὁστισδηποτοῦν. With the same force, τὶς is sometimes added to indefinite relatives: ὁποῖός τις and even ὁποῖός τις οὖν *of what sort soever*.——The same particles are sometimes used in the same way with the ordinary relatives, but hardly in the Attic writers.

The enclitic πέρ gives emphasis to relatives (definite and indefinite): ὅσοι περ *of which number precisely*, ὥσπερ *just as*. οὖν is sometimes added after it: ὡσπεροῦν.

252. Observe also the *negative* pronouns and adverbs: οὔτις, μήτις *no one* (poet. for οὐδείς, μηδείς, 255; in prose only οὔτι, μήτι *not at all*), οὐδέτερος, μηδέτερος *neither of two*, οὐδαμοῦ, μηδαμοῦ *nowhere*, οὐδαμῇ, μηδαμῇ *in no way*, οὐδαμῶς, μηδαμῶς *in no manner*, with some others of similar formation.

NUMERALS.

253. The words which express number are of various classes, the most important are given in the following table:

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249 D. For ἐκεῖ, etc., the poets use κεῖθι, κεῖθεν, κεῖσε (240 D).

250 D. The dem. ὥς (distinguished by its accent from the rel. ὡς *as*, 112) is frequent in poetry: in the sense *yet*, it is sometimes written ὧς: καὶ ὧς *and yet*. The poets have also τώς = οὕτως.

253 D. For the first four cardinal numbers, see 255 D.

Hm. has for 12, δώδεκα, δυώδεκα, and δυοκαίδεκα; 20, εἴκοσι and ἐείκοσι; 30, τριήκοντα; 80, ὀγδώκοντα; 90, ἐνενήκοντα and ἐννήκοντα; 200 and 300, διηκόσιοι, τριηκόσιοι; 9,000 and 10,000, ἐννεάχιλοι, δεκάχιλοι. He has also the ord. 3d, τρίτατος; 4th, τέτρατος; 7th, ἑβδόματος; 8th, ὀγδόατος; 9th, εἴνατος; 12th, δυωδέκατος; 20th, ἐεικοστός; together with the Attic form of each.

Hd. has δυώδεκα (δυωδέκατος), τριήκοντα (τριηκοστός), ὀγδώκοντα, διηκόσιοι (διηκοσιοστός), τριηκόσιοι: for ἔνατος he has εἴνατος, and so εἰνάκις, εἰνακόσιοι, εἰνακισχίλιοι.

Dor. εἴκατι for εἴκοσι.——Aeol. πέμπε for πέντε, cf. ord. πέμπτος.

		Cardinal Numbers.	Ordinal.	Num. Adverbs.
1	α'	εἷς, μία, ἕν *one*	(ὁ) πρῶτος *(the) first*	ἅπαξ *once*
2	β'	δύο	δεύτερος	δίς
3	γ'	τρεῖς, τρία	τρίτος	τρίς
4	δ'	τέσσαρες, τέσσαρα,	τέταρτος	τετράκις
		or τέτταρες, -α		
5	ε'	πέντε	πέμπτος	πεντάκις
6	ϛ'	ἕξ	ἕκτος	ἑξάκις
7	ζ'	ἑπτά	ἕβδομος	ἑπτάκις
8	η'	ὀκτώ	ὄγδοος	ὀκτάκις
9	ϑ'	ἐννέα	ἔνατος (ἔννατος)	ἐνάκις (ἐννάκις)
10	ι'	δέκα	δέκατος	δεκάκις
11	ια'	ἕνδεκα	ἑνδέκατος	ἑνδεκάκις
12	ιβ'	δώδεκα	δωδέκατος	δωδεκάκις
13	ιγ'	τρισκαίδεκα	τρισκαιδέκατος	
14	ιδ'	τεσσαρεσκαίδεκα	τεσσαρακαιδέκατος	
		τεσσαρακαίδεκα		
15	ιε'	πεντεκαίδεκα	πεντεκαιδέκατος	
16	ιϛ'	ἑκκαίδεκα	ἑκκαιδέκατος	
17	ιζ'	ἑπτακαίδεκα	ἑπτακαιδέκατος	
18	ιη'	ὀκτωκαίδεκα	ὀκτωκαιδέκατος	
19	ιϑ'	ἐννεακαίδεκα	ἐννεακαιδέκατος	
20	κ'	εἴκοσι(ν)	εἰκοστός	εἰκοσάκις
30	λ'	τριᾱκοντα	τριᾱκοστός	τριᾱκοντάκις
40	μ'	τεσσαράκοντα	τεσσαρακοστός	τεσσαρακοντάκις
50	ν'	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
60	ξ'	ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις
70	ο'	ἑβδομήκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
80	π'	ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις
90	ϙ'	ἐνενήκοντα	ἐνενηκοστός	ἐνενηκοντάκις
100	ρ'	ἑκᾰτόν	ἑκατοστός	ἑκατοντάκις
200	σ'	διᾱκόσιοι, αι, α	διᾱκοσιοστός	διᾱκοσιάκις
300	τ'	τριᾱκόσιοι, αι, α	τριᾱκοσιοστός	
400	υ'	τετρᾰκόσιοι, αι, α	τετρακοσιοστός	
500	φ'	πεντᾰκόσιοι, αι, α	πεντακοσιοστός	
600	χ'	ἑξᾰκόσιοι, αι, α	ἑξακοσιοστός	
700	ψ'	ἑπτᾰκόσιοι, αι, α	ἑπτακοσιοστός	
800	ω'	ὀκτᾰκόσιοι, αι, α	ὀκτακοσιοστός	
900	ϡ'	ἐνᾰκόσιοι, αι, α	ἐνακοσιοστός	
		ἐννᾰκόσιοι, αι, α	ἐννακοσιοστός	
1,000	͵α	χίλιοι, αι, α	χιλιοστός	χιλιάκις
2,000	͵β	δισχίλιοι, αι, α	δισχιλιοστός	
3,000	͵γ	τρισχίλιοι, αι, α	τρισχιλιοστός	
10,000	͵ι	μύριοι, αι, α	μυριοστός	μυριάκις

254. Notation. The letters of the alphabet are sometimes used in unbroken succession to denote the series of numbers from 1 to 24. Thus υ is used for 21, being the 21st letter of the alphabet. The books of the Iliad and Odyssey are numbered in this way.

But generally the letters are used as in the table. Those from α′ to ϡ′ denote units 1—9, ϛ′ (*Stigma*) being inserted after ε′ for the number 6. Those from ι′ to π′ denote tens 10—80, ϟ′ (*Koppa*) being added after π′ for 90. Those from ρ′ to ω′ denote hundreds 100—800, ϡ′ (*Sampi*) being added for 900. For the thousands (1,000—900,000), the same characters are used again, but with the stroke *under* the letter. Thus ͵βτμδ′ = 2344, ͵αωνϑ′ = 1859.

Rem. a. Stigma (5 b) in this use takes the place of Digamma (23 D). Koppa and Sampi, like Digamma, were letters of the primitive Greek alphabet, which became obsolete except as numeral signs.

255. The cardinal numbers from 1 to 4 are *declinable:*

1. εἷς	μίᾰ	ἕν	2. N. A. δύο	3. τρεῖς	N. τρία	4. τέσσᾰρες	τέσσαρα
ἑνός	μιᾶς	ἑνός	G. D. δυοῖν	τριῶν		τεσσάρων	
ἑνί	μιᾷ	ἑνί		τρισί		τέσσαρσι	
ἕνα	μίᾰν	ἕν		τρεῖς	τρία	τέσσαρας	τέσσαρα

Like εἷς, are declined οὐδείς, οὐδεμία, οὐδέν, and μηδείς, *no one:* these are found also in the Pl. They are sometimes divided by *tmesis* (cf. 477), ἄν or a preposition being interposed: μηδ᾽ ἂν εἷς, οὐδὲ παρ᾽ ἑνός.

Δύο is sometimes used without inflection. A rare form for δυοῖν is δυεῖν (used only in the gen.).

For σσ in τέσσαρες and all its forms, ττ is also used (41).

For *both*, we have ἄμφω (Lat. ambo), G. D. ἀμφοῖν; also the plural word ἀμφότεροι, αι, α, to which belongs the neut. sing. ἀμφότερον used adverbially (228).

The cardinal numbers from 5 to 199 are *indeclinable.*

256. For 13 and 14, we often have separate forms, τρεῖς καὶ δέκα, τέσσαρες καὶ δέκα. Separate forms are also found for the ordinals 13th—19th: τρίτος καὶ δέκατος, etc.

When the numbers 20, 30, etc., are connected with units by καί *and*, either number may precede: εἴκοσι καὶ πέντε or πέντε καὶ εἴκοσι; but if καί is not used, the larger number must precede: εἴκοσι πέντε 25. So also ἑκατὸν δέκα 110, etc. The 21st is expressed by εἷς καὶ εἰκοστός or πρῶτος καὶ εἰκοστός or εἰκοστὸς πρῶτος; and in like manner, other ordinals of the same kind.

The numbers 18, 19 are commonly expressed by ἑνὸς (or δυοῖν) δέοντες εἴκοσι *twenty wanting one* or *two*. So 28, 29, 38, 39, etc.; ναυσὶ μιᾶς δεούσαις πεντήκοντα *with* 49 *ships*. So too the ordinals: δυοῖν δέοντι τριακοστῷ ἔτει *in the* 28*th year*.

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255 D. 1. Hm. has also Fem. ἴᾰ, ἰῆς, ἰῇ, ἴᾰν, with D. S. masc. ἴῳ.

2. Hm. has δύο and δύω, both indecl.; also Du. δοιώ, Pl. δοιοί, αί, ά, D. δοιοῖσι, A. δοιούς, άς, ά.——Hd. with δύο, δυοῖν, has G. P. δυῶν, D. δυοῖσι; also δύο indecl.

4. Hm. with τέσσαρες has πίσυρες (Aeol.).——Hd. τέσσερες (so 14 τεσσερεσκαίδεκα sometimes indecl., and 40 τεσσερήκοντα).——Dor. τέτορες, D. τέτρασι.

Of οὐδείς, μηδείς, Hm. has only οὐδέν, μηδέν, οὐδενί; cf. 252.

257. The cardinal numbers from 200 on, and all the ordinals are regular adjectives of three endings.

The ordinals have *superlative* endings (222): only δεύτερος *second* has the ending of a *comparative* (220).

To the ordinal class belong πολλοστός (*many-eth*, following many in a series) and the interrog. ποστός (*how-many-eth*, having what place in a series?), with a corresponding indef. rel. ὁπόστος.

Μυρίοι, paroxytone, has the meaning *numberless;* also sing. μυρίος *immense.*

258. From the same numeral stems are formed several other classes of numeral words:

a. *Distributives*, with σύν: σύνδυο *two together, two by two*, σύντρεις *three by three*, = κατὰ δύο, κατὰ τρεῖς, etc.

b. *Multiplicatives*, in πλοῦς (from πλοος, Lat. plex): ἁπλοῦς *simple*, διπλοῦς *twofold*, τριπλοῦς *threefold*, πενταπλοῦς *fivefold*, etc., πολλαπλοῦς *manifold.* Also δισσός *double*, τρισσός *treble.*

Further, multiplicatives in πλάσιος: διπλάσιος *twice as many* (δὶς τοσοῦτοι), τριπλάσιος *three times as many*, etc., πολλαπλάσιος *many times as many.*

c. *Adverbs of Division:* μοναχῇ (μόνος *alone*) *in one part, single*, δίχα or διχῇ *in two parts*, τριχῇ *in three parts*, etc., πολλαχῇ *in many ways*, πανταχῇ *every way.*

d. *Abstract Nouns of Number*, in άς: μονάς (μοναδ) *the number one, unity*, δυάς *the number two*, τριάς, τετράς, πεμπάς, ἑξάς, ἑβδομάς, ὀγδοάς, ἐννεάς, δεκάς, εἰκάς, ἑκατοντάς, χιλιάς, μυριάς: hence τρεῖς μυριάδες = 30,000.

259. Closely connected with numerals are such general expressions as

ἑκάτερος (with comparative ending) *either* (of two),
ἕκαστος (with superlative ending) *each* (of any number),
πᾶς, πᾶσα, πᾶν (παντ) *all, every.*

Observe also the general adverbs in ακις; πολλάκις *many times, often*, ἑκαστάκις *each time*, τοσαυτάκις *so often*, ὁσάκις *as often as*, πλειστάκις *very often*, ὀλιγάκις *seldom.*

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257 D. Hm. uses only μύριοι proparoxytone, and always in the sense of *numberless.*

258 D. b. Hd. διξός, τριξός, for δισσός, τρισσός; διπλήσιος, τριπλήσιος, etc., for -πλάσιος.

c. Hm. has δίχα and διχθά, τρίχα and τριχθά, τετραχθά; also τριπλῇ, τετραπλῇ.

259 D. Adverbs in ακις sometimes lose ς in poetry: ὁσσάκι Hm., see 80 D.

VERBS.

260. Voices. The Greek verb has three voices, *active*, *middle*, and *passive*.

Rem. a. Many verbs are used only in the active voice: and, on the other hand, many verbs—called *deponent*—are never used in the active, but only in the middle voice (or middle and passive).

261. Modes. Each voice has six modes:
the *indicative*, *subjunctive*, *optative*, and *imperative*;
the *infinitive*, and *participle*.

Rem. a. The first four modes (*finite* modes), taken together, make up the *finite verb*,—that is, the whole verb, strictly so called. In their inflection, they distinguish, not only three *numbers*, singular, dual, and plural; but also three *persons*, first, second, and third, in each number (230): thus they are more *definite* (finite) than the other two modes.

Rem. b. The *infinitive* and *participle* have a mixed nature. Essentially they are nouns, the infinitive being an indeclinable substantive, the participle an adjective of three endings; yet they both share to some extent in the properties of the verb.

Rem. c. The *verbal adjectives* in τός and τέος are analogous to participles, though much less clearly distinguished from ordinary adjectives.

262. Tenses. The tenses of the *indicative* mode are seven:
the *present*, and *imperfect* (for continued action);
the *aorist*, and *future* (for indefinite action);
the *perfect*, *pluperfect*, and *future perfect* (for completed action).

The tenses of the *other modes* are three:
the *present* (for continued action);
the *aorist* (for indefinite action);
the *perfect* (for completed action).

The *subjunctive* and *imperative* have *only* these three tenses. But for the *optative*, *infinitive*, and *participle*, there are two tenses more,—a *future*, and *future perfect*.

263. The tenses of the indicative are also distinguished as
1. *principal* tenses: the *present*, *future*, *perfect*, and *future perfect* (which express present or future time);
2. *historical* tenses: the *imperfect*, *aorist*, and *pluperfect* (which express past time).

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262 D. The future optative is seldom, if ever, found in Hm.; the future perfect optative, never.

264. a. The *passive* voice has a distinct form only for the *aorist* and *future*. In the other tenses, the *middle* form has both a middle and a *passive* meaning.

b. The *active* has no form for the *future perfect* (394 a).

265. Stems. Roots. Primitive and Derivative Verbs.

The *stem* is that part of the verb which belongs to all the forms in common, and from which they are all made by the proper additions and euphonic changes: stem λυ, Pres. λύ-ω *to loose*, Aor. ἔ-λυ-σα, Fut. Perf. λε-λύ-σομαι; stem τιμα, Pres. τιμά-ω *to honor*, Plup. ἐτε-τιμή-κειν.

From the verb-stem are derived also stems of *nouns* (both substantive and adjective) by adding the proper endings or *suffixes* (454): λύ-σι-ς *act of loosing*, λυ-τήρ *looser*, λύ-τρο-ν *ransom* (means of loosing); τίμη-σι-ς *act of estimating*, τιμη-τή-ς *appraiser*.

A noun-stem, formed thus with its derivative suffix, may be used (often with some change of form) as the stem of a verb. Such verbs are said to be *derivative*. Thus τιμά-ω is said to be a derivative verb, because its stem is that of the noun τιμή *honor*, and is derived, by the suffix μᾱ, from the stem of τί-ω *to esteem*. These verbs are also called *denominative* (de nominibus), as being derived from nouns.

But when the stem of a verb contains no derivative suffix, the stem is called a *root*, and the verb is said to be *radical* or *primitive:* λύ-ω, τί-ω. The roots are nearly all of one syllable (originally all were so); the derivative stems, of two or more syllables.

Rem. a. A derivative verb, as just described, comes from a primitive verb, *through* an intermediate noun (though often one or both of these are out of use): thus τιμάω, from τίω, through τιμή. Yet a few derivative verbs are made *directly* from primitives, with no intervening noun (cf. 472 k).

266. Tense-Systems. In the formation of its different parts, the verb divides itself into the following *systems* of tenses:

1. the *present* system including the *Pres.* and *Imperf.*
2. the *future* system " *Fut. Act.* and *Mid.*
3. the *first aorist* system " 1 *Aor. Act.* and *Mid.*
4. the *second aorist* system " 2 *Aor. Act.* and *Mid.*
5. the *first perfect* system " 1 *Perf.* and 1 *Plup. Act.*
6. the *second perfect* system " 2 *Perf.* and 2 *Plup. Act.*
7. the *perfect middle* system " *Perf.*, *Plup.*, and *Fut. Perf. Mid.*
8. the *first passive* system " 1 *Aor.* and 1 *Fut. Pass.*
9. the *second passive* system " 2 *Aor.* and 2 *Fut. Pass.*

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264 D. In Hm., the passive form is nearly confined to the *aorist* (395 D). The place of a future passive he supplies by the future middle used in a passive sense (379).

Rem. a. The tenses called *second* are of earlier formation than the corresponding *first* tenses. The verbs which have the former are comparatively few, and are, nearly all, primitive verbs (265). Sometimes, though not often, the same verb has *both* forms of the same tense.

Rem. b. Hardly any verb is used in *all* the systems. In general, verbs of full inflection have but *six* of them (cf. Rem. a.). In many cases, the number used is less than this. Some verbs are confined even to a *single* system.

Rem. c. In describing a verb, it is usual to repeat the *first person indicative* of every system used in it: thus λύω (1) *to loose*, λύσω (2), ἔλυσα (3), λέλυκα (5), λέλυμαι (7), ἐλύθην (8); λείπω (1) *to leave*, λείψω (2), ἔλιπον (4), λέλοιπα (6), λέλειμμαι (7), ἐλείφθην (8); βούλομαι (deponent) *to wish*, βουλήσομαι (2), βεβούλημαι (7), ἐβουλήθην (8).

267. Verbs in Ω and Verbs in MI. Verbs are distinguished thus according to the inflection of the *present* system. The name in each case is taken from the last syllable of the first person singular, present indicative active: λύ-ω, τίθη-μι.

I. *Verbs in* ω. These take connecting vowels between the stem and endings in the present system. In number, they are more than nineteen-twentieths of all verbs.

II. *Verbs in* μι. These are without connecting vowels between the stem and endings in the present system. They are of earlier formation, and are, nearly all, primitive verbs.

A similar variety of inflection is also found, though less often, in the *second aorist* system; and, still less often, in the *second perfect* system. In these systems also, the forms without connecting vowels are called *μι-forms*, even though the present of the same words has the inflection of verbs in ω.

268. *Meaning of the Voices, Modes, and Tenses.* This will be explained at length in the Syntax. In the mean time, the English forms, which represent their ordinary meaning, are given with the annexed Synopsis of the verb λύω *to loose*. For the *middle* voice, the English forms are not given: but they are easily obtained from those of the *active*, by adding a *reflexive pronoun*, which, for this verb, must follow the preposition *for*: λύσομαι *I shall loose for myself*, λύου *be thou loosing for thyself*, λύσασθαι *to loose for one's self*.

Rem. a. When a verb is referred to in the dictionary or the grammar, it is usual to give the first person singular, present indicative; but, when the meaning of the verb is added, it is expressed by the infinitive: thus λύω *to loose*.

Note. b. The vowel υ in the present and imperfect of λύω is *usually long* (in Hm. usually *short*). It is *always long* in the future and aorist, active and middle; *always short* in the perfect and pluperfect of all voices, the aorist and future passive, and the verbals.

269. *Synopsis of the Verb* λύ-ω *to loose.*

Tense. Mode.	Active Voice.		Middle Voice.	Passive Voice.	
Pres. Ind.	λύω	*I am loosing* (or *I loose*)	λύομαι	like the middle	*I am loosed* (continued)
Impf. Ind.	ἔλυον	*I was loosing*	ἐλυόμην		*I was loosed* "
Pres. Sub.	λύω	*I may* or *can be loosing*	λύωμαι		*I may* etc. *be loosed* "
Opt.	λύοιμι	*I might, could, would,* or	λυοίμην		*I might* etc. *be loosed* "
Imv.	λῦε	*be loosing* [*should be l'g*	λύου		*be thou loosed* "
Inf.	λύειν	*to be loosing*	λύεσϑαι		*to be loosed* "
Par.	λύων	*loosing*	λυόμενος		*being loosed* "
Fut. Ind.	λύσω	*I shall loose* [after)	λύσομαι	λυϑήσομαι	*I shall be loosed* [after)
Opt.	λύσοιμι	*I might* etc. *loose* (here-	λυσοίμην	λυϑησοίμην	*I might* etc. *be loosed* (here-
Inf.	λύσειν	*to loose* (hereafter)	λύσεσϑαι	λυϑήσεσϑαι	*to be loosed* (hereafter)
Par.	λύσων	*about to loose*	λυσόμενος	λυϑησόμενος	*about to be loosed*
Aor. Ind.	ἔλυσα	*I loosed*	ἐλυσάμην	ἐλύϑην	*I was loosed*
Sub.	λύσω	*I may* or *can loose*	λύσωμαι	λυϑῶ	*I may* etc. *be loosed*
Opt.	λύσαιμι	*I might, could, would* or	λυσαίμην	λυϑείην	*I might* etc. *be loosed*
Imv.	λῦσον	*loose thou* [*should loose*	λῦσαι	λύϑητι	*be thou loosed*
Inf.	λῦσαι	*to loose*	λύσασϑαι	λυϑῆναι	*to be loosed*
Par.	λύσας	*loosing* or *having loosed*	λυσάμενος	λυϑείς	*loosed* or *having been loosed*
Perf. Ind.	λέλυκα	*I have loosed*	λέλυμαι	like the middle	*I have been loosed*
Plup. Ind.	ἐλελύκειν	*I had loosed*	ἐλελύμην		*I had been loosed*
Perf. Sub.	λελύκω	*I may* etc. *have loosed*	λελυμένος ὦ		*I may* etc. *have been loosed*
Opt.	λελύκοιμι	*I might* etc. *have loosed*	λελυμένος εἴην		*I might* etc. *have been loosed*
Imv.	λέλυκε	*do thou have loosed*	λέλυσο		*do thou have been loosed*
Inf.	λελυκέναι	*to have loosed*	λελύσϑαι		*to have been loosed*
Par.	λελυκώς	*having loosed*	λελυμένος		*having been loosed*

Fut. Perf. Ind. λελύσομαι, Mid. *I shall have loosed for myself*, Pass. *I shall have been loosed*,
Opt. λελυσοίμην, Inf. λελύσεσϑαι, Par. λελυσόμενος.
Verbal Adject. λυτός *loosed* or *looseable*, λυτέος (requiring) *to be loosed.*

270.

λύ-ω *to loose*		*Present System.*			
		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S. 1	λύ-ω	ἔ-λυ-ο-ν	λύ-ο-μαι	ἐ-λυ-ό-μην
	2	λύ-ει-ς	ἔ-λυ-ε-ς	λύ-ῃ, λύ-ει	ἐ-λύ-ου
	3	λύ-ει	ἔ-λυ-ε	λύ-ε-ται	ἐ-λύ-ε-το
	D. 2	λύ-ε-τον	ἐ-λύ-ε-τον	λύ-ε-σϑον	ἐ-λύ-ε-σϑον
	3	λύ-ε-τον	ἐ-λυ-έ-την	λύ-ε-σϑον	ἐ-λυ-έ-σϑην
	P. 1	λύ-ο-μεν	ἐ-λύ-ο-μεν	λυ-ό-μεϑα	ἐ-λυ-ό-μεϑα
	2	λύ-ε-τε	ἐ-λύ-ε-τε	λύ-ε-σϑε	ἐ-λύ-ε-σϑε
	3	λύ-ου-σι	ἔ-λυ-ο-ν	λύ-ο-νται	ἐ-λύ-ο-ντο
		Present.		Present.	
Subjunctive.	S. 1	λύ-ω		λύ-ω-μαι	
	2	λύ-ῃ-ς		λύ-ῃ	
	3	λύ-ῃ		λύ-η-ται	
	D. 2	λύ-η-τον		λύ-η-σϑον	
	3	λύ-η-τον		λύ-η-σϑον	
	P. 1	λύ-ω-μεν		λυ-ώ-μεϑα	
	2	λύ-η-τε		λύ-η-σϑε	
	3	λύ-ω-σι		λύ-ω-νται	
Optative.	S. 1	λύ-οι-μι		λυ-οί-μην	
	2	λύ-οι-ς		λύ-οι-ο	
	3	λύ-οι		λύ-οι-το	
	D. 2	λύ-οι-τον		λύ-οι-σϑον	
	3	λυ-οί-την		λυ-οί-σϑην	
	P. 1	λύ-οι-μεν		λυ-οί-μεϑα	
	2	λύ-οι-τε		λύ-οι-σϑε	
	3	λύ-οι-εν		λύ-οι-ντο	
Imperative.	S. 2	λῦ-ε		λύ-ου	
	3	λυ-έ-τω		λυ-έ-σϑω	
	D. 2	λύ-ε-τον		λύ-ε-σϑον	
	3	λυ-έ-των		λυ-έ-σϑων	
	P. 2	λύ-ε-τε		λύ-ε-σϑε	
	3	λυ-έ-τωσαν or λυ-ό-ντων		λυ-έ-σϑωσαν or λυ-έ-σϑων	
Infinitive.		λύ-ει-ν		λύ-ε-σϑαι	
Participle.	N.	λύ-ων, λύ-ουσα, λῦ-ο-ν		λυ-ό-μενο-ς, λυ-ο-μένη, λυ-ό-μενο-ν	
	G.	λύ-ο-ντ-ος, λυ-ούσης		λυ-ο-μένου, λυ-ο-μένης	

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Future System.		*First Aorist System.*	
ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
Future.		First Aorist.	
λύσ-ω	λύσ-ομαι	ἔ-λυσ-ᾰ	ἐ-λυσ-άμην
λύσ-εις	λύσ-ῃ, λύσ-ει	ἔ-λυσ-ᾰς	ἐ-λύσ-ω
λύσ-ει	λύσ-εται	ἔ-λυσ-ε	ἐ-λύσ-ᾰτο
λύσ-ετον	λύσ-εσϑον	ἐ-λύσ-ᾰτον	ἐ-λύσ-ασϑον
λύσ-ετον	λύσ-εσϑον	ἐ-λυσ-ᾰ́την	ἐ-λυσ-άσϑην
λύσ-ομεν	λυσ-όμεϑα	ἐ-λύσ-ᾰμεν	ἐ-λυσ-άμεϑα
λύσ-ετε	λύσ-εσϑε	ἐ-λύσ-ᾰτε	ἐ-λύσ-ασϑε
λύσ-ουσι	λύσ-ονται	ἔ-λυσ-ᾰν	ἐ-λύσ-αντο
		λύσω	λύσωμαι
		λύσῃς	λύσῃ
		λύσῃ	λύσηται
		λύσητον	λύσησϑον
		λύσητον	λύσησϑον
		λύσωμεν	λυσώμεϑα
		λύσητε	λύσησϑε
		λύσωσι	λύσωνται
λύσοιμι	λυσοίμην	λύσαιμι	λυσαίμην
λύσοις	λύσοιο	λύσαις, λύσειᾰς	λύσαιο
λύσοι	λύσοιτο	λύσαι, λύσειε	λύσαιτο
λύσοιτον	λύσοισϑον	λύσαιτον	λύσαισϑον
λυσοίτην	λυσοίσϑην	λυσαίτην	λυσαίσϑην
λύσοιμεν	λυσοίμεϑα	λύσαιμεν	λυσαίμεϑα
λύσοιτε	λύσοισϑε	λύσαιτε	λύσαισϑε
λύσοιεν	λύσοιντο	λύσαιεν, λύσειᾰν	λύσαιντο
		λῦσον	λῦσαι
		λυσᾰ́τω	λυσάσϑω
		λύσᾰτον	λύσασϑον
		λυσᾰ́των	λυσάσϑων
		λύσᾰτε	λύσασϑε
		λυσᾰ́τωσαν or	λυσάσϑωσαν or
		λυσάντων	λυσάσϑων
λύσειν	λύσεσϑαι	λῦσαι	λύσασϑαι
λύσων	λυσόμενος	λύσᾱς	λυσάμενος
λύσουσα	λυσομένη	λύσᾱσα	λυσαμένη
λῦσον	λυσόμενον	λῦσαν	λυσάμενον
λύσοντος	λυσομένου	λύσαντος	λυσαμένου
λυσούσης	λυσομένης	λυσάσης	λυσαμένης

273. 274.

λύ-ω to loose		First Perfect System. Active. 1 Perfect.	1 Pluperfect.	Perfect Middle. Middle (Passive). Perfect.	Pluperfect.
Indicative.	S. 1	λέλυκ-α	ἐ-λελύκ-ειν	λέλυ-μαι	ἐ-λελύ-μην
	2	λέλυκ-ας	ἐ-λελύκ-εις	λέλυ-σαι	ἐ-λέλυ-σο
	3	λέλυκ-ε	ἐ-λελύκ-ει	λέλυ-ται	ἐ-λέλυ-το
	D. 2	λελύκ-ατον	ἐ-λελύκ-ειτον	λέλυ-σϑον	ἐ-λέλυ-σϑον
	3	λελύκ-ατον	ἐ-λελυκ-είτην	λέλυ-σϑον	ἐ-λελύ-σϑην
	P. 1	λελύκ-αμεν	ἐ-λελύκ-ειμεν	λελύ-μεϑα	ἐ-λελύ-μεϑα
	2	λελύκ-ατε	ἐ-λελύκ-ειτε	λέλυ-σϑε	ἐ-λέλυ-σϑε
	3	λελύκ-āσι	ἐ-λελύκ-εισαν, ἐ-λελύκ-εσαν	λέλυ-νται	ἐ-λέλυ-ντο
		1 Perfect.		Perfect.	
Subjunctive.	S. 1	λελύκω		λελυμέν-ος(-η,-ον) ὦ	
	2	λελύκῃς		" ᾖς	
	3	λελύκῃ		" ᾖ	
	D. 2	λελύκητον		λελυμέν-ω (-α,-ω) ἦτον	
	3	λελύκητον		" ἦτον	
	P. 1	λελύκωμεν		λελυμέν-οι (-αι,-α) ὦμεν	
	2	λελύκητε		" ἦτε	
	3	λελύκωσι		" ὦσι	
Optative.	S. 1	λελύκοιμι or	λελυκοίην	λελυμέν-ος (-η,-ον) εἴην	
	2	λελύκοις	λελυκοίης	" εἴης	
	3	λελύκοι	λελυκοίη	" εἴη	
	D. 2	λελύκοιτον	λελυκοίητον	λελυμέν-ω (-α,-ω) εἴητον or	εἶτον
	3	λελυκοίτην	λελυκοιήτην	" εἰήτην	εἴτην
	P. 1	λελύκοιμεν	λελυκοίημεν	λελυμέν-οι (-αι,-α) εἴημεν	εἶμεν
	2	λελύκοιτε	λελυκοίητε	" εἴητε	εἶτε
	3	λελύκοιεν	λελυκοίησαν	" εἴησαν	εἶεν
Imperative.	S. 2	λέλυκε		λέλυσο	
	3	λελυκέτω		λελύσϑω	
	D. 2	λελύκετον		λέλυσϑον	
	3	λελυκέτων		λελύσϑων	
	P. 2	λελύκετε		λέλυσϑε	
	3	λελυκέτωσαν or λελυκόντων		λελύσϑωσαν or λελύσϑων	
Infin.		λελυκέναι		λελύσϑαι	
Participle.	N.	λελυκώς λελυκυῖα λελυκός		λελυμένος λελυμένη λελυμένον	
	G.	λελυκότος λελυκυίας		λελυμένου λελυμένης	

275.

System.	First Passive System.	
Middle (Pass.)	Passive.	
Future Perfect.	1 Aorist.	1 Future.
λελύσομαι λελύσῃ, λελύσει λελύσεται λελύσεσϑον λελύσεσϑον λελυσόμεϑα λελύσεσϑε λελύσονται	ἐ-λύϑη-ν ἐ-λύϑη-ς ἐ-λύϑη ἐ-λύϑη-τον ἐ-λυϑή-την ἐ-λύϑη-μεν ἐ-λύϑη-τε ἐ-λύϑη-σαν	λυϑήσομαι λυϑήσῃ, λυϑήσει λυϑήσεται λυϑήσεσϑον λυϑήσεσϑον λυϑησόμεϑα λυϑήσεσϑε λυϑήσονται
———	λυϑῶ λυϑῇς λυϑῇ λυϑῆτον λυϑῆτον λυϑῶμεν λυϑῆτε λυϑῶσι	———
λελυσοίμην λελύσοιο λελύσοιτο λελύσοισϑον λελυσοίσϑην λελυσοίμεϑα λελύσοισϑε λελύσοιντο	λυϑείην λυϑείης λυϑείη λυϑείητον or λυϑεῖτον λυϑειήτην λυϑείτην λυϑείημεν λυϑεῖμεν λυϑείητε λυϑεῖτε λυϑείησαν λυϑεῖεν	λυϑησοίμην λυϑήσοιο λυϑήσοιτο λυϑήσοισϑον λυϑησοίσϑην λυϑησοίμεϑα λυϑήσοισϑε λυϑήσοιντο
	λύϑητι λυϑήτω λύϑητον λυϑήτων λύϑητε λυϑήτωσαν or λυϑέντων	
λελύσεσϑαι	λυϑῆναι	λυϑήσεσϑαι
λελυσόμενος λελυσομένη λελυσόμενον λελυσομένου λελυσομένης	λυϑείς λυϑεῖσα λυϑέν λυϑέντος λυϑείσης	λυϑησόμενος λυϑησομένη λυϑησόμενον λυϑησομένου λυϑησομένης

276. 277.

λείπω (λῐπ) *to leave*		*Second Aorist System.* Active.	Middle.	*Second Perfect System.* Active.	
		2 Aorist.		2 Perfect.	2 Pluperfect.
Indicative.	S. 1	ἔ-λιπ-ον	ἐ-λιπ-όμην	λέλοιπ-α	ἐ-λελοίπ-ειν
	2	ἔ-λιπ-ες	ἐ-λίπ-ου	λέλοιπ-ας	ἐ-λελοίπ-εις
	3	ἔ-λιπ-ε	ἐ-λίπ-ετο	λέλοιπ-ε	ἐ-λελοίπ-ει
	D. 2	ἐ-λίπ-ετον	ἐ-λίπ-εσθον	λελοίπ-ατον	ἐ-λελοίπ-ειτον
	3	ἐ-λιπ-έτην	ἐ-λιπ-έσθην	λελοίπ-ατον	ἐ-λελοιπ-είτην
	P. 1	ἐ-λίπ-ομεν	ἐ-λιπ-όμεθα	λελοίπ-αμεν	ἐ-λελοίπ-ειμεν
	2	ἐ-λίπ-ετε	ἐ-λίπ-εσθε	λελοίπ-ατε	ἐ-λελοίπ-ειτε
	3	ἔ-λιπ-ον	ἐ-λίπ-οντο	λελοίπ-ᾱσι	ἐ-λελοίπ-εισαν, ἐ-λελοίπ-εσαν
				2 Perfect.	
Subjunctive.	S. 1	λίπω	λίπωμαι	λελοίπω	
	2	λίπῃς	λίπῃ	λελοίπῃς	
	3	λίπῃ	λίπηται	λελοίπῃ	
	D. 2	λίπητον	λίπησθον	λελοίπητον	
	3	λίπητον	λίπησθον	λελοίπητον	
	P. 1	λίπωμεν	λιπώμεθα	λελοίπωμεν	
	2	λίπητε	λίπησθε	λελοίπητε	
	3	λίπωσι	λίπωνται	λελοίπωσι	
Optative.	S. 1	λίποιμι	λιποίμην	λελοίποιμι or	λελοιποίην
	2	λίποις	λίποιο	λελοίποις	λελοιποίης
	3	λίποι	λίποιτο	λελοίποι	λελοιποίη
	D. 2	λίποιτον	λίποισθον	λελοίποιτον	λελοιποίητον
	3	λιποίτην	λιποίσθην	λελοιποίτην	λελοιποιήτην
	P. 1	λίποιμεν	λιποίμεθα	λελοίποιμεν	λελοιποίημεν
	2	λίποιτε	λίποισθε	λελοίποιτε	λελοιποίητε
	3	λίποιεν	λίποιντο	λελοίποιεν	λελοιποίησαν
Imperative.	S. 2	λίπε	λιποῦ	λέλοιπε	
	3	λιπέτω	λιπέσθω	λελοιπέτω	
	D. 2	λίπετον	λίπεσθον	λελοίπετον	
	3	λιπέτων	λιπέσθων	λελοιπέτων	
	P. 2	λίπετε	λίπεσθε	λελοίπετε	
	3	λιπέτωσαν or λιπόντων	λιπέσθωσαν or λιπέσθων	λελοιπέτωσαν or λελοιπόντων	
Infin.		λιπεῖν	λιπέσθαι	λελοιπέναι	
Participle.	N.	λιπών	λιπόμενος	λελοιπώς	
		λιποῦσα	λιπομένη	λελοιπυῖα	
		λιπόν	λιπόμενον	λελοιπός	
	G.	λιπόντος	λιπομένου	λελοιπότος	
		λιπούσης	λιπομένης	λελοιπυίας	

278.

στέλλω (στελ) to send		Second Passive System. PASSIVE.	
		2 Aorist.	**2 Future.**
Indicative.	S. 1	ἐ-στάλη-ν	στᾰλήσομαι
	2	ἐ-στάλη-ς	σταλήσῃ, σταλήσει
	3	ἐ-στάλη	σταλήσεται
	D. 2	ἐ-στάλη-τον	σταλήσεσθον
	3	ἐ-σταλή-την	σταλήσεσθον
	P. 1	ἐ-στάλη-μεν	σταλησόμεθα
	2	ἐ-στάλη-τε	σταλήσεσθε
	3	ἐ-στάλη-σαν	σταλήσονται
Subjunctive.	S. 1	σταλῶ	
	2	σταλῇς	
	3	σταλῇ	
	D. 2	σταλῆτον	
	3	σταλῆτον	
	P. 1	σταλῶμεν	
	2	σταλῆτε	
	3	σταλῶσι	
Optative.	S. 1	σταλείην	σταλησοίμην
	2	σταλείης	σταλήσοιο
	3	σταλείη	σταλήσοιτο
	D. 2	σταλείητον or σταλεῖτον	σταλήσοισθον
	3	σταλειήτην σταλείτην	σταλησοίσθην
	P. 1	σταλείημεν σταλεῖμεν	σταλησοίμεθα
	2	σταλείητε σταλεῖτε	σταλήσοισθε
	3	σταλείησαν σταλεῖεν	σταλήσοιντο
Imperative.	S. 2	στάληθι	
	3	σταλήτω	
	D. 2	στάλητον	
	3	σταλήτων	
	P. 2	στάλητε	
	3	σταλήτωσαν or σταλέντων	
Infin.		σταλῆναι	σταλήσεσθαι
Participle.	N.	σταλείς	σταλησόμενος
		σταλεῖσα	σταλησομένη
		σταλέν	σταλησόμενον
	G.	σταλέντος	σταλησομένου
		σταλείσης	σταλησομένης

279.

τιμά-ω *to honor.*		*Present System of Contract Verbs in αω.*			
		Active.		**Middle (Passive).**	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S.	τιμ(άω)ῶ	ἐτίμ(αον)ων	τιμ(άο)ῶ-μαι	ἐτιμ(αό)ώ-μην
	2	τιμ(άεις)ᾷς	ἐτίμ(αες)ας	τιμ(άῃ)ᾷ, (άει)ᾷ	ἐτιμ(άου)ῶ
	3	τιμ(άει)ᾷ	ἐτίμ(αε)α	τιμ(άε)ᾶ-ται	ἐτιμ(άε)ᾶ-το
	D.	τιμ(άε)ᾶ-τον	ἐτιμ(άε)ᾶ-τον	τιμ(άε)ᾶ-σϑον	ἐτιμ(άε)ᾶ-σϑον
	3	τιμ(άε)ᾶ-τον	ἐτιμ(αέ)ά-την	τιμ(άε)ᾶ-σϑον	ἐτιμ(αέ)ά-σϑην
	P.	τιμ(άο)ῶ-μεν	ἐτιμ(άο)ῶ-μεν	τιμ(αό)ώ-μεϑα	ἐτιμ(αό)ώ-μεϑα
	2	τιμ(άε)ᾶ-τε	ἐτιμ(άε)ᾶ-τε	τιμ(άε)ᾶ-σϑε	ἐτιμ(άε)ᾶ-σϑε
	3	τιμ(άου)ῶ-σι	ἐτίμ(αον)ων	τιμ(άο)ῶ-νται	ἐτιμ(άο)ῶ-ντο
		Present.		Present.	
Subjunctive.	S.	τιμ(άω)ῶ		τιμ(άω)ῶ-μαι	
	2	τιμ(άῃς)ᾷς		τιμ(άῃ)ᾷ	
	3	τιμ(άῃ)ᾷ		τιμ(άη)ᾶ-ται	
	D.	τιμ(άη)ᾶ-τον		τιμ(άη)ᾶ-σϑον	
	3	τιμ(άη)ᾶ-τον		τιμ(άη)ᾶ-σϑον	
	P.	τιμ(άω)ῶ-μεν		τιμ(αώ)ώ-μεϑα	
	2	τιμ(άη)ᾶ-τε		τιμ(άη)ᾶ-σϑε	
	3	τιμ(άω)ῶ-σι		τιμ(άω)ῶ-νται	
Optative.	S.	τιμ(άοι)ῷ-μι or	τιμ(αοί)ῴ-ην	τιμ(αοί)ῴ-μην	
	2	τιμ(άοις)ῷς	τιμ(αοί)ῴ-ης	τιμ(άοι)ῷ-ο	
	3	τιμ(άοι)ῷ	τιμ(αοί)ῴ-η	τιμ(άοι)ῷ-το	
	D.	τιμ(άοι)ῷ-τον	τιμ(αοί)ῴ-ητον	τιμ(άοι)ῷ-σϑον	
	3	τιμ(αοί)ῴ-την	τιμ(αοι)ῳ-ήτην	τιμ(αοί)ῴ-σϑην	
	P.	τιμ(άοι)ῷ-μεν	τιμ(αοί)ῴ-ημεν	τιμ(αοί)ῴ-μεϑα	
	2	τιμ(άοι)ῷ-τε	τιμ(αοί)ῴ-ητε	τιμ(άοι)ῷ-σϑε	
	3	τιμ(άοι)ῷ-εν		τιμ(άοι)ῷ-ντο	
Imperative.	S.	τίμ(αε)α		τιμ(άου)ῶ	
	3	τιμ(αέ)ά-τω		τιμ(αέ)ά-σϑω	
	D.	τιμ(άε)ᾶ-τον		τιμ(άε)ᾶ-σϑον	
	3	τιμ(αέ)ά-των		τιμ(αέ)ά-σϑων	
	P.	τιμ(άε)ᾶ-τε		τιμ(άε)ᾶ-σϑε	
	3	τιμ(αέ)ά-τωσαν or		τιμ(αέ)ά-σϑωσαν or	
		τιμ(αό)ώ-ντων		τιμ(αέ)ά-σϑων	
Infin.		τιμ(άειν)ᾶν		τιμ(άε)ᾶ-σϑαι	
Participle.	N.	τιμ(άων)ῶν		τιμ(αό)ώ-μενος	
		τιμ(άου)ῶ-σα		τιμ(αο)ω-μένη	
		τιμ(άον)ῶν		τιμ(αό)ώ-μενον	
	G.	τιμ(άο)ῶ-ντος		τιμ(αο)ω-μένου	
		τιμ(αού)ώ-σης		τιμ(αο)ω-μένης	

280.

φιλέ-ω
to love.

Present System of Contract Verbs in εω.

Active.		Middle (Passive).	
Present.	Imperfect.	Present.	Imperfect.
φιλ(έω)ῶ	ἐφίλ(εον)ουν	φιλ(έο)οῦ-μαι	ἐφιλ(εό)ού-μην
φιλ(έεις)εῖς	ἐφίλ(εες)εις	φιλ(έῃ)ῇ, (έει)εῖ	ἐφιλ(έου)οῦ
φιλ(έει)εῖ	ἐφίλ(εε)ει	φιλ(έε)εῖ-ται	ἐφιλ(έε)εῖ-το
φιλ(έε)εῖ-τον	ἐφιλ(έε)εῖ-τον	φιλ(έε)εῖ-σϑον	ἐφιλ(έε)εῖ-σϑον
φιλ(έε)εῖ-τον	ἐφιλ(εέ)εί-την	φιλ(έε)εῖ-σϑον	ἐφιλ(εέ)εί-σϑην
φιλ(έο)οῦ-μεν	ἐφιλ(έο)οῦ-μεν	φιλ(εό)ού-μεϑα	ἐφιλ(εό)ού-μεϑα
φιλ(έε)εῖ-τε	ἐφιλ(έε)εῖ-τε	φιλ(έε)εῖ-σϑε	ἐφιλ(έε)εῖ-σϑε
φιλ(έου)οῦ-σι	ἐφίλ(εον)ουν	φιλ(έο)οῦ-νται	ἐφιλ(έο)οῦ-ντο
Present.		Present.	
φιλ(έω)ῶ		φιλ(έω)ῶ-μαι	
φιλ(έῃς)ῇς		φιλ(έῃ)ῇ	
φιλ(έῃ)ῇ		φιλ(έη)ῆ-ται	
φιλ(έη)ῆ-τον		φιλ(έη)ῆ-σϑον	
φιλ(έη)ῆ-τον		φιλ(έη)ῆ-σϑον	
φιλ(έω)ῶ-μεν		φιλ(εώ)ώ-μεϑα	
φιλ(έη)ῆ-τε		φιλ(έη)ῆ-σϑε	
φιλ(έω)ῶ-σι		φιλ(έω)ῶ-νται	
φιλ(έοι)οῖ-μι or	φιλ(εοί)οί-ην	φιλ(εοί)οί-μην	
φιλ(έοις)οῖς	φιλ(εοί)οί-ης	φιλ(έοι)οῖ-ο	
φιλ(έοι)οῖ	φιλ(εοί)οί-η	φιλ(έοι)οῖ-το	
φιλ(έοι)οῖ-τον	φιλ(εοί)οί-ητον	φιλ(έοι)οῖ-σϑον	
φιλ(εοί)οί-την	φιλ(εοι)οι-ήτην	φιλ(εοί)οί-σϑην	
φιλ(έοι)οῖ-μεν	φιλ(εοί)οί-ημεν	φιλ(εοί)οί-μεϑα	
φιλ(έοι)οῖ-τε	φιλ(εοί)οί-ητε	φιλ(έοι)οῖ-σϑε	
φιλ(έοι)οῖ-εν	φιλ(εοί)οί-ησαν	φιλ(έοι)οῖ-ντο	
φίλ(εε)ει		φιλ(έου)οῦ	
φιλ(εέ)εί-τω		φιλ(εέ)εί-σϑω	
φιλ(έε)εῖ-τον		φιλ(έε)εῖ-σϑον	
φιλ(εέ)εί-των		φιλ(εέ)εί-σϑων	
φιλ(έε)εῖ-τε		φιλ(έε)εῖ-σϑε	
φιλ(εέ)εί-τωσαν or		φιλ(εέ)εί-σϑωσαν or	
φιλ(εό)ού-ντων		φιλ(εέ)εί-σϑων	
φιλ(έειν)εῖν		φιλ(έε)εῖ-σϑαι	
φιλ(έων)ῶν		φιλ(εό)ού-μενος	
φιλ(έου)οῦ-σα		φιλ(εο)ου-μένη	
φιλ(έον)οῦν		φιλ(εό)ού-μενον	
φιλ(έο)οῦ-ντος		φιλ(εο)ου-μένου	
φιλ(εού)ού-σης		φιλ(εο)ου-μένης	

281.

δηλό-ω to manifest. *Present System of Contract Verbs in οω.*

		Active.		Middle (Passive).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S.	δηλ(όω)ῶ	ἐδήλ(οον)ουν	δηλ(όο)οῦ-μαι	ἐδηλ(οό)ού-μην
	2	δηλ(όεις)οῖς	ἐδήλ(οες)ους	δηλ(όῃ)οῖ, (όει)οῖ	ἐδηλ(όου)οῦ
	3	δηλ(όει)οῖ	ἐδήλ(οε)ου	δηλ(όε)οῦ-ται	ἐδηλ(όε)οῦ-το
	D.	δηλ(όε)οῦ-τον	ἐδηλ(όε)οῦ-τον	δηλ(όε)οῦ-σϑον	ἐδηλ(όε)οῦ-σϑον
	3	δηλ(όε)οῦ-τον	ἐδηλ(οέ)ού-την	δηλ(όε)οῦ-σϑον	ἐδηλ(οέ)ού-σϑην
	P.	δηλ(όο)οῦ-μεν	ἐδηλ(όο)οῦ-μεν	δηλ(οό)ού-μεϑα	ἐδηλ(οό)ού-μεϑα
	2	δηλ(όε)οῦ-τε	ἐδηλ(όε)οῦ-τε	δηλ(όε)οῦ-σϑε	ἐδηλ(όε)οῦ-σϑε
	3	δηλ(όου)οῦ-σι	ἐδήλ(οον)ουν	δηλ(όο)οῦ-νται	ἐδηλ(όο)οῦ-ντο
		Present.		Present.	
Subjunctive.	S.	δηλ(όω)ῶ		δηλ(όω)ῶ-μαι	
	2	δηλ(όῃς)οῖς		δηλ(όῃ)οῖ	
	3	δηλ(όῃ)οῖ		δηλ(όῃ)ῶ-ται	
	D.	δηλ(όῃ)ῶ-τον		δηλ(όῃ)ῶ-σϑον	
	3	δηλ(όῃ)ῶ-τον		δηλ(όῃ)ῶ-σϑον	
	P.	δηλ(όω)ῶ-μεν		δηλ(οώ)ώ-μεϑα	
	2	δηλ(όῃ)ῶ-τε		δηλ(όῃ)ῶ-σϑε	
	3	δηλ(όω)ῶ-σι		δηλ(όω)ῶ-νται	
Optative.	S.	δηλ(όοι)οῖ-μι or	δηλ(οοί)οί-ην	δηλ(οοί)οί-μην	
	2	δηλ(όοις)οῖς	δηλ(οοί)οί-ης	δηλ(όοι)οῖ-ο	
	3	δηλ(όοι)οῖ	δηλ(οοί)οί-η	δηλ(όοι)οῖ-το	
	D.	δηλ(όοι)οῖ-τον	δηλ(οοί)οί-ητον	δηλ(όοι)οῖ-σϑον	
	3	δηλ(οοί)οί-την	δηλ(οοι)οι-ήτην	δηλ(οοί)οί-σϑην	
	P.	δηλ(όοι)οῖ-μεν	δηλ(οοί)οί-ημεν	δηλ(οοί)οί-μεϑα	
	2	δηλ(όοι)οῖ-τε	δηλ(οοί)οί-ητε	δηλ(όοι)οῖ-σϑε	
	3	δηλ(όοι)οῖ-εν		δηλ(όοι)οῖ-ντο	
Imperative.	S.	δήλ(οε)ου		δηλ(όου)οῦ	
	3	δηλ(οέ)ού-τω		δηλ(οέ)ού-σϑω	
	D.	δηλ(όε)οῦ-τον		δηλ(όε)οῦ-σϑον	
	3	δηλ(οέ)ού-των		δηλ(οέ)ού-σϑων	
	P.	δηλ(όε)οῦ-τε		δηλ(όε)οῦ-σϑε	
	3	δηλ(οέ)ού-τωσαν or δηλ(οό)ού-ντων		δηλ(οέ)ού-σϑωσαν or δηλ(οέ)ού-σϑων	
Infin.		δηλ(όειν)οῦν		δηλ(όε)οῦ-σϑαι	
Participle.	N.	δηλ(όων)ῶν δηλ(όου)οῦ-σα δηλ(όον)οῦν		δηλ(οό)ού-μενος δηλ(οο)ου-μένη δηλ(οό)ού-μενον	
	G.	δηλ(όο)οῦ-ντος δηλ(οού)ού-σης		δηλ(οο)ου-μένου δηλ(οο)ου-μένης	

282. 283.

φαίνω (φᾰν) *to show.* *Future System of Liquid Verbs.*		*First Aorist System of Liquid Verbs.*	
ACTIVE.	**MIDDLE.**	**ACTIVE.**	**MIDDLE.**
Future (contracted).		1 Aorist.	
φανῶ	φανοῦμαι	ἔ-φην-α	ἐ-φην-άμην
φανεῖς	φανῇ, φανεῖ	ἔ-φην-ας	ἐ-φήν-ω
φανεῖ	φανεῖται	ἔ-φην-ε	ἐ-φήν-ατο
φανεῖτον	φανεῖσϑον	ἐ-φήν-ατον	ἐ-φήν-ασϑον
φανεῖτον	φανεῖσϑον	ἐ-φην-άτην	ἐ-φην-άσϑην
φανοῦμεν	φανούμεϑα	ἐ-φήν-αμεν	ἐ-φην-άμεϑα
φανεῖτε	φανεῖσϑε	ἐ-φήν-ατε	ἐ-φήν-ασϑε
φανοῦσι	φανοῦνται	ἔ-φην-αν	ἐ-φήν-αντο
		φήνω	φήνωμαι
		φήνῃς	φήνῃ
		φήνῃ	φήνηται
		φήνητον	φήνησϑον
		φήνητον	φήνησϑον
		φήνωμεν	φηνώμεϑα
		φήνητε	φήνησϑε
		φήνωσι	φήνωνται
φαν-οῖμι, -οίην	φανοίμην	φήναιμι	φηναίμην
φαν-οῖς, -οίης	φανοῖο	φήναις, φήνειας	φήναιο
φαν-οῖ, -οίη	φανοῖτο	φήναι, φήνειε	φήναιτο
φαν-οῖτον, -οίητον	φανοῖσϑον	φήναιτον	φήναισϑον
φαν-οίτην, -οιήτην	φανοίσϑην	φηναίτην	φηναίσϑην
φαν-οῖμεν, -οίημεν	φανοίμεϑα	φήναιμεν	φηναίμεϑα
φαν-οῖτε, -οίητε	φανοῖσϑε	φήναιτε	φήναισϑε
φαν-οῖεν, -οίησαν	φανοῖντο	φήναιεν, φήνειαν	φήναιντο
		φῆνον	φῆναι
		φηνάτω	φηνάσϑω
		φήνατον	φήνασϑον
		φηνάτων	φηνάσϑων
		φήνατε	φήνασϑε
		φηνάτωσαν or φηνάντων	φηνάσϑωσαν or φηνάσϑων
φανεῖν	φανεῖσϑαι	φῆναι	φήνασϑαι
φανῶν	φανούμενος	φήνᾱς	φηνάμενος
φανοῦσα	φανουμένη	φήνᾱσα	φηναμένη
φανοῦν	φανούμενον	φῆναν	φηνάμενον
φανοῦντος	φανουμένου	φήναντος	φηναμένου
φανούσης	φανουμένης	φηνάσης	φηναμένης

284.

Perfect Middle and

		Pure Verbs, with added σ.	*Liquid Verbs.*	
MIDDLE (PASSIVE).		τελέω (τελε) *to complete*	στέλλω (στελ) *to send*	φαίνω (φᾰν) *to show*
Perfect Indic.	S. 1	τετέλε-σ-μαι	ἔσταλμαι	πέφασμαι
	2	τετέλε-σαι	ἔσταλσαι	πέφανσαι
	3	τετέλε-σ-ται	ἔσταλται	πέφανται
	D. 2	τετέλε-σϑον	ἔσταλϑον	πέφανϑον
	3	τετέλε-σϑον	ἔσταλϑον	πέφανϑον
	P. 1	τετελέ-σ-μεϑα	ἐστάλμεϑα	πεφάσμεϑα
	2	τετέλε-σϑε	ἔσταλϑε	πέφανϑε
	3	τετελε-σ-μένοι εἰσί	ἐσταλμένοι εἰσί	πεφασμένοι εἰσί
Pluperf. Ind.	S. 1	ἐ-τετελέ-σ-μην	ἐστάλμην	ἐπεφάσμην
	2	ἐ-τετέλε-σο	ἔσταλσο	ἐπέφανσο
	3	ἐ-τετέλε-σ-το	ἔσταλτο	ἐπέφαντο
	D. 2	ἐ-τετέλε-σϑον	ἔσταλϑον	ἐπέφανϑον
	3	ἐ-τετελέ-σϑην	ἐστάλϑην	ἐπεφάνϑην
	P. 1	ἐ-τετελέ-σ-μεϑα	ἐστάλμεϑα	ἐπεφάσμεϑα
	2	ἐ-τετέλε-σϑε	ἔσταλϑε	ἐπέφανϑε
	3	τετελε-σ-μένοι ἦσαν	ἐσταλμένοι ἦσαν	πεφασμένοι ἦσαν
Perf. Sub.		τετελεσμένος ὦ	ἐσταλμένος ὦ	πεφασμένος ὦ
Perf. Opt.		τετελεσμένος εἴην	ἐσταλμένος εἴην	πεφασμένος εἴην
Perf. Impv.	S. 2	τετέλε-σο	ἔσταλσο	πέφανσο
	3	τετελέ-σϑω	ἐστάλϑω	πεφάνϑω
	D. 2	τετέλε-σϑον	ἔσταλϑον	πέφανϑον
	3	τετελέ-σϑων	ἐστάλϑων	πεφάνϑων
	P. 2	τετέλε-σϑε	ἔσταλϑε	πέφανϑε
	3	τετελέ-σϑωσαν or τετελέ-σϑων	ἐστάλϑωσαν or ἐστάλϑων	πεφάνϑωσαν or πεφάνϑων
Perf. Inf.		τετελέ-σϑαι	ἐστάλϑαι	πεφάνϑαι
Perf. Par.		τετελε-σ-μένος	ἐσταλμένος	πεφασμένος
Fut. Perf.				
1 Aor. Pass.	*Ind.*	ἐ-τελέ-σ-ϑην		ἐφάνϑην
	Sub.	τελε-σ-ϑῶ		φανϑῶ
	Opt.	τελε-σ-ϑείην		φανϑείην
	Imv.	τελέ-σ-ϑητι		φάνϑητι
	Inf.	τελε-σ-ϑῆναι		φανϑῆναι
	Par.	τελε-σ-ϑείς		φανϑείς
1 Fut. Ind.		τελε-σ-ϑήσομαι		φανϑήσομαι

First Passive Systems of

Mute Verbs.

ῥίπτω (ῥῑφ) *to throw*	ἀλλάσσω (ἀλλᾰγ) *to exchange*	ἐλέγχω (ἐλεγχ) *to convict*	πείϑω (πῐϑ) *to persuade*
ἔρριμμαι	ἤλλαγμαι	ἐλήλεγμαι	πέπεισμαι
ἔρριψαι	ἤλλαξαι	ἐλήλεγξαι	πέπεισαι
ἔρριπται	ἤλλακται	ἐλήλεγκται	πέπεισται
ἔρριφϑον	ἤλλαχϑον	ἐλήλεγχϑον	πέπεισϑον
ἔρριφϑον	ἤλλαχϑον	ἐλήλεγχϑον	πέπεισϑον
ἐρρίμμεϑα	ἠλλάγμεϑα	ἐληλέγμεϑα	πεπείσμεϑα
ἔρριφϑε	ἤλλαχϑε	ἐλήλεγχϑε	πέπεισϑε
ἐρριμμένοι εἰσί	ἠλλαγμένοι εἰσί	ἐληλεγμένοι εἰσί	πεπεισμένοι εἰσί
ἐρρίμμην	ἠλλάγμην	ἐληλέγμην	ἐπεπείσμην
ἔρριψο	ἤλλαξο	ἐλήλεγξο	ἐπέπεισο
ἔρριπτο	ἤλλακτο	ἐλήλεγκτο	ἐπέπειστο
ἔρριφϑον	ἤλλαχϑον	ἐλήλεγχϑον	ἐπέπεισϑον
ἐρρίφϑην	ἠλλάχϑην	ἐληλέγχϑην	ἐπεπείσϑην
ἐρρίμμεϑα	ἠλλάγμεϑα	ἐληλέγμεϑα	ἐπεπείσμεϑα
ἔρριφϑε	ἤλλαχϑε	ἐλήλεγχϑε	ἐπέπεισϑε
ἐρριμμένοι ἦσαν	ἠλλαγμένοι ἦσαν	ἐληλεγμένοι ἦσαν	πεπεισμένοι ἦσαν
ἐρριμμένος ὦ	ἠλλαγμένος ὦ	ἐληλεγμένος ὦ	πεπεισμένος ὦ
ἐρριμμένος εἴην	ἠλλαγμένος εἴην	ἐληλεγμένος εἴην	πεπεισμένος εἴην
ἔρριψο	ἤλλαξο	ἐλήλεγξο	πέπεισο
ἐρρίφϑω	ἠλλάχϑω	ἐληλέγχϑω	πεπείσϑω
ἔρριφϑον	ἤλλαχϑον	ἐλήλεγχϑον	πέπεισϑον
ἐρρίφϑων	ἠλλάχϑων	ἐληλέγχϑων	πεπείσϑων
ἔρριφϑε	ἤλλαχϑε	ἐλήλεγχϑε	πέπεισϑε
ἐρρίφϑωσαν or	ἠλλάχϑωσαν or	ἐληλέγχϑωσαν or	πεπείσϑωσαν or
ἐρρίφϑων	ἠλλάχϑων	ἐληλέγχϑων	πεπείσϑων
ἐρρῖφϑαι	ἠλλάχϑαι	ἐληλέγχϑαι	πεπεῖσϑαι
ἐρριμμένος	ἠλλαγμένος	ἐληλεγμένος	πεπεισμένος
ἐρρίψομαι			
ἐρρίφϑην	ἠλλάχϑην	ἠλέγχϑην	ἐπείσϑην
ῥιφϑῶ	ἀλλαχϑῶ	ἐλεγχϑῶ	πεισϑῶ
ῥιφϑείην	ἀλλαχϑείην	ἐλεγχϑείην	πεισϑείην
ῥίφϑητι	ἀλλάχϑητι	ἐλέγχϑητι	πείσϑητι
ῥιφϑῆναι	ἀλλαχϑῆναι	ἐλεγχϑῆναι	πεισϑῆναι
ῥιφϑείς	ἀλλαχϑείς	ἐλεγχϑείς	πεισϑείς
ῥιφϑήσομαι	ἀλλαχϑήσομαι	ἐλεγχϑήσομαι	πεισϑήσομαι

285. Synopsis of τῑμά-ω *to honor.*

	Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
Ind.	τιμῶ	τιμήσω		τετίμηκα
	ἐτίμων		ἐτίμησα	ἐτετιμήκειν
Sub.	τιμῶ		τιμήσω	τετιμήκω
Opt.	τιμῷμι, -ῴην	τιμήσοιμι	τιμήσαιμι	τετιμήκοιμι
Imv.	τίμᾱ		τίμησον	τετίμηκε
Inf.	τιμᾶν	τιμήσειν	τιμῆσαι	τετιμηκέναι
Par.	τιμῶν	τιμήσων	τιμήσας	τετιμηκώς
	M. P.	Middle.	Middle.	M. P.
Ind.	τιμῶμαι	τιμήσομαι		τετίμημαι
	ἐτιμώμην		ἐτιμησάμην	ἐτετιμήμην
Sub.	τιμῶμαι		τιμήσωμαι	τετιμημένος ὦ
Opt.	τιμῴμην	τιμησοίμην	τιμησαίμην	τετιμημένος εἴην
Imv.	τιμῶ		τίμησαι	τετίμησο
Inf.	τιμᾶσθαι	τιμήσεσθαι	τιμήσασθαι	τετιμῆσθαι
Par.	τιμώμενος	τιμησόμενος	τιμησάμενος	τετιμημένος
		Passive.	Passive.	Fut. Perf.
Ind.		τιμηθήσομαι	ἐτιμήθην	τετιμήσομαι
Sub.			τιμηθῶ	
Opt.	Verbals. τιμητός τιμητέος	τιμηθησοίμην	τιμηθείην	τετιμησοίμην
Imv.			τιμήθητι	
Inf.		τιμηθήσεσθαι	τιμηθῆναι	τετιμήσεσθαι
Par.		τιμηθησόμενος	τιμηθείς	τετιμησόμενος

286. θηρά-ω *to hunt.*

	Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
Ind.	θηρῶ	θηράσω		τεθήρᾱκα
	ἐθήρων		ἐθήρᾱσα	ἐτεθηράκειν
Sub.	θηρῶ		θηράσω	τεθηράκω
Opt.	θηρῷμι, -ῴην	θηράσοιμι	θηράσαιμι	τεθηράκοιμι
Imv.	θήρᾱ		θήρασον	τεθήρακε
Inf.	θηρᾶν	θηράσειν	θηρᾶσαι	τεθηρακέναι
Par.	θηρῶν	θηράσων	θηράσας	τεθηρακώς
	M. P.	M.	M.	M. P.
Ind.	θηρῶμαι	θηράσομαι		τεθήρᾱμαι
	ἐθηρώμην		ἐθηρᾱσάμην	ἐτεθηράμην
Sub.	θηρῶμαι		θηράσωμαι	τεθηραμένος ὦ
Opt.	θηρῴμην	θηρασοίμην	θηρασαίμην	τεθηραμένος εἴην
Imv.	θηρῶ		θήρασαι	τεθήρασο
Inf.	θηρᾶσθαι	θηράσεσθαι	θηράσασθαι	τεθηρᾶσθαι
Par.	θηρώμενος	θηρασόμενος	θηρασάμενος	τεθηραμένος
		P.	P.	
Ind.		θηρᾱθήσομαι	ἐθηράθην	
Sub.			θηραθῶ	
Opt.	Verbals. θηρᾱτός θηρᾱτέος	θηραθησοίμην	θηραθείην	
Imv.			θηράθητι	
Inf.		θηραθήσεσθαι	θηραθῆναι	
Par.		θηραθησόμενος	θηραθείς	

287. φῐλέ-ω *to love.*

Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
φιλῶ	φιλήσω		πεφίληκα
ἐφίλουν		ἐφίλησα	ἐπεφιλήκειν
φιλῶ		φιλήσω	πεφιλήκω
φιλοῖμι, -οίην	φιλήσοιμι	φιλήσαιμι	πεφιλήκοιμι
φίλει		φίλησον	πεφίληκε
φιλεῖν	φιλήσειν	φιλῆσαι	πεφιληκέναι
φιλῶν	φιλήσων	φιλήσας	πεφιληκώς
M. P.	M.	M.	M. P.
φιλοῦμαι	φιλήσομαι		πεφίλημαι
ἐφιλούμην		ἐφιλησάμην	ἐπεφιλήμην
φιλῶμαι		φιλήσωμαι	πεφιλημένος ὦ
φιλοίμην	φιλησοίμην	φιλησαίμην	πεφιλημένος εἴην
φιλοῦ		φίλησαι	πεφίλησο
φιλεῖσθαι	φιλήσεσθαι	φιλήσασθαι	πεφιλῆσθαι
φιλούμενος	φιλησόμενος	φιλησάμενος	πεφιλημένος
	P.	P.	Fut. Perf.
Verbals. φιλητός φιλητέος	φιληθήσομαι	ἐφιλήθην	πεφιλήσομαι
		φιληθῶ	
	φιληθησοίμην	φιληθείην	πεφιλησοίμην
		φιλήθητι	
	φιληθήσεσθαι	φιληθῆναι	πεφιλήσεσθαι
	φιληθησόμενος	φιληθείς	πεφιλησόμενος

288. τελέ-ω *to complete.*

Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
τελῶ	τελῶ (τελέσω, 374)		τετέλεκα
ἐτέλουν		ἐτέλεσα	ἐτετελέκειν
τελῶ		τελέσω	τετελέκω
τελοῖμι, -οίην	τελοῖμι, -οίην	τελέσαιμι	τετελέκοιμι
τέλει		τέλεσον	τετέλεκε
τελεῖν	τελεῖν	τελέσαι	τετελεκέναι
τελῶν	τελῶν	τελέσας	τετελεκώς
M. P.	M.	M.	M. P.
τελοῦμαι	τελοῦμαι		τετέλεσμαι
ἐτελούμην		ἐτελεσάμην	ἐτετελέσμην
τελῶμαι		τελέσωμαι	τετελεσμένος ὦ
τελοίμην	τελοίμην	τελεσαίμην	τετελεσμένος εἴην
τελοῦ		τέλεσαι	τετέλεσο
τελεῖσθαι	τελεῖσθαι	τελέσασθαι	τετελέσθαι
τελούμενος	τελούμενος	τελεσάμενος	τετελεσμένος
	P.	P.	
Verbals. τελεστός τελεστέος	τελεσθήσομαι	ἐτελέσθην	
		τελεσθῶ	
	τελεσθησοίμην	τελεσθείην	
		τελέσθητι	
	τελεσθήσεσθαι	τελεσθῆναι	
	τελεσθησόμενος	τελεσθείς	

289. δηλό-ω *to manifest.*

	Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
Ind.	δηλῶ	δηλώσω		δεδήλωκα
	ἐδήλουν		ἐδήλωσα	ἐδεδηλώκειν
Sub.	δηλῶ		δηλώσω	δεδηλώκω
Opt.	δηλοῖμι, -οίην	δηλώσοιμι	δηλώσαιμι	δεδηλώκοιμι
Imv.	δήλου		δήλωσον	δεδήλωκε
Inf.	δηλοῦν	δηλώσειν	δηλῶσαι	δεδηλωκέναι
Par.	δηλῶν	δηλώσων	δηλώσας	δεδηλωκώς
	M. P.	M.	M.	M. P.
Ind.	δηλοῦμαι	δηλώσομαι		δεδήλωμαι
	ἐδηλούμην		ἐδηλωσάμην	ἐδεδηλώμην
Sub.	δηλῶμαι		δηλώσωμαι	δεδηλωμένος ὦ
Opt.	δηλοίμην	δηλωσοίμην	δηλωσαίμην	δεδηλωμένος εἴην
Imv.	δηλοῦ		δήλωσαι	δεδήλωσο
Inf.	δηλοῦσθαι	δηλώσεσθαι	δηλώσασθαι	δεδηλῶσθαι
Par.	δηλούμενος	δηλωσόμενος	δηλωσάμενος	δεδηλωμένος
		P.	P.	Fut. Perf.
Ind.		δηλωθήσομαι	ἐδηλώθην	δεδηλώσομαι
Sub.			δηλωθῶ	
Opt.	Verbals. δηλωτός δηλωτέος	δηλωθησοίμην	δηλωθείην	δεδηλωσοίμην
Imv.			δηλώθητι	
Inf.		δηλωθήσεσθαι	δηλωθῆναι	δεδηλώσεσθαι
Par.		δηλωθησόμενος	δηλωθείς	δεδηλωσόμενος

290. στέλλω (στελ) *to send.*

	Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
Ind.	στέλλω	στελῶ		ἔσταλκα
	ἔστελλον		ἔστειλα	ἐστάλκειν
Sub.	στέλλω		στείλω	ἐστάλκω
Opt.	στέλλοιμι	στελοῖμι, -οίην	στείλαιμι	ἐστάλκοιμι
Imv.	στέλλε		στεῖλον	ἔσταλκε
Inf.	στέλλειν	στελεῖν	στεῖλαι	ἐσταλκέναι
Par.	στέλλων	στελῶν	στείλας	ἐσταλκώς
	M. P.	M.	M.	M. P.
Ind.	στέλλομαι	στελοῦμαι		ἔσταλμαι
	ἐστελλόμην		ἐστειλάμην	ἐστάλμην
Sub.	στέλλωμαι		στείλωμαι	ἐσταλμένος ὦ
Opt.	στελλοίμην	στελοίμην	στειλαίμην	ἐσταλμένος εἴην
Imv.	στέλλου		στεῖλαι	ἔσταλσο
Inf.	στέλλεσθαι	στελεῖσθαι	στείλασθαι	ἐστάλθαι
Par.	στελλόμενος	στελούμενος	στειλάμενος	ἐσταλμένος
		2 Future P.	2 Aorist P.	
Ind.		σταλήσομαι	ἐστάλην	
Sub.			σταλῶ	
Opt.	Verbals. σταλτός σταλτέος	σταλησοίμην	σταλείην	
Imv.			στάλητι	
Inf.		σταλήσεσθαι	σταλῆναι	
Par.		σταλησόμενος	σταλείς	

291. φαίνω (φᾰν) *to show* (in second tenses, *to appear*).

Pr. Impf. A.	Future A.	Aorist A.	1 Perf. Plup. A.	2 Perf. Plup. A.
φαίνω	φανῶ		πέφαγκα	πέφηνα
ἔφαινον		ἔφηνα	ἐπεφάγκειν	ἐπεφήνειν
φαίνω		φήνω	πεφάγκω	πεφήνω
φαίνοιμι	φανοῖμι, -οίην	φήναιμι	πεφάγκοιμι	πεφήνοιμι
φαῖνε		φῆνον	πέφαγκε	πέφηνε
φαίνειν	φανεῖν	φῆναι	πεφαγκέναι	πεφηνέναι
φαίνων	φανῶν	φήνας	πεφαγκώς	πεφηνώς
M. P.	M.	M.	M. P.	2 Aorist P.
φαίνομαι	φανοῦμαι		πέφασμαι	
ἐφαινόμην		ἐφηνάμην	ἐπεφάσμην	ἐφάνην
φαίνωμαι		φήνωμαι	πεφασμένος ὦ	φανῶ
φαινοίμην	φανοίμην	φηναίμην	πεφασμένος	φανείην
φαίνου		φῆναι	πέφανσο [εἴην	φάνηθι
φαίνεσθαι	φανεῖσθαι	φήνασθαι	πεφάνθαι	φανῆναι
φαινόμενος	φανούμενος	φηνάμενος	πεφασμένος	φανείς
	1 Future P.	1 Aorist P.		2 Future P.
	φανθήσομαι	ἐφάνθην		φανήσομαι
		φανθῶ		
Verbals. φαντός φαντέος	φανθησοίμην	φανθείην		φανησοίμην
		φάνθητι		
	φανθήσεσθαι	φανθῆναι		φανήσεσθαι
	φανθησόμενος	φανθείς		φανησόμενος

292. λείπω (λῐπ) *to leave.*

Pr. Impf. A.	Future A.	2 Aorist A.	2 Perf. Plup. A.
λείπω	λείψω		λέλοιπα
ἔλειπον		ἔλιπον	ἐλελοίπειν
λείπω		λίπω	λελοίπω
λείποιμι	λείψοιμι	λίποιμι	λελοίποιμι
λεῖπε		λίπε	λέλοιπε
λείπειν	λείψειν	λιπεῖν	λελοιπέναι
λείπων	λείψων	λιπών	λελοιπώς
M. P.	M.	M.	M. P.
λείπομαι	λείψομαι		λέλειμμαι
ἐλειπόμην		ἐλιπόμην	ἐλελείμμην
λείπωμαι		λίπωμαι	λελειμμένος ὦ
λειποίμην	λειψοίμην	λιποίμην	λελειμμένος εἴην
λείπου		λιποῦ	λέλειψο
λείπεσθαι	λείψεσθαι	λιπέσθαι	λελεῖφθαι
λειπόμενος	λειψόμενος	λιπόμενος	λελειμμένος
	1 Future P.	1 Aorist P.	Fut. Perf.
	λειφθήσομαι	ἐλείφθην	λελείψομαι
		λειφθῶ	
Verbals. λειπτός λειπτέος	λειφθησοίμην	λειφθείην	λελειψοίμην
		λείφθητι	
	λειφθήσεσθαι	λειφθῆναι	λελείψεσθαι
	λειφθησόμενος	λειφθείς	λελειψόμενος

293. ῥίπτω (ῥῑφ) *to throw.*

	Pr. Impf. A.	Future A.	Aorist A.	2 Perf. Plup. A.
Ind.	ῥίπτω	ῥίψω		ἔρριφα
	ἔρριπτον		ἔρριψα	ἐρρίφειν
Sub.	ῥίπτω		ῥίψω	ἐρρίφω
Opt.	ῥίπτοιμι	ῥίψοιμι	ῥίψαιμι	ἐρρίφοιμι
Imv.	ῥῖπτε		ῥῖψον	ἔρριφε
Inf.	ῥίπτειν	ῥίψειν	ῥῖψαι	ἐρριφέναι
Par.	ῥίπτων	ῥίψων	ῥίψας	ἐρριφώς
	M. P.	M.	M.	M. P.
Ind.	ῥίπτομαι	ῥίψομαι		ἔρριμμαι
	ἐρριπτόμην		ἐρριψάμην	ἐρρίμμην
Sub.	ῥίπτωμαι		ῥίψωμαι	ἐρριμμένος ὦ
Opt.	ῥιπτοίμην	ῥιψοίμην	ῥιψαίμην	ἐρριμμένος εἴην
Imv.	ῥίπτου		ῥῖψαι	ἔρριψο
Inf.	ῥίπτεσθαι	ῥίψεσθαι	ῥίψασθαι	ἐρρῖφθαι
Par.	ῥιπτόμενος	ῥιψόμενος	ῥιψάμενος	ἐρριμμένος
		P.	P.	Fut. Perf.
Ind.		ῥιφθήσομαι	ἐρρίφθην	ἐρρίψομαι
Sub.			ῥιφθῶ	
Opt.	Verbals. ῥιπτός ῥιπτέος	ῥιφθησοίμην	ῥιφθείην	ἐρριψοίμην
Imv.			ῥίφθητι	
Inf.		ῥιφθήσεσθαι	ῥιφθῆναι	ἐρρίψεσθαι
Par.		ῥιφθησόμενος	ῥιφθείς	ἐρριψόμενος

a. Less common are 2 Aor. P. ἐρρίφην, etc., 2 Fut. P. ῥιφήσομαι, etc.

294. ἀλλάσσω (ἀλλᾰγ) *to exchange.*

	Pr. Impf. A.	Future A.	Aorist A.	2 Perf. Plup. A.
Ind.	ἀλλάσσω	ἀλλάξω		ἤλλαχα
	ἤλλασσον		ἤλλαξα	ἠλλάχειν
Sub.	ἀλλάσσω		ἀλλάξω	ἠλλάχω
Opt.	ἀλλάσσοιμι	ἀλλάξοιμι	ἀλλάξαιμι	ἠλλάχοιμι
Imv.	ἄλλασσε		ἄλλαξον	ἤλλαχε
Inf.	ἀλλάσσειν	ἀλλάξειν	ἀλλάξαι	ἠλλαχέναι
Par.	ἀλλάσσων	ἀλλάξων	ἀλλάξας	ἠλλαχώς
	M. P.	M.	M.	M. P.
Ind.	ἀλλάσσομαι	ἀλλάξομαι		ἤλλαγμαι
	ἠλλασσόμην		ἠλλαξάμην	ἠλλάγμην
Sub.	ἀλλάσσωμαι		ἀλλάξωμαι	ἠλλαγμένος ὦ
Opt.	ἀλλασσοίμην	ἀλλαξοίμην	ἀλλαξαίμην	ἠλλαγμένος εἴην
Imv.	ἀλλάσσου		ἄλλαξαι	ἤλλαξο
Inf.	ἀλλάσσεσθαι	ἀλλάξεσθαι	ἀλλάξασθαι	ἠλλάχθαι
Par.	ἀλλασσόμενος	ἀλλαξόμενος	ἀλλαξάμενος	ἠλλαγμένος
		2 Future P.	2 Aorist P.	
Ind.		ἀλλαγήσομαι	ἠλλάγην	
Sub.			ἀλλαγῶ	
Opt.	Verbals. ἀλλακτός ἀλλακτέος	ἀλλαγησοίμην	ἀλλαγείην	
Imv.			ἀλλάγηθι	
Inf.		ἀλλαγήσεσθαι	ἀλλαγῆναι	
Par.		ἀλλαγησόμενος	ἀλλαγείς	

a. Less common are 1 Aor. P. ἠλλάχθην, etc., 1 Fut. P. ἀλλαχθήσομαι.

295. πείϑω (πῐϑ) *to persuade*, Mid. *to obey.*

Pr. Impf. A.	Future A.	Aorist A.	1 Perf. Plup. A.	2 Perf. Plup. A.
πείϑω	πείσω		πέπεικα	πέποιϑα *trust*
ἔπειϑον		ἔπεισα	ἐπεπείκειν	ἐπεποίϑειν
πείϑω		πείσω	πεπείκω	πεποίϑω
πείϑοιμι	πείσοιμι	πείσαιμι	πεπείκοιμι	πεποίϑοιμι
πεῖϑε		πεῖσον	πέπεικε	πέποιϑε
πείϑειν	πείσειν	πεῖσαι	πεπεικέναι	πεποιϑέναι
πείϑων	πείσων	πείσας	πεπεικώς	πεποιϑώς

Pr. Impf. M. P.	Future M.	Aorist M. not used	Perf. Plup. M. P.
πείϑομαι	πείσομαι		πέπεισμαι
ἐπειϑόμην		[ἐπεισάμην	ἐπεπείσμην
πείϑωμαι		πείσωμαι	πεπεισμένος ὦ
πειϑοίμην	πεισοίμην	πεισαίμην	πεπεισμένος εἴην
πείϑου		πεῖσαι	πέπεισο
πείϑεσϑαι	πείσεσϑαι	πείσασϑαι	πεπεῖσϑαι
πειϑόμενος	πεισόμενος	πεισάμενος]	πεπεισμένος

Verbals	Future P.	Aorist P.
πειστός	πεισϑήσομαι	ἐπείσϑην
πειστέος		πεισϑῶ
	πεισϑησοίμην	πεισϑείην
		πείσϑητι
	πεισϑήσεσϑαι	πεισϑῆναι
	πεισϑησόμενος	πεισϑείς

a. Poetic are 2 Aor. A. ἔπιϑον, etc., 2 Aor. M. ἐπιϑόμην, etc.

296. ἐϑίζω (εϑῐδ) *to accustom.*

Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
ἐϑίζω	ἐϑιῶ (from ἐϑί-		εἴϑικα
εἴϑιζον	-σω, 376)	εἴϑισα	εἰϑίκειν
ἐϑίζω		ἐϑίσω	εἰϑίκω
ἐϑίζοιμι	ἐϑιοῖμι	ἐϑίσαιμι	εἰϑίκοιμι
ἔϑιζε		ἔϑισον	εἴϑικε
ἐϑίζειν	ἐϑιεῖν	ἐϑίσαι	εἰϑικέναι
ἐϑίζων	ἐϑιῶν	ἐϑίσας	εἰϑικώς

M. P.	M.	M.	M. P.
ἐϑίζομαι	ἐϑιοῦμαι		εἴϑισμαι
εἰϑιζόμην		εἰϑισάμην	εἰϑίσμην
ἐϑίζωμαι		ἐϑίσωμαι	εἰϑισμένος ὦ
ἐϑιζοίμην	ἐϑιοίμην	ἐϑισαίμην	εἰϑισμένος εἴην
ἐϑίζου		ἔϑισαι	εἴϑισο
ἐϑίζεσϑαι	ἐϑιεῖσϑαι	ἐϑίσασϑαι	εἰϑίσϑαι
ἐϑιζόμενος	ἐϑιούμενος	ἐϑισάμενος	εἰϑισμένος

Verbals	P.	P.
ἐϑιστός	ἐϑισϑήσομαι	εἰϑίσϑην
ἐϑιστέος		ἐϑισϑῶ
	ἐϑισϑησοίμην	ἐϑισϑείην
		ἐϑίσϑητι
	ἐϑισϑήσεσϑαι	ἐϑισϑῆναι
	ἐϑισϑησόμενος	ἐϑισϑείς

297. *Present System,*

		τίθημι (θε) *to put.*			
		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S.	τί-θη-μι	ἐ-τί-θη-ν	τί-θε-μαι	ἐ-τι-θέ-μην
	2	τί-θη-ς	ἐ-τί-θη-ς, ἐτίθεις	τί-θε-σαι, τίθῃ	ἐ-τί-θε-σο, -θου
	3	τί-θη-σι	ἐ-τί-θη, ἐτίθει	τί-θε-ται	ἐ-τί-θε-το
	D.	τί-θε-τον	ἐ-τί-θε-τον	τί-θε-σθον	ἐ-τί-θε-σθον
	3	τί-θε-τον	ἐ-τι-θέ-την	τί-θε-σθον	ἐ-τι-θέ-σθην
	P.	τί-θε-μεν	ἐ-τί-θε-μεν	τι-θέ-μεθα	ἐ-τι-θέ-μεθα
	2	τί-θε-τε	ἐ-τί-θε-τε	τί-θε-σθε	ἐ-τί-θε-σθε
	3	τι-θέ-ᾱσι	ἐ-τί-θε-σαν	τί-θε-νται	ἐ-τί-θε-ντο
		Present.		Present.	
Subjunctive.	S.	τι-θῶ		τι-θῶ-μαι	
	2	τι-θῇ-ς		τι-θῇ	
	3	τι-θῇ		τι-θῆ-ται	
	D.	τι-θῆ-τον		τι-θῆ-σθον	
	3	τι-θῆ-τον		τι-θῆ-σθον	
	P.	τι-θῶ-μεν		τι-θώ-μεθα	
	2	τι-θῆ-τε		τι-θῆ-σθε	
	3	τι-θῶ-σι		τι-θῶ-νται	
Optative.	S.	τι-θείη-ν		τι-θεί-μην or	τι-θοί-μην
	2	τι-θείη-ς		τι-θεῖ-ο	τι-θοῖ-ο
	3	τι-θείη		τι-θεῖ-το	τι-θοῖ-το
	D.	τι-θείη-τον or	τι-θεῖ-τον	τι-θεῖ-σθον	τι-θοῖ-σθον
	3	τι-θειή-την	τι-θεί-την	τι-θεί-σθην	τι-θοί-σθην
	P.	τι-θείη-μεν	τι-θεῖ-μεν	τι-θεί-μεθα	τι-θοί-μεθα
	2	τι-θείη-τε	τι-θεῖ-τε	τι-θεῖ-σθε	τι-θοῖ-σθε
	3	τι-θείη-σαν	τι-θεῖε-ν	τι-θεῖ-ντο	τι-θοῖ-ντο
Imperative.	S.	τί-θει		τί-θε-σο, τίθου	
	3	τι-θέ-τω		τι-θέ-σθω	
	D.	τί-θε-τον		τί-θε-σθον	
	3	τι-θέ-των		τι-θέ-σθων	
	P.	τί-θε-τε		τί-θε-σθε	
	3	τι-θέ-τωσαν or		τι-θέ-σθωσαν or	
		τι-θέ-ντων		τι-θέ-σθων	
Infin.		τι-θέ-ναι		τί-θε-σθαι	
Participle.	N.	τι-θείς		τι-θέ-μενος	
		τι-θεῖσα		τι-θε-μένη	
		τι-θέ-ν		τι-θέ-μενον	
	G.	τι-θέ-ντος		τι-θε-μένου	
		τι-θείσης		τι-θε-μένης	

MI-*Form*. 298.

δίδωμι (δο) *to give.*

Active		Middle (Passive).	
Present.	Imperfect.	Present.	Imperfect.
δί-δω-μι	ἐ-δί-δω-ν, ἐδίδουν	δί-δο-μαι	ἐ-δι-δό-μην
δί-δω-ς	ἐ-δί-δω-ς, ἐδίδους	δί-δο-σαι	ἐ-δί-δο-σο, -δου
δί-δω-σι	ἐ-δί-δω, ἐδίδου	δί-δο-ται	ἐ-δί-δο-το
δί-δο-τον	ἐ-δί-δο-τον	δί-δο-σϑον	ἐ-δί-δο-σϑον
δί-δο-τον	ἐ-δι-δό-την	δί-δο-σϑον	ἐ-δι-δό-σϑην
δί-δο-μεν	ἐ-δί-δο-μεν	δι-δό-μεϑα	ἐ-δι-δό-μεϑα
δί-δο-τε	ἐ-δί-δο-τε	δί-δο-σϑε	ἐ-δί-δο-σϑε
δι-δό-ᾱσι	ἐ-δί-δο-σαν	δί-δο-νται	ἐ-δί-δο-ντο

Present.	Present.
δι-δῶ	δι-δῶ-μαι
δι-δῷ-ς	δι-δῷ
δι-δῷ	δι-δῶ-ται
δι-δῶ-τον	δι-δῶ-σϑον
δι-δῶ-τον	δι-δῶ-σϑον
δι-δῶ-μεν	δι-δώ-μεϑα
δι-δῶ-τε	δι-δῶ-σϑε
δι-δῶ-σι	δι-δῶ-νται
δι-δοίη-ν	δι-δοί-μην
δι-δοίη-ς	δι-δοῖ-ο
δι-δοίη	δι-δοῖ-το
δι-δοίη-τον or δι-δοῖ-τον	δι-δοῖ-σϑον
δι-δοιή-την δι-δοί-την	δι-δοί-σϑην
δι-δοίη-μεν δι-δοῖ-μεν	δι-δοί-μεϑα
δι-δοίη-τε δι-δοῖ-τε	δι-δοῖ-σϑε
δι-δοίη-σαν δι-δοῖε-ν	δι-δοῖ-ντο
δί-δου	δί-δο-σο, δίδου
δι-δό-τω	δι-δό-σϑω
δί-δο-τον	δί-δο-σϑον
δι-δό-των	δι-δό-σϑων
δί-δο-τε	δί-δο-σϑε
δι-δό-τωσαν or	δι-δό-σϑωσαν or
δι-δό-ντων	δι-δό-σϑων
δι-δό-ναι	δί-δο-σϑαι
δι-δούς	δι-δό-μενος
δι-δοῦσα	δι-δο-μένη
δι-δό-ν	δι-δό-μενον
δι-δό-ντος	δι-δο-μένου
δι-δούσης	δι-δο-μένης

299. *Present System,*

ἵστημι (στᾰ) *to set.*

		Active.		Middle (Passive).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S.	ἵ-στη-μι	ἵ-στη-ν	ἵ-στᾰ-μαι	ἱ-στᾰ́-μην
	2	ἵ-στη-ς	ἵ-στη-ς	ἵ-στα-σαι	ἵ-στα-σο, ἵστω
	3	ἵ-στη-σι	ἵ-στη	ἵ-στα-ται	ἵ-στα-το
	D.	ἵ-στᾰ-τον	ἵ-στᾰ-τον	ἵ-στα-σϑον	ἵ-στα-σϑον
	3	ἵ-στα-τον	ἱ-στά-την	ἵ-στα-σϑον	ἱ-στά-σϑην
	P.	ἵ-στα-μεν	ἵ-στα-μεν	ἱ-στά-μεϑα	ἱ-στά-μεϑα
	2	ἵ-στα-τε	ἵ-στα-τε	ἵ-στα-σϑε	ἵ-στα-σϑε
	3	ἱ-στᾶ-σι	ἵ-στα-σαν	ἵ-στα-νται	ἵ-στα-ντο
		Present.		Present.	
Subjunctive.	S.	ἱ-στῶ		ἱ-στῶ-μαι	
	2	ἱ-στῇ-ς		ἱ-στῇ	
	3	ἱ-στῇ		ἱ-στῆ-ται	
	D.	ἱ-στῆ-τον		ἱ-στῆ-σϑον	
	3	ἱ-στῆ-τον		ἱ-στῆ-σϑον	
	P.	ἱ-στῶ-μεν		ἱ-στώ-μεϑα	
	2	ἱ-στῆ-τε		ἱ-στῆ-σϑε	
	3	ἱ-στῶ-σι		ἱ-στῶ-νται	
Optative.	S.	ἱ-σταίη-ν		ἱ-σταί-μην	
	2	ἱ-σταίη-ς		ἱ-σταῖ-ο	
	3	ἱ-σταίη		ἱ-σταῖ-το	
	D.	ἱ-σταίη-τον or ἱ-σταῖ-τον		ἱ-σταῖ-σϑον	
	3	ἱ-σταιή-την ἱ-σταί-την		ἱ-σταί-σϑην	
	P.	ἱ-σταίη-μεν ἱ-σταῖ-μεν		ἱ-σταί-μεϑα	
	2	ἱ-σταίη-τε ἱ-σταῖ-τε		ἱ-σταῖ-σϑε	
	3	ἱ-σταίη-σαν ἱ-σταῖε-ν		ἱ-σταῖ-ντο	
Imperative.	S.	ἵ-στη		ἵ-στᾰ-σο, ἵστω	
	3	ἱ-στᾰ́-τω		ἱ-στά-σϑω	
	D.	ἵ-στα-τον		ἵ-στα-σϑον	
	3	ἱ-στά-των		ἱ-στά-σϑων	
	P.	ἵ-στα-τε		ἵ-στα-σϑε	
	3	ἱ-στά-τωσαν or ἱ-στά-ντων		ἱ-στά-σϑωσαν or ἱ-στά-σϑων	
Infin.		ἱ-στᾰ́-ναι		ἵ-στα-σϑαι	
Participle.	N.	ἱ-στάς		ἱ-στᾰ́-μενος	
		ἱ-στᾶσα		ἱ-στα-μένη	
		ἱ-στᾰ́-ν		ἱ-στά-μενον	
	G.	ἱ-στά-ντος		ἱ-στα-μένου	
		ἱ-στᾱ́σης		ἱ-στα-μένης	

MI-*Form*. 300.

δείκνυμι (δεικ-νῠ) to show.

ACTIVE.		MIDDLE (PASSIVE).	
Present.	Imperfect.	Present.	Imperfect.
δείκ-νῡ-μι	ἐ-δείκ-νῡ-ν	δείκ-νῠ-μαι	ἐ-δεικ-νῠ́-μην
δείκ-νῡ-ς	ἐ-δείκ-νῡ-ς	δείκ-νυ-σαι	ἐ-δείκ-νυ-σο
δείκ-νῡ-σι	ἐ-δείκ-νῡ	δείκ-νυ-ται	ἐ-δείκ-νυ-το
δείκ-νῠ-τον	ἐ-δείκ-νῠ-τον	δείκ-νυ-σϑον	ἐ-δείκ-νυ-σϑον
δείκ-νυ-τον	ἐ-δεικ-νύ-την	δείκ-νυ-σϑον	ἐ-δεικ-νύ-σϑην
δείκ-νυ-μεν	ἐ-δείκ-νυ-μεν	δεικ-νύ-μεϑα	ἐ-δεικ-νύ-μεϑα
δείκ-νυ-τε	ἐ-δείκ-νυ-τε	δείκ-νυ-σϑε	ἐ-δείκ-νυ-σϑε
δεικ-νύ-ᾱσι	ἐ-δείκ-νυ-σαν	δείκ-νυ-νται	ἐ-δείκ-νυ-ντο

Present.	Present.
δεικνύω	δεικνύωμαι
δεικνύῃς	δεικνύῃ
δεικνύῃ	δεικνύηται
δεικνύητον	δεικνύησϑον
δεικνύητον	δεικνύησϑον
δεικνύωμεν	δεικνυώμεϑα
δεικνύητε	δεικνύησϑε
δεικνύωσι	δεικνύωνται
δεικνύοιμι	δεικνυοίμην
δεικνύοις	δεικνύοιο
δεικνύοι	δεικνύοιτο
δεικνύοιτον	δεικνύοισϑον
δεικνυοίτην	δεικνυοίσϑην
δεικνύοιμεν	δεικνυοίμεϑα
δεικνύοιτε	δεικνύοισϑε
δεικνύοιεν	δεικνύοιντο
δείκ-νῡ	δείκ-νῠ-σο
δεικ-νῠ́-τω	δεικ-νύ-σϑω
δείκ-νυ-τον	δείκ-νυ-σϑον
δεικ-νύ-των	δεικ-νύ-σϑων
δείκ-νυ-τε	δείκ-νυ-σϑε
δεικ-νύ-τωσαν or	δεικ-νύ-σϑωσαν or
δεικ-νύ-ντων	δεικ-νύ-σϑων
δεικ-νῠ́-ναι	δείκ-νυ-σϑαι
δεικ-νῦς	δεικ-νῠ́-μενος
δεικ-νῦσα	δεικ-νυ-μένη
δεικ-νῠ́-ν	δεικ-νύ-μενον
δεικ-νύ-ντος	δεικ-νυ-μένου
δεικ-νύσης	δεικ-νυ-μένης

Second Aorist System,

301. 302.

		τίθημι (θε) *to put.*		δίδωμι (δο) *to give.*	
2 Aor.		Active.	Middle.	Active.	Middle.
Indicative.	S.	(ἔθηκα)	ἐ-θέ-μην	(ἔδωκα)	ἐ-δό-μην
	2	(ἔθηκας)	ἔ-θου	(ἔδωκας)	ἔ-δου
	3	(ἔθηκε)	ἔ-θε-το	(ἔδωκε)	ἔ-δο-το
	D.	ἔ-θε-τον	ἔ-θε-σθον	ἔ-δο-τον	ἔ-δο-σθον
	3	ἐ-θέ-την	ἐ-θέ-σθην	ἐ-δό-την	ἐ-δό-σθην
	P.	ἔ-θε-μεν	ἐ-θέ-μεθα	ἔ-δο-μεν	ἐ-δό-μεθα
	2	ἔ-θε-τε	ἔ-θε-σθε	ἔ-δο-τε	ἔ-δο-σθε
	3	ἔ-θε-σαν	ἔ-θε-ντο	ἔ-δο-σαν	ἔ-δο-ντο
Subjunctive.	S.	θῶ	θῶ-μαι	δῶ	δῶ-μαι
	2	θῇ-ς	θῇ	δῷ-ς	δῷ
	3	θῇ	θῆ-ται	δῷ	δῶ-ται
	D.	θῆ-τον	θῆ-σθον	δῶ-τον	δῶ-σθον
	3	θῆ-τον	θῆ-σθον	δῶ-τον	δῶ-σθον
	P.	θῶ-μεν	θώ-μεθα	δῶ-μεν	δώ-μεθα
	2	θῆ-τε	θῆ-σθε	δῶ-τε	δῶ-σθε
	3	θῶ-σι	θῶ-νται	δῶ-σι	δῶ-νται
Optative.	S.	θείη-ν	θεί-μην, θοίμην	δοίη-ν	δοί-μην
	2	θείη-ς	θεῖ-ο θοῖο	δοίη-ς	δοῖ-ο
	3	θείη	θεῖ-το θοῖτο	δοίη	δοῖ-το
	D.	θείη-τον	θεῖ-σθον etc.	δοίη-τον	δοῖ-σθον
	3	θειή-την	θεί-σθην	δοιή-την	δοί-σθην
	P.	θείη-μεν	θεί-μεθα	δοίη-μεν	δοί-μεθα
	2	θείη-τε	θεῖ-σθε	δοίη-τε	δοῖ-σθε
	3	θείη-σαν, or	θεῖ-ντο	δοίη-σαν, or	δοῖ-ντο
	D.	θεῖ-τον		δοῖ-τον	
	3	θεί-την		δοί-την	
	P.	θεῖ-μεν		δοῖ-μεν	
	2	θεῖ-τε		δοῖ-τε	
	3	θεῖε-ν		δοῖε-ν	
Imperative.	S.	θέ-ς	θοῦ	δός	δοῦ
	3	θέ-τω	θέ-σθω	δό-τω	δό-σθω
	D.	θέ-τον	θέ-σθον	δό-τον	δό-σθον
	3	θέ-των	θέ-σθων	δό-των	δό-σθων
	P.	θέ-τε	θέ-σθε	δό-τε	δό-σθε
	3	θέ-τωσαν or θέ-ντων	θέ-σθωσαν or θέ-σθων	δό-τωσαν or δό-ντων	δό-σθωσαν or δό-σθων
Infin.		θεῖ-ναι	θέ-σθαι	δοῦ-ναι	δό-σθαι
Parti-ciple.		θείς, θεῖσα, θέ-ν θέ-ντος, θείσης	θέ-μενος, η, ον θε-μένου, ης	δούς, δοῦσα, δό-ν δό-ντος, δούσης	δό-μενος, η, ον δο-μένου, ης

303. MI-*Form.*	304.	305. *Second Perfect System,* MI-*Form.*	
ἵστημι (στᾰ).	δύ-ω *to enter.*	ἵστημι (στᾰ) *to set.*	
Active.	Active.	2 Perfect A.	2 Pluperf. A.
ἔ-στη-ν *stood*	ἔ-δῡ-ν	(ἕστηκα) *stand*	(ἑστήκειν)
ἔ-στη-ς	ἔ-δῡ-ς	(ἕστηκας)	(ἑστήκεις)
ἔ-στη	ἔ-δῡ	(ἕστηκε)	(ἑστήκει)
ἔ-στη-τον	ἔ-δῡ-τον	ἕ-στᾰ-τον	ἕ-στᾰ-τον
ἐ-στή-την	ἐ-δῡ́-την	ἕ-στα-τον	ἑ-στά-την
ἔ-στη-μεν	ἔ-δῡ-μεν	ἕ-στα-μεν	ἕ-στα-μεν
ἔ-στη-τε	ἔ-δῡ-τε	ἕ-στα-τε	ἕ-στα-τε
ἔ-στη-σαν	ἔ-δῡ-σαν	ἑ-στᾶ-σι	ἕ-στα-σαν
		2 Perfect A.	
στῶ	δύω		
στῇ-ς	δύῃς		
στῇ	δύῃ		
στῆ-τον	δύητον		
στῆ-τον	δύητον		
στῶ-μεν	δύωμεν	ἑ-στῶ-μεν	
στῆ-τε	δύητε		
στῶ-σι	δύωσι	ἑ-στῶ-σι	
σταίη-ν	δύοιμι	ἑ-σταίη-ν	
σταίη-ς	δύοις	ἑ-σταίη-ς	
σταίη	δύοι	ἑ-σταίη	
σταίη-τον	δύοιτον	ἑ-σταίη-τον	
σταιή-την	δυοίτην	ἑ-σταιή-την	
σταίη-μεν	δύοιμεν	ἑ-σταίη-μεν	
σταίη-τε	δύοιτε	ἑ-σταίη-τε	
σταίη-σαν, or	δύοιεν	ἑ-σταίη-σαν, or	
σταῖ-τον		ἑ-σταῖ-τον	
σταί-την		ἑ-σταί-την	
σταῖ-μεν		ἑ-σταῖ-μεν	
σταῖ-τε		ἑ-σταῖ-τε	
σταῖε-ν		ἑ-σταῖε-ν	
στῆ-θι	δῦ-θι	ἕ-στᾰ-θι	
στή-τω	δῡ́-τω	ἑ-στά-τω	
στῆ-τον	δῦ-τον	ἕ-στα-τον	
στή-των	δῡ́-των	ἑ-στά-των	
στῆ-τε	δῦ-τε	ἕ-στα-τε	
στή-τωσαν or	δῡ́-τωσαν or	ἑ-στά-τωσαν or	
στά-ντων	δύ-ντων	ἑ-στά-ντων	
στῆ-ναι	δῦ-ναι	ἑ-στά-ναι	
στάς, στᾶσα, στά-ν στά-ντος, στάσης	δύς, δῦσα, δύ-ν δύ-ντος, δύσης	ἑ-στώς, ἑ-στῶσα, ἑ-στός ἑ-στῶτος, ἑ-στώσης	

ELEMENTS OF THE VERB.

306. The elementary parts, which are combined in the different forms of the verb, are the *augment*, and *reduplication*; the *stem*, original or modified; the *signs* of *voice*, *tense*, and *mode*; the *connecting vowels*, and the *endings*.

Augment.

307. The augment is the sign of *past time*. It belongs, therefore, to the historical tenses of the indicative,——the *imperfect*, *aorist*, and *pluperfect*. It has two forms:

1. *Syllabic* augment, made by prefixing ε.
2. *Temporal* augment, made by lengthening an initial vowel.

REM. a. The syllabic augment is so named, because it increases the number of *syllables*: the temporal augment, because it increases the quantity (*time*) of the initial vowel.

308. The *syllabic* augment belongs to verbs beginning with a *consonant*: λύω *to loose*, ἔ-λυον, στέλλω *to send*, ἐ-στάλην, ῥίπτω *to throw*, ἔ-ρριψα (43).

REM. a. The syllabic augment assumes the stronger form of η, instead of ε, in ἤ-μελλον from μέλλω *to be about*, ἠ-βουλόμην from βούλομαι *to wish*, ἠ-δυνάμην from δύναμαι *to be able*. These verbs have also the common form with ε: ἔ-μελλον, ἐ-βουλόμην, ἐ-δυνάμην. So in the Aor., ἠ-μέλλησα or ἐ-μέλλησα, etc.

309. The *temporal* augment belongs to verbs beginning with a *vowel*: ἤλαυνον from ἐλαύνω *to drive*, ὠνείδιζον from ὀνειδίζω *to reproach*, ἱκέτευσα from ἱκετεύω *to supplicate*, ὑβρίσθην from ὑβρίζω *to insult*.——α becomes η: ἦγον from ἄγω (ᾰ) *to lead*.

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307 D. In Hm., the augment, both syllabic and temporal, is often *omitted*: λύε, ἔλαυνε, ἔχε, for ἔλυε, ἤλαυνε, εἶχε. So also in lyric poets, and the lyric parts of tragic poetry; but seldom, if ever, in the tragic dialogue.

308 D. In Hm., initial λ is sometimes doubled after the augment (40 D): ἐ-λλίσσετο (λίσσομαι *to pray*). Similarly, μ is doubled in ἔ-μμαθε *learned*, ν in ἔ-ννεον *were swimming*, σ in the verbs σεύω *to drive* and σείω *to shake*, and δ in the stem δει: ἔ-σσευα *drove*, ἔ-δδεισε *feared*.

a. The other dialects have *only* ε as augment in μέλλω, etc.; so also the Att. Trag.

309 D. In Hd., the temporal augment is often omitted; the syllabic augment, only in the Plup.——In the Dor., ᾰ by the temporal augment becomes ᾱ: ᾆγον (24 D b).

The long vowels remain unchanged; only ᾱ becomes η: ἤθλουν from ἀθλέω *to contend.*——ἀΐω (ᾰ) *to hear* makes ᾄϊον (ᾱ).

310. *Diphthongs* take the temporal augment in the *first* vowel: ᾐσθανόμην from αἰσθάνομαι *to perceive,* ᾤκτειρα from οἰκτείρω *to pity,* ηὐξήθην from αὔξω *to increase.*

But in αυ, οι, the first vowel sometimes remains unchanged: it is usually so in ευ, and always so in ει, ου. Only εἰκάζω *to conjecture* sometimes has η: ᾔκασα.

Rem. a. If a verb has the *rough breathing,* it is always retained in the augmented form.

311. *Augment of the Pluperfect.* The augment of the pluperfect is applied to the *reduplicated* stem: ἐ-λελύκειν.

But if the reduplicated stem begins with a vowel, it remains unchanged: στέλλω *to send,* Perf. ἔσταλκα, Plup. ἐστάλκειν (not ηστάλκειν), οἰκέω *to inhabit,* Perf. ᾤκηκα, Plup. ᾠκήκειν. But ἀκούω *to hear,* Perf. ἀκήκοα, has in the Plup. usually ἠκηκόειν.

Rem. a. The augment of the Plup. is often *omitted,* even in Attic: λελύκειν.

312. *Syllabic Augment before Vowel-Initial.* A few verbs beginning with a vowel take the syllabic augment: ἄγνυμι *to break,* ἔαξα. This with ε is contracted to ει: ἐθίζω *to accustom,* εἴθιζον (from ε-εθιζον). Here belong

ἄγνυμι *to break*	ἐάω *to permit*
ἁλίσκομαι *to be taken*	ἐθίζω *to accustom*
ἁνδάνω *to please*	ἑλίσσω *to turn*
ἀνοίγω *to open*	ἕλκω *to draw*
ὁράω *to see*	ἕπομαι *to follow*
οὐρέω *to make water*	ἐργάζομαι *to work*
ὠθέω *to push*	ἕρπω or ἑρπύζω *to creep*
ὠνέομαι *to buy*	ἑστιάω *to entertain*
	ἔχω *to have, hold*

Here belong, further, the aorists εἷλον (αἱρέω *to take,* 450, 1) and εἷσα *I set* (431 D, 6). Cf. 2 Aor. of ἵημι (ἑ) *to send* (403, 1).

Of these, ὁράω *to see* and ἀν-οίγω *to open* have both the syllabic and the temporal augment at the same time: ἑώρων, ἀν-έῳξα.

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311 D. Hm. ἠλήλατο for ἐλήλατο Plup. 3 S. of ἐλαύνω (ελα) *to drive,* ἠρήρειστο from ἐρείδ-ω *to support,* ὀρώρει for ὀρώρε. from ὄρνυμι (ορ) *to rouse.*

312 D. To this series belong also εἴλω (ελ) *to press,* εἴρω (ερ) *to join,* ἐρύω (ϝρῠ) *to draw.* Hm. forms ἐῳνοχόει from οἰνοχοέω *to pour out wine,* ἥνδανον and ἑήνδανον from ἁνδάνω *to please.* In Hd., ἄγνυμι, ἕλκω, ἕπομαι, ἔχω are augmented as in Att.; ἁνδάνω has Impf. ἥνδανον (ἑάνδανον?), 2 Aor. ἕαδον: the rest usually (perhaps always) reject ε, and take either the temporal augment (so ἁλίσκομαι, ὁράω), or none at all (so ἀνοίγω, ἐάω, ἐργάζομαι, ὠθέω, ὠνέομαι).

Rem. a. It is believed that all, or nearly all, of these verbs began originally with a consonant, ϝ or σ: ἄγνυμι, orig. ϝαγνυμι, Aor. εϝαξα, ἔαξα; ἕρπω, orig. σερπω, Impf. εσερπον, εἑρπον, εἷρπον.

b. Irregularly, ἑορτάζω *to keep festival* has the augment on the *second* vowel: ἑώρταζον instead of ᾑορταζον, cf. 190 f.

Augment of Compound Verbs.

313. Compounds, consisting of a *preposition* and a *verb*, take the augment *after* the preposition: εἰσφέρω *to bring in*, εἰσέφερον, προσάγω *to lead to*, προσῆγον.

The prepositions ἐξ, ἐν, σύν recover their proper form before ε: ἐκτείνω *to extend*, ἐξέτεινον, ἐμβάλλω *to invade*, ἐνέβαλλον, συλλέγω *to collect*, συνέλεξα.——Prepositions ending in a vowel lose that vowel before ε: ἀποφέρω *to bear away*, ἀπέφερον. But περί and πρό retain the final vowel: πρό is often *contracted* with ε: προβαίνω *to advance*, προὔβαινον for προέβαινον.

314. Exc. In some cases the preposition has so far lost its separate force, that the compound verb is augmented as if it were simple: καθεύδω *to sleep*, ἐκάθευδον (yet also καθηῦδον), καθίζω *to sit*, ἐκάθιζον. Cf. ἀφίημι (403, 1), κάθημαι (406, 2), ἀμφιέννυμι (440, 1).

Some verbs have a *double* augment: ἀνέχομαι *to endure*, ἠνειχόμην, ἀνορθόω *to set right*, ἠνώρθουν; ἐνοχλέω *to annoy*, ἠνώχλουν.——So, also, the two following, which are not in reality compound verbs: διαιτάω (from δίαιτα *mode of living*), ἐδιῄτων; διᾱκονέω (from διάκονος *servant*), ἐδιηκόνουν.

315. *Denominative compounds beginning with a preposition* (265). Some verbs, beginning with a preposition, are not compounds of a preposition and a verb, but are derived from nouns already compounded: thus ἐναντιόομαι *to oppose* does not consist of ἐν and ἀντιόομαι, but is derived from the compound adjective ἐναντίος *opposite*.——Such verbs are *properly* augmented at the beginning: ἠναντιούμην; poet. ἐναίρω *to kill*, 2 Aor. ἤναρον; μετεωρίζω *to raise aloft* (from μετέωρος *raised aloft*), ἐμετεώριζον. More commonly, however, they are augmented *after* the preposition: ἐκκλησιάζω *to hold an assembly* (ἐκκλησία), ἐξεκλησίαζον; ὑποπτεύω *to suspect* (ὕποπτος *suspected*), ὑπώπτευον; κατηγορέω *to accuse* (κατήγορος *accuser*), κατηγόρουν.——Irregularly, παρανομέω *to transgress law* (from παρά-νομος *contrary to law*) makes παρηνόμουν (as if from παρανομεω), παροινέω *to act like a drunken man* (πάρ-οινος) makes ἐπαρῴνουν.

316. *Compounds of εὖ and δύς.* Verbs compounded with δύς *ill* have the augment *after* the adverb, when a short vowel follows it: δυσᾰρεστέω *to be ill-pleased*, δυσηρέστουν (but δυστυχέω *to be unfortunate* ἐδυστύχουν).——The same thing occurs also, though seldom, in compounds of εὖ *well*: εὐεργετέω *to be a benefactor*, εὐεργέτουν or εὐηργέτουν.

317. All other compound verbs are augmented at the beginning: ἀθῡμέω *to be dispirited*, ἠθύμουν.

Reduplication.

318. The reduplication is the sign of *completed action*. It belongs, therefore, to the *perfect*, *pluperfect*, and *future perfect*, through all the modes. It consists properly in a repetition of the initial sound.

319. Verbs beginning with a *consonant* repeat that consonant with ε: λύω, λέ-λυκα. A rough mute becomes smooth in the reduplication (65 a); θύω *to offer*, τέ-θυκα.

Exc. But when the reduplication-syllable is long by position, it omits the consonant and consists of ε *only*. This applies to verbs beginning

a. with a *double consonant* ζ, ξ, ψ: ψεύδομαι *to lie*, ἔ-ψευσμαι, not πε-ψευσμαι.

b. with *two consonants*, unless they are a *mute and liquid*: στέλλω *to send*, ἔ-σταλκα, not σε-σταλκα; γράφω *to write*, γέ-γραφα.——But the stems κτα and μνα make κέκτημαι *possess* and μέμνημαι *remember*. Cf. πέπτωκα *am fallen* (449, 4), πέπταμαι *am spread* (439, 3).

c. with γν, γλ, and, in some cases, βλ: γιγνώσκω (γνο) *to know*, ἔ-γνωκα, not γε-γνωκα; βλαστάνω (βλαστ-ε) *to sprout*, ἐ-βλάστηκα, also βε-βλάστηκα.

d. with ρ: ῥίπτω (ῥιφ) *to throw*, ἔ-ρρῖφα, not ῥε-ρριφα (43).

Note. e. Instead of the reduplication, we find ει in εἴληφα from λαμβάνω (λαβ) *to take*, εἴληχα from λαγχάνω (λαχ) *to obtain by lot*, εἴλοχα from λέγω *to gather*, δι-είλεγμαι from δια-λέγομαι *to converse* (although λέγω *to speak* makes λέλεγμαι); also in εἴρηκα (ῥε 450, 8) *have said*, and, with rough breathing, in εἵμαρται (μερ) *it is fated*.

320. Verbs beginning with a *vowel* lengthen that vowel (i. e. repeat it in *quantity*). Thus the reduplication in these verbs has the same form as the *temporal augment*: ἐλπίζω *to hope*, ἤλπικα, ὁρμάω, *to move*, ὥρμηκα, ἀπορέω *to be at a loss*, ἠπόρηκα, αἱρέω *to take*, ᾕρηκα.

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318 D. The reduplication is regularly retained in Hm.; yet we find δέχαται (for δεδέχαται, Pf. 3 P. of δέχομαι *to receive*),——εἷμαι, ἕσται (orig. ϝεσμαι, ϝεσται, from ἕννυμι *to clothe*),——ἔρχαται, ἔρχατο or ἐέρχατο (from ἔργω or ἐέργω *to shut*):——cf. Pf. οἶδα *know* in all dialects. The long α remains unchanged in the defective perfect participles, ᾽ᾱδηκώς *sated* (Aor. Opt. ᾽ᾱδήσειε *might be sated*), and ᾽ᾱρημένος *distressed*. In 2 Pf. ἄνωγα *order*, α is not made long. So in Hd., an initial vowel in some words remains short in the Pf.

319 D. Hm. has ῥερυπωμένος *soiled* (for ἐρρυπ.); but, on the other hand, ἔμμορε (for με-μορε) from μείρομαι *to receive part*, ἔσσυμαι (for σε-συμαι) from σεύω *to drive*, like the verbs with initial ρ. In δεί-δοικα and δεί-δια *fear* (409 D, 5), δεί-δεγμαι *greet* (442 D, 3), the redupl. is irregularly lengthened. The Ion. has reg. ἔκτημαι.

321. *Attic Reduplication.* Some verbs, beginning with *α, ε, ο*, followed by a single consonant, prefix that vowel and consonant: the vowel of the second syllable is then lengthened. This is called Attic reduplication.

The vowel of the third syllable is generally short: *ἀλείφω* (*αλῐφ*) *to anoint*, *ἀλ-ήλῐφα*, *ἀλ-ήλιμμαι*; *ἀκούω to hear*, *ἀκ-ήκοα* (39), but Perf. Mid. *ἤκουσμαι*; *ὀρύσσω* (*ορῠχ*) *to dig*, *ὀρ-ώρῠχα*, *ὀρ-ώρυγμαι*; *ἐλαύνω* (*ελα*) *to drive*, *ἐλ-ήλακα*, *ἐλ-ήλαμαι*; *ἐλέγχω to convict*, *ἐλ-ήλεγμαι* (391 b), etc.——Irregularly, *ἐγείρω* (*εγερ*) *to wake* has *ἐγρ-ήγορα*, the last letter of the stem being repeated, as well as the first two; but the Perf. Mid. is regular, *ἐγ-ήγερμαι*.

322. Ε *as reduplication before a vowel-initial.* The verbs mentioned in 312 have *ε* for the reduplication also, and contract it with initial *ε* to *ει*: *ἄγνυμι to break* (orig. *Ϝαγνυμι*, Perf. *ϜεϜαγα*), *ἔᾱγα*, *ἐθίζω to accustom*, *εἴθικα* (from *ε-εθικα*).——*ὁράω to see* makes *ἑώρᾱκα*; *ἀν-οίγω to open*, *ἀν-έῳγα* or *ἀν-έῳχα*.——The stem *εικ* (not used in the Pres.) makes Perf. *ἔ-οικα am like, appear*, Plup. *ἐ-ῴκειν*. Similarly the stem *εθ* or *ηθ* makes *εἴ-ωθα am accustomed*.

323. In *compound verbs*, the reduplication has the same place as the augment.

Stem and Changes of Stem.

324. Stems are named, according to their final letters, *vowel-stems*, *consonant-stems*, *mute stems*, *liquid stems*, etc.

Verbs are named according to their stems: thus *mute verbs*, *liquid verbs*. Those which have vowel-stems are commonly called *pure verbs*.

The original stem may be modified in form by various changes. They are especially frequent in the formation of the present system. In reference to these changes, we distinguish the following

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321 D. In Hm., more verbs receive the Attic redupl., and sometimes without lengthening the vowel after it: *ἀλ-άλημαι wander* from *ἀλά-ομαι to wander*, *ἀλ-αλύκτημαι am distressed* (cf. Hd. *ἀλυκτάζω to be distressed*), *ἄρ-ηρα am fitted* from *ἀραρίσκω* (*αρ*) *to fit*, *ἐρ-έριπτο* from *ἐρείπω* (*ερῐπ*) *to overthrow*, *ὀδ-ώδυσται* (st. *οδυς*, Aor. *ὠδῠσάμην*, 55, *became wroth*), *ὄρ-ωρα am roused* from *ὄρνυμι* (*ορ*) *to rouse*, etc.——and with inserted *ν*, *ἐμν-ήμυκα* from *ἠμύ-ω to bow the head*; ——also the defective perfects, *ἀν-ήνοθε issues* (or *issued*), *ἐπ-εν-ήνοθε is* (or *was*) *close upon*. For *ἀκ-αχ-μένος sharpened*, see 46 D.——Hd. has irreg. *ἀρ-αίρηκα* from *αἱρέ-ω to take*.

322 D. For *εἴ-ωθα*, Hm. has also *ἔ-ωθα* (Hd. only *ἔωθα*): the orig. stem was perhaps *σϜηθ*, Pf. *ε-σϜωθ-α* (25).——Further, Hm. has *ἔλπ-ω* (*Ϝελπ*) *to cause to hope*, Pf. *ἔολπα hope*, Plup. *ἐώλπειν*, and *ἔρδω* (*Ϝεργ*, Eng. *work*) *to do*, Pf. *ἔοργα*, Plup. *ἐώργειν*.

CLASSES OF VERBS.

325. I. FIRST CLASS (*Stem-Class*). The stem appears without change in the present: λύ-ω, τιμά-ω (contr. τιμῶ), μέν-ω *to remain*, τρέπ-ω *to turn*, ἄγ-ω *to lead*.

326. II. SECOND CLASS (*Protracted Class*). These lengthen a short α, ι, υ of the stem to η, ει, ευ respectively. In most of them, the short stem appears only in the 2 Aor. and 2 Fut.

Here belong a number of mute stems, as τήκ-ω (τἄκ) *to melt*, λείπ-ω (λῐπ) *to leave*, φεύγ-ω (φῠγ) *to flee*;——also a few stems in ῠ, which lose this vowel in the Pres. by 39: thus θέ-ω (for θευ-ω, st. θῠ) *to run*, χέ-ω (χῠ) *to pour*.

Some verbs of *other classes* (especially cl. 5, 437 N) have, in particular tenses, a similar *lengthening* of the short vowel: λαμβάνω (λᾰβ) *to take*, Fut. λήψομαι (= ληβ-σομαι); ἔρχομαι cl. 9 (ερχ, ελῠθ) *to come*, Fut. ἐλεύσομαι (= ελευθ-σομαι).

327. III. THIRD CLASS (*Tau-Class*). The stem assumes τ in the present. Here belong many stems ending in a labial mute (π, β, φ): τύπτ-ω (τῠπ) *to strike*, καλύπτ-ω (καλῠβ) *to cover*, βάπτ-ω (βᾰφ) *to dip, dye*.

REM. a. Whether the stem of these verbs ends in π, or β, or φ, cannot be determined from the Pres. It may be ascertained by referring to the second aorist, if this is in use, or by referring to other words connected with the verb in derivation; e. g. to the 2 Aor. ἐ-τύπ-ην, ἐ-βάφ-ην, or the noun καλύβ-η *cabin, cover*.

328. IV. FOURTH CLASS (*Iota-Class*). The stem assumes ι in the present. This occurs in palatal, lingual, and liquid stems: it always occasions *euphonic changes* (see 58–61).

a. *Palatals* with ι produce σσ (later Attic ττ): φυλάσσ-ω (for φυλακι-ω) *to guard*, τάσσ-ω (for ταγι-ω) *to arrange*, ταράσσ-ω (for ταραχι-ω) *to disturb*.

σσω (ττω) may arise from a *lingual*, and even from a *labial* stem: see 429–30.

REM. The final consonant must be determined as above (327 a). In some instances, however, it can only be ascertained that the stem ends in a palatal, or lingual mute. This is shown in the *future*, which has ξω from a *palatal* stem, and σω from a *lingual*.

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328 D. b. Aeol. σδω for ζω, frequent in Theoc. (56 D): συρίσδω for συρίζω *to pipe*. In Dor., most verbs in ζω have stems in γ: κομίζω *to take care of*, Aor. ἐκόμισα (for ε-κομιδ-σα), but Dor. ἐκόμιξα (for ε-κομιγ-σα). In Hm. too, these verbs have γ much oftener than in Att.: so in ἀλαπάζω *to lay waste*, δαΐζω *to divide*, ἐναρίζω *to slay, strip*, μερμηρίζω *to debate in mind*, πολεμίζω *to war*, στυφελίζω *to push*, etc.

b. δ (less often γ) with ι produces ζ: φράζ-ω (for φραδι-ω) *to tell*, κράζ-ω (for κραγι-ω) *to cry*.

REM. Here also the Fut. will show whether the stem ends in a lingual (δ), or a palatal (γ). For ζ arising from β-ι, see 429.

NOTE. The following have stems in γγ: κλάζ-ω (κλαγγ) *to make a loud noise*, πλάζ-ω (πλαγγ) *to cause to wander*, σαλπίζ-ω (σαλπιγγ) *to sound the trumpet.*

c. λ with ι produces λλ: βάλλ-ω (for βαλι-ω) *to throw.*

Only ὀφείλ-ω (for οφελι-ω) *to be obliged* follows the analogy of d, being distinguished thus from ὀφέλλ-ω (also for οφελι-ω) *to increase.*

d. ν and ρ with ι transpose it to the preceding syllable, where it unites with the stem-vowel: φαίν-ω (for φανι-ω) *to show*, φθείρ-ω (for φθερι-ω) *to destroy*.——If the stem-vowel is ι or υ, it becomes long (33): κρίν-ω (for κρῐνι-ω) *to distinguish*, σύρ-ω (for σῠρι-ω) *to drag*.

e. To this class belong further two *vowel-stems* in αυ: καί-ω (for καυ-ι-ω by 39) *to burn*, and κλαί-ω (for κλαυ-ι-ω) *to weep*. The Attic, however, uses the forms κάω, κλάω (39 a).

329. V. FIFTH CLASS (*Nasal Class*). The stem assumes ν, or a syllable containing ν, in the present:

a. ν: φθά-ν-ω *to anticipate*, κάμ-ν-ω *to be weary*.

b. ᾰν (alone): ἁμαρτ-άν-ω *to err*.

ᾰν (with inserted nasal): μανθ-άν-ω (μᾰθ) *to learn*, λαμβ-άν-ω (λᾰβ) *to take*, λαγχ-άν-ω (λᾰχ) *to obtain by lot.*

REM. αν is used alone, if the stem-vowel is long by nature or position: if otherwise, with an inserted nasal (ν, μ, γ according as it precedes a lingual, labial, or palatal mute).

c. νε: ἱκ-νέ-ομαι *to come.*

d. νυ: δείκ-νυ-μι *to show;* after a vowel, ννυ: σβέ-ννυ-μι *to extinguish.*

330. VI. SIXTH CLASS (*Inceptive Class*). The stem assumes σκ in the present, sometimes with a connecting ι: ἀρέ-σκ-ω *to please* εὑρ-ίσκ-ω *to find.*

REM. This class is called *inceptive*, because some verbs which belong to it have the sense of beginning or becoming: γηρά-σκ-ω *to grow old.*

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c. Hm. has εἴλω (ελ) *to press* (not ελλω). But instead of ὀφείλω he commonly uses the form ὀφέλλω.

e. In Hm., some other vowel-stems annex ι, see 434 D.

329 D. A number of stems assume να, chiefly in Epic, see 443 D.

331. VII. Seventh Class (*Epsilon-Class*). A number of stems assume ε in the present: δοκ-έ-ω *to seem, think*, Fut. δόξω (=δοκ-σω); ῥιπτ-έ-ω another form for ῥίπτω (ῥιφ) cl. 3, *to throw*.

Many verbs of *other classes* annex ε in particular systems to the stem, original or modified: μάχ-ομαι cl. 1, *to fight*, Aor. ἐ-μαχε-σάμην; χαίρ-ω (χαρ) cl. 4, *to rejoice*, Fut. χαιρή-σω (335). This is the case especially with many verbs of the first, fifth, and sixth classes.——Similarly, a few stems annex ο: ὄμ-νυμι *to swear*, Aor. Inf. ὀμό-σαι. And a few, chiefly poetic, annex α, see 448 D.

332. VIII. Eighth Class (*Reduplicating Class*). The stem assumes a reduplication in the present. This consists of the first consonant repeated with ι: so τι-τρά-ω *to bore*, τί-θη-μι (θε) *to put* (65 a).

Consonant-stems of this class omit the stem-vowel (339): γίγνομαι (for γι-γεν-ομαι, st. γεν) *to become*, τίκτω (for τι-τεκ-ω, τιτκω, 44 a, st. τεκ) *to beget, bring forth*. Nearly all vowel-stems have the μι-form. In ἵημι (= ἱ-ή-μι, st. ἑ) *to send*, the breathing is repeated as if it were a consonant.——ἵστημι (στα) *to set* is for σι-στη-μι (63) Lat. sisto.——ἴσχω (σεχ) *to hold*, another form of ἔχω cl. 1, is for ἰσχω (65 e), and that for σι-σχ-ω (63): with this are connected ἀμπ-ισχνέομαι *to have on* and ὑπ-ισχνέομαι *to promise*, which belong to the fifth class.——The Attic reduplication is seen in ὀνίνημι (= ον-ονη-μι, st. ονα) *to profit*.

Rem. a. Several reduplicating stems are referred to the *sixth* class, because they assume σκ, as γι-γνώ-σκ-ω (γνο) *to know*.

333. IX. Ninth Class (*Mixed Class*). This is added to include the verbs in which different parts are derived from stems essentially different: φέρ-ω *to bear*, Fut. οἴ-σω, Aor. ἤνεγκ-ον.

Other Changes of the Stem.

The stem is further modified in different parts of the verb, chiefly by vowel-changes.

334. I. Variation (of vowels, 25).

a. α, ε, ο may be interchanged: τρέφ-ω *to nourish*, 2 Aor. ἐ-τράφ-ην, 2 Perf. τέ-τροφ-α.

This occurs chiefly in consonant-stems of one syllable, which have a *liquid* before or after the stem-vowel. Verbs which make this interchange, have α in the 2 Aor. of all voices, ο in the 2 Perf. But liquid stems of one syllable have α also in the 1 Perf. and the Perf. Mid.: στέλ-λω *to send*, ἔ-σταλ-κα, ἔ-σταλ-μαι.

b. ει, arising from ῐ, is exchanged for οι in the 2 Perf.: λείπ-ω (λῐπ) *to leave*, λέ-λοιπ-α.

c. ε is rarely exchanged for ι: πιτ-νέω (πετ) *to fall*.

d. Cases which stand by themselves are *ῥήγ-νυμι* (*ῥᾰγ*) *to break*, 2 Perf. *ἔρ-ρωγ-α* (25); st. *τρᾰγ*, 2 Aor. *ἔ-τρᾰγ-ον*, Pres. *τρώγ-ω* (for *τρηγ-ω*) *to gnaw*; st. *εϑ* or *ηϑ*, 2 Perf. *εἴ-ωϑ-α am accustomed.*

335. II. Lengthening (of vowels. *Protraction*, 28).

1. *Vowel-stems* lengthen a final short vowel, wherever it is followed by a *consonant*, and hence, in general, everywhere out of the present system. The short vowels pass into the corresponding long *φιλέ-ω*, Fut. *φιλή-σω*, *δηλό-ω*, Aor. *ἐ-δήλω-σα*. But ᾰ becomes ᾱ only after *ε*, *ι*, *ρ*, elsewhere *η*: *ϑηρά-ω*, Perf. *τε-ϑήρᾱ-κα*, *τιμά-ω*, Aor. Pass. *ἐ-τιμή-ϑην*.

Exc. a. The stem *χρα* (*χράω to give oracles*, *χράομαι to use*, *κίχρημι to lend*) is lengthened to *χρη*: *χρήσω*, *ἐχρησάμην*. So too *τι-τρά-ω to bore*, *ἔτρησα*. On the other hand, *ἀκροά-ομαι to hear* makes *ἀκροᾰσο-μαι*, etc.

For many vowel-stems which *retain* the short vowel, see 419.—— For *μι-forms* of vowel-stems, we have the following special rule:

336. 2. Μι-*forms* lengthen the final stem-vowel

a. in the Pres. and Impf. Act., but only in the Sing. of the Indic.: *ἵ-στη-μι* (*στᾰ*) *to set*, *ἐ-δείκνῡ-ς* 2 Sing. Impf. Act. of *δείκνῡ-μι to show.*

b. in the 2 Aor. Act., Ind., Imv., and Inf.: *στῆ-ϑι* 2 S. Imv., *ἀπο-δρᾶ-ναι* 2 Aor. Inf. of *ἀποδι-δρά-σκω to run away.* Cf. 400 n.

337. 3. *Liquid stems* lengthen the short stem-vowel in the *first aorist system*, as a compensation for the omitted tense-sign *σ*. The vowels are changed as in pure verbs, except that *ε* becomes *ει*: *περαίν-ω* (*περᾰν*) *to bring to an end*, *ἐ-πέρᾱν-α*, *φαίν-ω* (*φᾰν*) *to show*, *ἔ-φην-α*, *μέν-ω to remain*, *ἔ-μειν-α*, *κρίν-ω* (*κρῐν*) *to distinguish*, *ἔ-κρῑν-α*, *ἀμύν-ω* (*αμῠν*) *to ward off*, *ἤμῡν-α*.

338. 4. *α* is generally lengthened in the 2 Perf. of consonant-stems: *κράζ-ω* (*κρᾰγ*) *to cry*, *κέ-κρᾱγ-α*, *φαίν-ω* (*φᾰν*) *to show*, *πέ-φην-α*. But before aspirates it sometimes remains short: *γράφ-ω to write*, *γέ-γρᾰφ-α*, *τάσσ-ω* (*τᾰγ*) *to arrange*, *τέ-τᾰχ-α*.

339. III. *Omission* (of vowels, 38): *γί-γν-ομαι* (for *γι-γεν-ομαι*, st. *γεν*) *to become*, *ἀκού-ω to hear*, 2 Perf. *ἀκ-ήκο-α* (for *ακ-ηκοϝ-α*, 39).

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335 D. In Dor., the lengthened form of ᾰ is ᾱ after all letters (29 D): *ἐτιμάϑην*, *ἵσταμι*, *σταϑι*, *ἔφᾱνα*, *πέφᾱνα*. In Ion., ᾰ is lengthened to *η*, even after *ε*, *ι*, *ρ*: *ἰήσομαι* (*ἰάομαι to heal*), *εὐφρῆναι* (*εὐφραίνω to gladden*). Yet *ἐάω to permit* makes ᾱ (not *η*): *ἐάσω*, *εἴᾱσα*. The stem *πα to get* (chiefly poetic, Pres. not used) always appears as *πᾱ*: *πάσομαι*, *ἐπᾱσάμην*, *πέπᾱμαι possess.*

336 D. b. For stem-vowel lengthened in the (uncontracted) 2 Aor. Sub of *μι*-forms, see 400 D i.

338 D. In Hm., the 2 Pf. Par. Fem. sometimes keeps the short vowel, when it is lengthened in other forms of the tense: *ἀρηρώς fitted*, Fem. *ἀρᾰρυῖα*, Ind. *ἄρηρα* (*ἀραρίσκω*), *τεϑηλώς blooming*, Fem. *τεϑᾰλυῖα* (*ϑάλλω*).

340. IV. *Transposition* (of vowel and liquid. *Metathesis*, 57): st. θᾰν *to die*, 2 Aor. ἔ-θᾰν-ον, 2 Perf. 1 P. τέ-θνᾰ-μεν, Pres. θνή-σκω (335).

341. V. *Aspiration* (of labial or palatal mute). This occurs in some *second perfects* (387 b): πέμπ-ω *to send*, πέ-πομφ-α, τάσσ-ω (τᾰγ) *to arrange*, τέ-τᾰχ-α.

For aspiration in Perf. Mid. 3 P., see 392. For transfer of aspiration in τρέφ-ω, Fut. θρέψω, and the like, see 66 c.

342. VI. *Addition of* σ (to a vowel-stem). This occurs in the *perfect middle* and *first passive* systems of some *pure* verbs, especially such as retain a final short vowel (419–21): τελέ-ω *to complete*, τε-τέλεσ-μαι, ἀκού-ω *to hear*, ἠκούσ-θην.

For ν omitted at the end of a few liquid stems, see 433.

Passive-Sign.

343. The *active* and *middle* have no special *voice-sign*, being distinguished from each other by their different *endings*. But the passive voice affixes to the stem a *passive-sign*, θε in the *first passive* system, and ε in the *second*.

In both systems, the ε is contracted with a following mode-sign: λυθῶμεν for λυ-θε-ω-μεν, σταλείην for σταλ-ε-ιη-ν. And in both, the ε becomes η, when a *single consonant* follows it: ἐλύθη-ν, ἐλύθη (for ελυθη-τ), σταλή-σομαι; but 3 P. Imv. λυθέ-ντων, Par. Fem. σταλεῖσα (for σταλε-ντα), Par. Neut. λυθέν (for λυθε-ντ).

Tense-Signs.

344. In some of the tense-systems, the consonants κ and σ are added to the stem, as tense-signs. Thus the tense-sign is

κ in the *first perfect* system: λέλυ-κ-α, ἐλελύ-κ-ειν.

σ in the *first aorist* system: ἔλυ-σ-α, ἐλυ-σ-άμην.

σ in the *future* of all voices: λύ-σ-ω, λύ-σ-ομαι, λυθή-σ-ομαι.

σ in the *future perfect*: λελύ-σ-ομαι.

345. But a liquid before σ was a combination of sounds which the Greek generally avoided. Hence

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343 D. In the uncontracted 2 Aor. Sub. Pass., Hm. often lengthens ε to ει, (in 3 Sing. also to η): δαμεί-ετε for (δαμέ-ητε) δαμῆτε *ye may be overcome* φανή-ῃ for (φανέ-ῃ) φανῇ *he may appear*.

344 D. In Hm., the tense-sign σ is often doubled after a short vowel: ἀνύσσω for ἀνύσω Fut. of ἀνύω *to achieve*, ἐγέλασσα for ἐγέλᾰσα Aor. of γελάω *to laugh*.

For Doric Future with σε as tense-sign instead of σ, see 377 D.

1. Liquid verbs, in the *future* system, take ε instead of σ: φᾰν-έ-ω, contracted φανῶ, instead of φαν-σ-ω, from φαίνω (φᾰν).

2. Liquid verbs, in the *first aorist* system, lengthen the stem-vowel in compensation for the omitted σ: ἔ-φην-α instead of ε-φαν-σ-α. For the consequent change of vowels, see 337.

Rem. a. κ was first used in *pure* verbs to separate the vowels: ἕστη-κ-α for ἑστη-α. Homer uses it only in such verbs. But it was afterwards extended, as a tense-sign, to *liquid* and to *lingual* verbs.

b. ε in the Future of liquid verbs appears to have been originally inserted for the sake of euphony: φαν-ε-σω for φαν-σω. The σ afterwards fell away between the two vowels (64), which were then subject to contraction.

Tense-Stem. The elements already described, so far as they are found in any tense, form its tense-stem. The augment, however, being confined to the indicative, is not considered as belonging to the tense-stem.

Connecting Vowels and Mode-Signs.

346. In most cases, the endings are not applied *directly* to the tense-stem, but *vowels* are interposed between them. These, for the most part, are mere *connecting* vowels: they serve to facilitate pronunciation: when not required for this purpose, they are sometimes dispensed with. But the *subjunctive* is always distinguished by the long vowels η, ω: the *optative*, always by the vowel ι. These vowels, therefore, are properly called *mode-signs*.

Mode-Signs.

347. *Subjunctive*. The Sub. has ω before a nasal (μ, ν), elsewhere η: λύ-ω (for λυ-ω-μι), λύ-ω-σι (for λυ-ω-νσι), λύσ-η-σθε.

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345 D. In Hm., several liquid verbs have σ as tense-sign: Fut. ὄρ-σω, Aor. ὦρ-σα (ὄρ-νυμι *to rouse*), ἔκυρσα (κυρ-έω *to fall in with*), ἔκελσα (κέλλω *to drive*), ἔκερσα (κείρω *to shear*),——θέρσομαι (θέρ-ομαι *to grow warm*), φύρσω (Aor. Sub. of φύρ-ω *to mingle*), ἔλσα (εἴλω *to press*), and the defective ἀπόερσα *took away*. The first four of these are found also in Attic poetry.

In Aeol., σ of the 1 Aor. is assimilated to a preceding liquid: so in Hm., in one word, ὤφελλα (= ωφελ-σα) for ὤφειλα, Pr. ὀφέλλω *to increase*.

347 D. Hm. often has ο, ε, instead of ω, η, as mode-signs of the Sub.; but the Sing. and 3 Pl. of the active voice (and of the Aor. Pass., 354) have only ω, η.

This formation occurs especially in aorists of the μι-form and in the 2 Aor Pass. (395); the preceding vowel is then usually lengthened (400 D i, 343 D): δώ-ομεν for (δό-ωμεν) δῶμεν, θεί-ομαι for (θέ-ωμαι) θῶμαι, στή-ετον (for στά-ητον) στῆτον, δαμεί-ετε for (δαμέ-ητε) δαμῆτε.

REM. a. The ι subscript of the 2, 3 Sing. Act. and the 2 Sing. Mid. comes from the original endings σι, τι, and σαι.

b. The mode-signs of the Sub. were formed by lengthening ο and ε, the usual connecting vowels of the Ind. Hence the Sub. never has a connecting vowel in addition to its mode-sign.

348. *Optative.* The mode-sign of the Opt. is ι: λύοι-μι, λυσαί-μην.

Before active endings, ιη is often used instead of ι. This is always the case in the Sing. of the *passive aorists* and of *μι-forms*, and frequently in their Dual and Plur.: λυθείη-ν, διδοίη, σταλεῖ-τε or σταλείη-τε. It is also frequently the case in *contract* forms and in the *Perf. Act.*: τιμαοίη-ν, contr. τιμῴη-ν, πεποιθοίη-ν.

Before ν in the 3 Plur. Act., ιε is always used.

REM. a. The mode-sign of the Opt. is usually joined to the tense-stem by a *connecting* vowel: it is always so, when the tense-stem ends in a consonant. ι forms a diphthong with a preceding vowel: λύ-οι-μι, λυσ-αί-μην.

CONNECTING VOWELS.

349. 1. The *first aorist* system has α throughout: λύσ-αι-μι, λύσ-α-σθαι.

EXC. a. α is changed to ε in the Ind. Act. 3 Sing.: ἔλυσ-ε,——to ο before ν, in the Imv. Act. 2 Sing.: λῦσ-ον,——to αι in the Imv. Mid. 2 Sing.: λῦσ-αι; also in the Inf. Act.: λῦσ-αι. All these forms omit the ending, as does also the Ind. Act. 1 Sing.: ἔλυσ-α (for ελυσ-α-ν).

REM. b. In the irregular, but more common, forms of the Opt. Act., 2 Sing. ει-α-ς, 3 S. ει-ε, 3 P. ει-α-ν, the connecting vowel of the Ind. is thrown in after the mode-sign ι, in consequence of which the preceding α is changed to ε.

350. 2. The *perfect active indicative* has α: λελύκ-α-τε. But the 3 *Sing.* has ε: λέλυκ-ε.

The same short vowels are frequent in the Sub. of the first aorist system: νεμεσήσ-ετε for νεμεσήσ-ητε (*νεμεσά-ω to resent*), ἐφάψ-εαι for (ἐφάψ-ηαι) ἐφάψῃ (*ἐφάπτομαι to touch upon*). These forms are often liable to be confounded with those of the Fut. Ind.——In other tenses this formation is less frequent. It is seldom or never found in the Pr. Sub. of verbs in ω.

348 D. Hm. almost never has ιη in the dual and plural. In contract verbs, ιη is rarely used by Hm., never by Hd.

349 D. In Hm., the 1 Aor. sometimes has the connecting vowels ο, ε (352) like the 2 Aor.: ἷξε, ἷξον *came* (ἵκω), ἐβήσετο *went* (βαίνω), ἐδύσετο *went under* (δύω). So especially in the Imv.: ὄρσεο, ὄρσευ *rise* (ὄρνυμι), ἄξετε *lead* (ἄγω), οἶσε *bring* (φέρω), λέξεο *lay thyself*, πελάσσετον *bring near* (πελάζω).

350 D. In Dor., the Sing. of the Pf. Ind. may have the connecting vowels of the Pres.: λελύκ-ω for λέλυκ-α, λελύκ-εις, -ει (the forms λελυκ-ης, -η are probably incorrect) for λέλυκ-ας, -ε.

351. 3. The *pluperfect active* has ει, but in the 3 *Plur.* commonly ε: ἐλελύκ-ει-ν, ἐλελύκ-ε-σαν.

Rem. a. ἐλελύκεσαν ought, in strictness, to be divided ελελυκ-εσα-ν(τ), cf. Lat. *pepend-era-nt* for *pepend-esa-nt*. εσα here belongs to an old Impf. of εἰμί = εσ-μι, Lat. (*e*)*s-um*, Impf. *era-m*, for *esa-m*. In the other numbers and persons of the Plup., σ was dropped, and ει formed by contracting the vowels. The Old Attic η for ειν and ει (1, 3 Sing.) was also formed by contraction from ε(σ)α(ν) and ε(σ)ε.

352. 4. The *other forms* which have a connecting vowel, take ο or ε: thus

a. The indicative has ο before a nasal, elsewhere ε: λύ-ο-μεν, λύσ-ου-σι (for λυσ-ο-νσι), λελύσ-ε-σθε.

In the Pres. and Fut. Act., ο in the 1 Sing. becomes ω (on account of the omitted ending μι); ε in the 2, 3 Sing. takes ι (derived from the original endings σι, τι): λύ-ω, λύσ-ει-ς.

b. The optative has ο: λελύκ-οι-μι, λυθησ-οί-μην.

c. The imperative follows the same rule with the indicative: λυ-ό-ντων, λύ-ε-σθε.

d. The infinitive has ε, which becomes ει in the Pres., Fut., and 2 Aor. Act.: λύσ-ει-ν, λελυκ-έ-ναι, λύ-ε-σθαι.

e. The participle has ο: λύ-ο-ντες, λύσ-ου-σαι (for λυσ-ο-νσαι).

353. 5. *Forms without Connecting Vowels.* There are no connecting vowels

a. in the perfect and pluperfect middle, the aorist passive, and the perfect participle active.

b. in μι-forms (of the present, second aorist, and second perfect systems).

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351 D. Hd. has in the Plup. Act. 1 Sing. εα for ει-ν, 2 S. εα-ς for ει-ς, 3 S. εε for ει, 2 Pl. εα-τε for ει-τε, 3 Pl. only εσα-ν.——Hm. has 1 S. εα, 2 S. εα-ς (also contracted η-ς), 3 S. ει or ει-ν (contracted from εε, εε-ν): *ἐτεθήπεα was astonished, ἐτεθήπεας, δεδειπνήκειν he had feasted.* The uncontracted 3 Sing. is seen only in ᾔδεε, comm. *ᾔδη he knew.*——In two or three words, Hm. forms a Plup. with the connecting vowels ο, ε, after the analogy of the Impf.: *ἤνωγ-ο-ν* (also *ἠνώγ-εα*) Plup. of *ἄνωγα command, ἐμέμηκ-ο-ν* Plup. of *μέμηκα bleat, ἐγέγων-ε* (also *ἐγεγών-ει*) Plup. of *γέγωνα shout.* Still more irreg. are 3 Pl. *ἠνώγ-ευν, γεγών-ευν* (contracted from -εο-ν).

352 D. Hm. and Hd. often have έει-ν for εῖ-ν in the 2 Aor. Inf. Act.: *βαλ-έει-ν to throw, ἰδ-έει-ν to see.*

The Dor. (Theoc.) often has ε-ς for ει-ς in the Ind. 2 Sing., and ε-ν for ει-ν in the Inf.: *συρίσδ-ε-ς* for *συρίζ-ει-ς art piping, ἀείδ-ε-ν* for *ἀείδ-ει-ν to sing.* The accent is the same as in the Attic forms. Rare is Dor. ἧ-ν for εῖ-ν in the 2 Aor. Inf.

Endings.

354. There are two series of endings, one for the *active* voice, the other for the *middle.* The *passive aorist* has the endings of the active; the *passive future,* those of the middle.

The endings of the finite modes are called *personal* endings, because they have different forms for the three persons.

355. INDICATIVE. The personal endings of the Ind. are

	Active.		Middle.	
	Principal tenses.	*Historical.*	*Principal.*	*Historical.*
S. 1.	μι	ν [μ]	μαι	μην
2.	ς [σι]	ς	σαι	σο
3.	σι [τι]	— [τ]	ται	το
D. 2.	τον	τον	σθον	σθον
3.	τον	την	σθον	σθην
P. 1.	μεν [μες]	μεν [μες]	μεθα	μεθα
2.	τε	τε	σθε	σθε
3.	(ν)σι [ντι]	ν [ντ] or σαν [σαντ]	νται	ντο

The endings in brackets are earlier forms, not used in Attic Greek, but found in other dialects or kindred languages. For change of τι, ντι, to σι, (ν)σι, see 62: for change of μ to ν, 77: for dropping of a final τ, 75. The forms μι, σι, τι, ντι were weakened in the historical tenses, on account of the augment at the beginning, to μ, ς, τ, ντ. In the middle they were extended to μαι, σαι, ται, νται; of these, again, the last three were weakened in the historical tenses to σο, το, ντο.

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355 D. a. The Dor. retains the earlier forms τι for σι, ντι for (ν)σι, μες for μεν. It has τᾱν for την, μᾱν for μην, σθᾱν for σθην (24 D b). Thus τίθητι, λύοντι, λύσωντι, λελύκαντι, λύσομες, ἐλυόμᾱν, ἐλελύσθᾱν, for τίθησι, λύουσι, λύσωσι, λελύκᾱσι, λύσομεν, ἐλυόμην, ἐλελύσθην.

b. Hm. sometimes has τον for την and σθον for σθην in the third person dual of the historical tenses.

c. Hm. often has ν for σαν in the Aor. Pass. and in μι-forms: λύθε-ν (orig. ελυθε-ντ) for ἐλύθη-σαν, ἔστα-ν (orig. εστα-ντ) for ἔστη-σαν.

d. The poets often have μεσθα for μεθα: λυό-μεσθα for λυό-μεθα.

e. Hm. often has ᾰται, ᾰτο for νται, ντο in the Pf. Plup. Mid. This occurs chiefly after consonants (cf. 392), but sometimes after vowels: δεδαί-αται (δαίομαι *to divide*), βεβλή-ατο (βάλλω *to throw*). Also in the Pr. Impf. of κεῖμαι *to lie*, ἧμαι *to sit*: κέ-αται, εἵ-ατο.——Hd. *usually* has αται, ατο in the Pf. Plup. Mid., even after vowels, and *often* in the Pr. Impf. of μι-forms; a preceding α or η becomes ε: οἰκέ-αται for ᾤκη-νται (οἰκέ-ω *to inhabit*), τιθέ-αται for τίθε-νται, ἐδυνέ-ατο for ἐδύνα-ντο (δύνα-μαι *to be able*).——The endings αται, ατο do not occur after a connecting vowel. Such forms as κηδ-έ-αται for κήδ-ο-νται *they care for*, ἐγεν-έ-ατο for ἐγέν-ο-ντο *they became*, which are found in most editions of Hd., are probably incorrect.

356. a. The endings of the three singular persons are clearly seen to be appended pronouns, *I, thou, that:* thus μι, σι, τι, the original forms, correspond to the personal stems με, σε (231), and the demonstrative stem το of the article.

The ending σθα for ς is found only in a few μι-forms: ἔφη-σθα *thou saidst.*

b. The ending of the first person plural is also used for the *first person dual.*——A special ending μεθον, for the middle first person dual, occurs only in Hom. Il. ψ, 485, Soph. El. 950 and Phil. 1079, beside two instances cited by Athenaeus.

την is sometimes used for τον in the second person dual of the historical tenses.

c. The ending σαν is found in the Plup. Act. and Aor. Pass.; also in μι-forms: ἐλελύκε-σαν, ἐλύθη-σαν, ἐτίθε-σαν.

357. SUBJUNCTIVE AND OPTATIVE. The Sub. and Opt. take the personal endings of the Ind. The *Sub.* has the endings of the *principal* tenses: the *Opt.*, those of the *historical* tenses.

Exc. a. The 1 Sing. Opt. Act. takes μι: λύοι-μι; unless ιη is the mode-sign. In that case, the 1 Sing. has ν: λυθείη-ν; and the 3 Plur. has σαν: δοίη-σαν, or δοῖε-ν.

358. IMPERATIVE. The personal endings of the Imv. are

	Active.				*Middle.*			
S.	2.	θι	3.	τω	2.	σο	3.	σθω
D.	"	τον	"	των	"	σθον	"	σθων
P.	"	τε	"	τωσαν or ντων	"	σθε	"	σθωσαν or σθων

359. INFINITIVE. The infinitive-endings are

Act. ν after ει, elsewhere ναι: λύει-ν, λελυκέ-ναι, λυθῆ-ναι.
Mid. σθαι: λύσα-σθαι, λυθήσε-σθαι.

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357 D. In the Opt., Hm. and Hd. always have ἄτο for ντο: γιγνοί-ατο for γίγνοι-ντο; though in the Sub. they always have νται: γίγνω-νται. In the 2 Sing. Sub., Hm. often has σθα for ς: ἐθέλῃσθα for ἐθέλῃς (ἐθέλω *to wish*); rarely so in the Opt.: κλαίοισθα for κλαίοις (κλαίω *to weep*).

358 D. The endings τωσαν and σθωσαν do not occur in Hm., and the Attic drama. Even in Attic prose they are less frequent than ντων and σθων.

359 D. For ν or ναι, Hm. often has μεναι or μεν (also Dor.), with the accent always on the preceding syllable: πέμπειν or πεμπέμεναι or πεμπέμεν *to send.* Hm. never uses μεν after a long syllable or ναι after a short one: hence στήμεναι or στῆναι, never στημεν, δαμήμεναι or δαμῆναι Aor. Pass. *to be subdued,* never δαμημεν, ἑστᾰ́μεναι or ἑστᾰ́μεν, never ἑστᾰ́ναι. Yet we have ἰέναι as well as ἴμεναι, ἴμεν *to go.*

In Dor., the Inf. of the Pf. Act. is sometimes formed like the Pres.: λελυκεῖν for λελυκέναι.

360. PARTICIPLE. The participle-endings are

	Act. M. N.	ντ	*F.* (ν)σα :	λύο-ντ-ι, λύσᾱ-(ν)σα-ν : but
Perf.	*Act.*	οτ	υια :	λελυκ-ότ-ων, λελυκ-υῖα-ν.
	Mid.	μενο	μενᾱ :	λυό-μενο-ς, λυο-μένα-ς.

The participle-stem is further declined by case-endings like an adjective: see 207, 214–6. For the feminine endings (ν)σα, υια, see 214 a, 216 b.

ENDINGS OMITTED OR ALTERED.

361. 1. The active endings μι, σι, θι are dropped after a vowel: λύσ-ω (for λυσ-ο-μι and λυσ-ω-μι), λέλυκ-ε (for λελυκ-ε-σι), λῦ-ε (for λυ-ε-θι).

But if the vowel belongs to the tense-stem, the endings are retained: τίθη-μι, δείκνῡ-σι, στάλη-θι. μι remains also in the Opt.: λύοι-μι.

For an exception in regard to θι, see 401 b. For τι in λύθη-τι, see 65 b.

362. 2. The personal ending (ν)σι and the participle-ending (ν)σα always drop ν before σ: the preceding vowel is then lengthened in compensation, see 48.

363. 3. The middle endings σαι and σο, after a vowel, drop σ (64); this is followed by contraction: thus λύσ-ῃ or λύσ-ει from λυσ-ε-(σ)αι, λύσ-ῃ from λυσ-η-(σ)αι, ἐλύ-ου from ελυ-ε-(σ)ο, ἐλύσ-ω from ελυσ-α-(σ)ο, λύοι-ο from λυοι-(σ)ο. In the last case (the optative), contraction is of course impossible.

But if the vowel belongs to the tense-stem, σ is generally retained. τίθε-σαι or τίθῃ (τίθει), ἵστα-σο or ἵστω; it is always so in the Perf. and Plup.: λέλυ-σαι, λέλυ-σο.

REM. a. From ε-(σ)αι are formed both ῃ and ει. Of these, ῃ is the usual form; but the Attic, especially the older Attic, has also ει: βούλομαι *to wish* and οἴομαι (οἶμαι) *to think* have only βούλει, οἴει, in the 2 Sing.

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360 D. The participle of the Pf. Act. is formed like the Pres. Par., in κεκλήγ-ο-ντ-ες Hm. for κεκληγ-ότ-ες (κλάζω *to make a noise*). Cf. πεφρίκ-ο-ντ-ας, κεχλάδ-ο-ντ-ος in Pindar.

Hm. often lengthens οτ to ωτ in the Pf. Par.: τεθνηῶτος, Att. τεθνηκότος (θνήσκω *to die*).

361 D. Hm. often retains μι, σι in the Sub.: ἐθέλωμι, ἐθέλῃσι (more correctly written ἐθέλησι) for ἐθέλω, ἐθέλῃ, *may wish*.

362 D. The Aeol. has οισα for ουσα and αισα for ᾱσα in the Fem. Par.: τρέφοισα *nourishing*, θρέψαισα. The first of these forms is used by Theoc., and both of them by Pindar.

363 D. In Hm., the vowels, after σ is dropped, usually remain uncontracted: λύσεαι, λύσηαι, ἐλύεο, etc. Hd. contracts ηαι to ῃ and sometimes εο to ευ: 2 Sing. Sub. βούλῃ, Imv. βούλεο or βούλευ *wish*. Hm. contracts εαι to ει only in ὄψει *thou wilt see*.

Hm. sometimes drops σ in the Pf. Plup.: μέμνη-αι Lat. meministi, also contracted μέμνῃ. So in Hd., 2 Sing. Imv. μέμνε-ο, with ε for η.

364. 4. The *first aorist* system omits the endings in the 1 Sing Ind. Act., the 2 Sing. Imv. Act. and Mid., and the Inf. Act.: ἔλυσ-α (for ελυσ-α-ν), λῦσ-ον (for λυσ-α-θι), λῦσ-αι (for λυσ-α-σο), λῦσ-αι (for λυσ-α-ναι). The ν in λῦσον is a euphonic addition. See 349 a.

Accent of the Verb.

365. As a general rule, the accent stands as far as possible from the end of the form (*recessive* accent, 97); on the penult, when the ultima is long by nature; otherwise, on the antepenult: λυσάσθων, λύσασθε.

Final αι and οι have the effect of *short* vowels on the accent (95 a): λύονται, λῦσαι, λυθησόμενοι. But not so in the Opt.: λύσαι, λελύκοι.

For *contract* forms, the accent is determined by the rules in 98: hence δοκῶ (δοκέ-ω), ἐλῶμεν (ἐλά-ομεν from ἐλαύνω, 435, 2), πεσοῦμαι (πεσέ-ομαι from πίπτω, 449, 4), διδῶμαι (διδό-ωμαι), λυθῶ, λυθῇς (λυθέ-ω, λυθέ-ῃς).

EXCEPTIONS.

366. In the *finite* verb there is only the following exception:—The 2 Aor. Imv. 2 Sing. accents the connecting vowel

a. regularly in the *middle*: λιπ-οῦ contracted from λιπ-έ-(σ)ο.

b. in the following *active* forms: εἰπ-έ *say*, ἐλθ-έ *come*, εὑρ-έ *find*, ἰδ-έ *see*, λαβ-έ *take*; but not in their compounds: ἄπ-ειπε.

REM. Of course, this exception has no reference to μι-forms, which are without connecting vowel.

367. The *infinitive* and *participle*, which are essentially nouns, present numerous exceptions.

a. In the 2 Aor. Act. and Mid., they accent the connecting vowel: the Inf. Act. is perispomenon, the Par. Act. oxytone: λιπ-εῖ-ν, λιπ-ώ-ν, λιπ-έ-σθαι, λιπ-ό-μενος. For the 2 Aor. Par. Mid., this gives the same accent as the general rule.

b. In the 1 Aor. Act. and Perf. Mid., they accent the penult: τιμῆσαι, τιμήσας, τετιμῆσθαι, τετιμημένος. For the 1 Aor. Par. Act., this gives the same accent as the general rule.

c. All infinitives in ναι accent the penult: τιθέναι, λελυκέναι, λυθῆναι, σταλῆναι.

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364 D. In all tenses, ν of the 1 Sing. is dropped when ᾰ precedes: Hm. ἦα (orig. ησαμ, ησαν) *I was*, ἤϊα *I went*, ᾔδεα *I knew*. Only ἔκτᾰ-ν *I killed*, where α belongs to the stem.

367 D. a. In Hm., the Inf. of the 2 Aor. Mid. conforms in some words to the general rule: ἀγέρεσθαι (ἀγείρω *to assemble*), ἔρεσθαι (εἴρομαι *to ask*), ἔχθεσθαι (ἐχθάνομαι *to be odious*), ἔγρεσθαι (ἐγείρω *to arouse*).

b. In Hm., the Perf. ἀλάλησθαι, ἀλαλήμενος (ἀλάομαι *to wander*), ἀκάχησθαι, ἀκαχήμενος or ἀκηχέμενος (ἄχνυμαι *to be pained*), ἐσσύμενος (σεύω *to drive*), conform to the general rule.

d. All participles of the third decl., formed *without connecting vowels*, are oxytone: διδούς, λελυκώς, λυθείς, σταλείς. This includes all third declension participles in ς, except that of the 1 Aor. Act.

Rem. e. In the 1 Aor., these three forms, the 3 Sing. Opt. Act., the Inf. Act., and the 2 Sing. Imv. Mid., which have the same letters, are often distinguished by the accent:

3 Sing. Opt. Act.	πλέξαι	παύσαι	τελέσαι	δηλώσαι
Inf. Act.	πλέξαι	παῦσαι	τελέσαι	δηλῶσαι
2 Sing. Imv. Mid.	πλέξαι	παῦσαι	τέλεσαι	δήλωσαι

368. *Compound Verbs* follow the rules above given, but with the following restrictions:

a. The accent can only go back to the syllable next preceding the simple verb: ἐπί-σχες *hold on*, συνέκ-δος *give out together*, not ἔπισχες, σύνεκδος.

b. The accent can never go back beyond the augment or reduplication: ἀπ-ῆλθε *he went away*, ἀφ-ῖκται *he has arrived*, παρ-ῆν *he was present*, not ἄπηλθε, ἄφικται, πάρην. This is the case, even when the augment, falling upon a long vowel or diphthong, makes no change in it: ὑπ-εῖκε *he was yielding*, but ὕπ-εικε Pres. Imv. *be yielding*, ἀν-εῦρον *I found again*.

FORMATION AND INFLECTION OF TENSE-SYSTEMS.

Present System, or

Present and Imperfect.

369. Formation of the tense-stem: see 325–33 (*Classes of Verbs*).

Inflection (*Paradigm*, 270). The *elements* of which the forms consist are generally obvious. For λύω, λύει, λύῃ, and λῦε, see 361: for λύουσι and λύουσα, see 362: for the middle λύῃ, λύει, ἐλύου, λύοιο, and λύου, see 363.——For the present system without connecting vowels (*μι-form*), see 399 ff.

370. Contract Verbs (*Paradigms*, 279–81). The connecting vowels of the present system are contracted with a final α, ε, ο, in the tense-stem. Verbs which have this peculiarity are called *Contract Verbs*.

For the rules of contraction, see 32–5. In reading the paradigms, the *uncontracted* form will be seen by omitting the syllable next after the parenthesis; the *contract* form, by omitting the letters in the parenthesis itself: thus in τιμ(ά-ει)ᾷ, τιμ(ά-ου)ῶ-σι, the uncontracted forms are τιμάει, τιμάουσι; the contract forms, τιμᾷ, τιμῶσι.

370 D. CONTRACT VERBS IN THE DIALECTS.

Usage of Homer. a. Verbs in αω are commonly contracted; but often, with a peculiar Epic duplication of the contract vowel. By this a contract ω becomes οω, or (after a long syllable, 28 D) ωω:

ὁρόω, from ὁράω, ὁρῶ *to see;* ὁρόῳμι, from ὁράοιμι, ὁρῷμι;
ὁρόωσι, " ὁράουσι, ὁρῶσι; μενοινώω, " μενοινάω, μενοινῶ *to long;*
ὁρόωντες, " ὁράοντες, ὁρῶντες; ἡβώωσα, " ἡβάουσα, ἡβῶσα *being young.*

Under like circumstances, a contract ᾶ becomes ᾰᾱ or ᾱᾰ:

ὁράᾳ, from ὁράει, ὁρᾷ; μνάασθαι, from μνάεσθαι, μνᾶσθαι *to woo*
ὁράασθε, " ὁράεσθε, ὁρᾶσθε; (the syll. before μνα is long by position).

ωω becomes ωο, when the latter syllable will not be made short by it: ἡβώοντες, ἡβώοιμι. The duplicate form has the accent of the uncontracted form. It is only used where the *second* of the two syllables contracted was *long:* thus we do not find ὁρόωμεν for ὁράομεν, ὁρῶμεν.

ἐάω *to permit* has only the duplication of α, but often lengthens ε before ω to ει: ἐᾳ̃ς, εἰῶσι. Irreg. forms are μνωόμενος (μναόμενος), γελώοντες (γελάοντες *laughing*), ναιετάωσα (ναιετάουσα *inhabiting*), χρεώμενος (χραόμενος *using*).

αο is sometimes changed to εο without contraction in the Impf. Act.: ἤντεον (ἀντάω *to encounter*), ὁμοκλέομεν (ὁμοκλάω *to rebuke*).

b. Verbs in εω are commonly uncontracted, but sometimes εε, εει go into ει; εο, εου, into ευ: τελέει, τελέουσι, τελέεται, τελεόμενος, or τελεῖ, τελεῦσι, τελεῖται, τελεύμενος. εο may unite by Synizesis: ἐθρήνεον *they were mourning,* as three syllables. In the 2 Sing. Mid. έ-ε-αι, έ-ε-ο may become εῖαι, εῖο, by contraction of εε, or έαι, έο, by rejection of one ε: μυθεῖαι or μυθέαι, for μυθέ-ε-αι *thou sayest.* The final ε of the stem is sometimes lengthened to ει: νεικείω for νεικέω *to quarrel,* ἐτελείετο from τελέω *to complete.*

c. Verbs in οω are contracted as in Att. But sometimes they have forms with a duplicate O-sound, as if the stem ended in α (see a above): ἀρόωσι (as if for αρα-ουσι, ἀρόω *to plough*), δηϊόῳμεν (as if for δηϊα-οιμεν, δηϊόω *to treat as an enemy*), ὑπνώοντας (as if for ὑπνα-οντας, ὑπνόω *to sleep*).

Usage of Herodotus. d. Verbs in αω commonly change α before ο, ου, ω, to ε: τιμέονται, τιμεόμενος, τιμέουσι, τιμέω, τιμεώμεθα (the first three are often less correctly written τιμέωνται, τιμεώμενος, τιμέωσι.——εο rarely goes into ευ: ἐτίμευν, Att. ἐτίμων). In their other forms, they contract α with the following vowel as in Att.: τιμᾷς, τιμᾶτε, τιμῴμην, τιμᾶσθαι; so also 2 Sing. Mid., Imv. τιμῶ, Impf. ἐτιμῶ, from (ε)τιμα-ε-(σ)ο.

e. Verbs in εω are uncontracted, except that εο, εου may go into ευ: φιλέω, φιλέει, φιλέοιμι, φιλέομαι or φιλεῦμαι, φιλέουσι or φιλεῦσι. But δεῖ *it is necessary* and its Inf. δεῖν are usually contracted. Instead of 2 Sing. Mid. φιλέ-ε-αι, φιλέ-ε-ο, ἐφιλέ-ε-ο, we find forms with only one ε, φιλέαι, φιλέο, ἐφιλέο; but these are of doubtful correctness.

f. Verbs in οω are contracted as in Att., but sometimes have ευ instead of ου: δηλῶ, δηλοῖ, δηλῶμαι, δηλοίμην, δηλοῦσι or δηλεῦσι, ἐδήλου or ἐδήλευ.

Doric Contraction. g. The Dor. contracts α with ο, ω (not in the ultima) to ᾱ instead of ω: it contracts α with ε, η, ει, ῃ, to η, ῃ, instead of α, ᾳ: πεινᾶμες (for πεινῶμεν), πεινᾶντι (for πεινῶσι), ὁρῆτε (for ὁρᾶτε), ὁρῇ (for ὁρᾷ), ὁρῆν (for ὁρᾶν). The Ion. contraction of εο, εου to ευ belongs also to the Dor.

371. *Remarks on Contract Verbs.*

a. The connecting vowel of the Inf. Act. was originally ε, not ει (352 d): hence for ά-ειν, ό-ειν, the contract forms are not ᾷν, οῖν, but ᾶν, οῦν (as if from αεν, οεν).

b. Stems of one syllable in ε admit only the contraction into ει. Wherever contraction would result in any other sound, the uncontracted form is used. Thus πλέ-ω *to sail* makes in the Pres. Ind. πλέ-ω, πλεῖς, πλεῖ, Du. πλεῖτον, Pl. πλέ-ομεν, πλεῖτε, πλέ-ουσι. Except δέ-ω *to bind*, which makes τὸ δοῦν (for δέ-ον), δοῦμαι (for δέ-ομαι), etc., and is thus distinguished from δέ-ω *to want, require*, which follows the rule, making δεῖ *it is necessary*, but τὸ δέ-ον *the requisite*.

c. A few stems in α take η instead of ᾱ in the contract forms: ζά-ω *to live*, ζῇς (not ζᾷς), ζῇ, ζῆτε, ζῆν, etc. (cf. 370 D g). So also πεινά-ω *to hunger*, διψά-ω *to thirst*, κνά-ω *to scratch*, σμά-ω *to wash*, ψά-ω *to rub*, and χρά-ομαι *to use*.

d. ῥιγό-ω *to be cold* has ω and ῳ in contract forms, instead of ου and οι: Inf. ῥιγῶν; Opt. ῥιγῴην.

e. λού-ω *to bathe* sometimes drops υ (39), and is then contracted as a verb in οω: ἔλου for ἔλο(υ)-ε, λοῦμαι for λο(ύ)-ο-μαι, etc.

FUTURE SYSTEM, OR

Future Active and Middle.

372. The future active and middle adds σ to the stem, and has the inflection of the present. (*Paradigm*, 271.)

a. *Mute Verbs.* A labial or palatal mute at the end of the stem unites with σ, forming ψ or ξ: a lingual mute is dropped before σ (47).

κόπτω (κοπ) *to cut*	κόψω	τάσσω (ταγ) *to arrange*	τάξω
βλάπτω (βλαβ) *to hurt*	βλάψω	ὀρύσσω (ορυχ) *to dig*	ὀρύξω
γράφ-ω *to write*	γράψω	φράζω (φραδ) *to tell*	φράσω
πλέκ-ω *to twist*	πλέξω	σπένδ-ω *to pour*	σπείσω (49)

For τρέφ-ω *to nourish*, θρέψω, and the like, see 66 c.

b. *Pure Verbs.* A short vowel at the end of the stem becomes long before σ (335).

ἐά-ω *to permit*	ἐάσω	ποιέ-ω *to make*	ποιήσω
τιμά-ω *to honor*	τιμήσω	δουλό-ω *to enslave*	δουλώσω

For exceptions, see 419.

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371 D. c. Hm. has 2 Sing. Mid. ὅρηαι with irreg. accent for ὁρά-ε-αι. Before την of the 3 Du., Hm. contracts αε, εε, to η: προσαυδήτην (προσαυδάω *to address*), συναντήτην (συναντάω *to meet together*), ἀπειλήτην (ἀπειλέω *to threaten*). So, before μεναι in the Inf.: πεινήμεναι (πεινάω *to hunger*), πενθήμεναι (πενθέω *to mourn*), ποθήμεναι (ποθέω *to miss*), φορήμεναι and more irregularly φορῆναι (φορέω *to bear*).

Hd. seldom, if ever, contracts αε, αει, to η, ῃ: χρᾶσθαι *to use*, not χρῆσθαι.

e. Hm. has Impf. λόε uncontracted for ἔλο(υ)ε; and, with ε added to the stem, λόεον for ελο(υ)ε-ον. In the Aor. he has ἔλουσα and ἐλόεσσα.

372 D. a. For Fut. in ξω from Pres. in ζω, frequent in Hm., see 328 D b.

b. For lengthened forms of ᾰ, Dor. τιμᾱσῶ, Ion. ἰήσομαι, πειρήσομαι, see 335 D.——For σ doubled in Hm. after short vowel (ἀνύσσω), see 344 D.

c. *Verbs of the second class* have the lengthened stem in the Fut. πείθω (πῐθ) *to persuade*, πείσω (not πῐσω); πνέω (πνῠ) *to breathe*, πνεύσομαι (not πνῠσομαι).

373. *Liquid Verbs* take ε instead of σ in the future (345); ε is contracted with the connecting vowels, as in the Pres. of φιλέω: φαίνω (φᾰν) *to show*, φανέ-ω, contracted φανῶ. (*Paradigm*, 282.)

Exc. κέλλω (κελ) *to drive* and κυρέω (κυρ) *to fall in with* make κέλσω, κύρσω, with σ.

Contract Future from Pure and Mute Verbs.

374. 1. Some pure verbs in εω drop σ in the future, and contract: τελέ-ω *to complete*, τελέσω, τελέ-ω, τελῶ, 1 P. τελοῦμεν, etc. The Fut. thus made has the same form as the Pres.

375. 2. Mute stems in αδ (Pres. αζω) sometimes do the same: βιβάζω *to cause to go*, βιβάσω, βιβά-ω, βιβῶ. Similarly ἐλαύνω (ελα) *to drive*, ἐλά(σ)ω, ἐλῶ, ἐλᾷς, ἐλᾷ, etc.

376. 3. Mute stems in ιδ (Pres. ιζω), after dropping σ, insert ε and then contract: κομίζω (κομιδ) *to convey*, κομίσω, κομι-έ-ω, κομιῶ, 1 P. κομιοῦμεν, etc., Fut. Mid. κομιοῦμαι. The name *Attic Future* has been given to this formation.

377. 4. Some verbs take σε instead of σ, contracting ε with the connecting vowel: πνέ-ω (πνῠ, πνευ) *to breathe*, πνευσέ-ομαι, πνευσοῦμαι (also πνεύσομαι); πλέ-ω (πλῠ, πλευ) *to sail*, πλευσοῦμαι (also πλεύσομαι); φεύγ-ω (φῠγ) *to flee*, φευξοῦμαι (also φεύξομαι). This formation is found only in the future middle, and only when it has an active meaning. It is called the *Doric Future* (377 D).

378. *Future without tense-sign.* A few verbs form their Fut. without any tense-sign: χέω (χῠ) *to pour*, Fut. χέω, Mid. χέομαι. So the irregular futures ἔδομαι *shall eat* (450, 3), πίομαι *shall drink* (435, 4).

379. *Future Middle used as passive or active.* Beside its proper meaning, the Fut. Mid. has in many verbs a passive sense: in not a few, it has an active sense. The latter is found especially in many verbs which express an action or function of the body: ἀκούω *to hear*, ᾄδω *to*

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373 D. The Fut. in εω has in the dialects the same forms, contracted and uncontracted, as the Pres. in εω (370 D b, e).

For poetic Fut. in σω from other liquid verbs, see 345 D.

375 D. The Fut. in αω has in Hm. the same variety of forms as the Pres. in αω (370 D a): thus ἐλόω, ἐλάᾳς, ἐλάᾳ. In Hd., it is contracted as in Att.

377 D. In Dor., the usual tense-sign of the Fut. Act. and Mid. is σε instead of σ: ε is contracted with the following vowel: λυσῶ (for λυ-σέ-ω), λυσεῖς, λυσεῖ, λυσεῖτον, λυσεῦμες, λυσεῖτε, λυσεῦντι; Mid. λυσεῦμαι (for λυ-σέ-ομαι), λυσῇ, λυσεῖται, etc., λυσεῖσθαι, λυσεύμενος.

378 D. Similarly, Hm. has Fut. βείομαι or βέομαι (39 a) *shall live* connected with βιόω *to live*, δήω *shall find* connected with 2 Aor. Pass. ἐ-δά-ην *learned*, κείω or κέω (39 a) *shall lie* from κεῖμαι.——Hm. sometimes omits σ of the Fut. after ῠ: ἐρύω Fut. of ἐρύω *to draw*.

sing, ἀπαντάω *to meet*, ἀπολαύω *to enjoy*, βαδίζω (Fut. βαδιοῦμαι) *to walk*, βοάω *to cry*, γελάω *to laugh*, οἰμώζω *to wail*, σιγάω and σιωπάω *to be silent* σπουδάζω *to be busy*.

FIRST AORIST SYSTEM, OR

First Aorist Active and Middle.

380. INFLECTION (*Paradigm*, 272). The connecting vowel is α throughout: for ἔλυσε, λῦσον, λῦσαι (Inf. Act., and Imv. Mid.), see 349 a: for ἔλυσα, see 364. For the middle forms ἐλύσω, λύσῃ, λύσαιο, see 363. For the optative forms ειας, ειε, ειαν, which are called Aeolic, but are more used than the regular forms, see 349 b. For the accent of certain forms, see 367 e.

381. FORMATION. The first aorist active and middle adds σ to the stem.

The *future* and *first aorist* systems, when formed with σ, have the same tense-stem: hence the rules in 372 apply also to the 1 Aor.

κόπ-τω	ἔκοψα	τάσσω (ταγ)	ἔταξα	ἐά-ω	εἴασα
βλάπτω	ἔβλαψα	ὀρύσσω (ορυχ)	ὤρυξα	τιμά-ω	ἐτίμησα
γράφ-ω	ἔγραψα	φράζω (φραδ)	ἔφρασα	ποιέ-ω	ἐποίησα
πλέκ-ω	ἔπλεξα	σπένδ-ω	ἔσπεισα	δουλό-ω	ἐδούλωσα
τρέφ-ω	ἔθρεψα	πείθω (πιθ)	ἔπεισα	πνέω (πνυ)	ἔπνευσα

Χέω *to pour* makes ἔχεα (for εχευσα) corresponding to the Fut. χέω (378). Cf. the irregular εἶπα *said* (450, 8), ἤνεγκα (450, 6).

For three aorists in κα, ἔθηκα from τίθημι (θε) *to put*, ἔδωκα from δίδωμι (δο) *to give*, ἧκα from ἵημι (ἑ) *to send*, see 402.

382. *Liquid Verbs*. These reject σ in the first aorist, and lengthen the stem-vowel in compensation for it: φαίνω (φᾰν), ἔφηνα (for εφανσα); see 345. (*Paradigm*, 283.)

REM. a. The verbs αἴρω (αρ) *to raise* and ἅλλομαι (ἁλ) *to leap* make ᾱρ and ἁ̄λ in the 1 Aor., except in the Ind., which has η on account of the augment: ἦρα, ἡλάμην, but ἄρας, ἁλάμενος.

b. A few other verbs have ᾱ where the rule (335) requires η: κερδαίνω *to gain*, ἐκέρδᾱνα; ὀργαίνω *to enrage*, ὤργᾱνα;—or, on the contrary, have η after ρ, instead of ᾱ: τετραίνω *to bore*, ἐτέτρηνα.

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380 D. For 1 Aor. in Hm. with ο and ε, like the 2 Aor., see 349 D.

381 D. For σ doubled in Hm. after a short vowel (ἐγέλασσα), see 344 D. For ἐλόεσσα=ἔλουσα from λούω *to bathe*, see 371 D e.

For ἔχεα, Hm. has commonly ἔχευα. Similarly, Hm. makes 1 Aor. ἔκη-α (also written ἔκεια) Att. ἔκαυσα from καίω (καυ) *to burn*, ἔσσευα from σεύω (συ) *to drive*, ἠλεάμην and ἠλευάμην from ἀλέομαι or ἀλεύομαι *to avoid*, and the defective Aor. δέατο *seemed* (connected perhaps with ἐ-δά-ην *learned*).

Hes. has δατέασθαι from δατέομαι *to divide*.

382 D. Hm. has 1 Aor. in σα from some liquid verbs (345 D).—Hm. ὤφελλα for ὤφειλα from ὀφέλλω *to increase* (345 D).

SECOND AORIST SYSTEM, OR

Second Aorist Active and Middle.

383. The tense-stem of the second aorist active and middle is the same as the verb-stem. It has the inflection of the present system, the second aorist indicative being inflected like the imperfect. (*Paradigm*, 276.)

For the change of ε to α in the 2 Aor., see 334 a. For the accent of the 2 Sing. Imv., the Inf. and Par., see 366–7 a. For the second aorist system without connecting vowels (*μι-form*), see 399 ff.

384. Ἄγ-ω *to lead* has in the 2 Aor. a reduplicated stem (332): ἤγαγ-ον, ἀγαγ-εῖν. Syncopated stems (339) are seen in ἐ-πτ-όμην (πέτ-ομαι *to fly*), ἔ-σχ-ον (for ε-σεχ-ον, Pr. ἔχω *to have*), ἐ-σπ-όμην (for ε-σεπ-ομην, Pr. ἕπομαι *to follow*), ἦλθον (for ἤλυθ-ον Hm., Pr. ἔρχομαι *to come*), and some others: ἤνεγκον (for ην-ενεκ-ον, Pr. φέρω *to bear*) has both reduplication and syncope.——For τρώγω *to gnaw*, 2 Aor. ἔ-τρᾰγ-ον, see 334 d.

PERFECT ACTIVE SYSTEMS, OR

Perfect and Pluperfect Active.

385. The two perfect active systems have the reduplication (318 ff.) in common, and are alike in their inflection (*Paradigms*, 273, 277). For the augment of the Plup., see 311. For the connecting vowels of the Ind., see 350–1. For the older Attic η in the 1, 3 Sing. of the Plup., see 351 a. For σαν in the 3 Pl. Plup., see 356 c. For the forms λέλυκα and λέλυκε, see 361. For the accent of the Inf. and Par., see 367 c, d.

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383 D. In Hm., a few stems which end in a mute after ρ, suffer transposition as well as variation of vowel in the 2 Aor.: δέρκ-ομαι *to see*, ἔδρᾰκον, πέρθ-ω *to destroy*, ἔπρᾰθον.

For Ion. έειν instead of εῖν in 2 Aor. Inf., see 352 D.

384 D. In Hm., a considerable number of verbs have reduplicated stems in the 2 Aor.: ἐ-πέφρᾰδ-ον (φράζω *to declare*), πέπιθ-ον (πείθω *to persuade*), τεταρπ-όμην (τέρπ-ω *to delight*), πεφιδ-έσθαι (φείδομαι *to spare*), etc.——ἤρᾰρ-ον (st. αρ, Pr. ἀραρίσκω *to fit*), ὤρορ-ον (ὄρ-νυμι *to rouse*).——Reduplicated and syncopated are ἐ-κεκλ-όμην (κέλ-ομαι *to command*), ἄλαλκ-ον (st. αλεκ, Pr. ἀλέξω *to ward off*). Not used in the Pres. are πέφν-ον (st. φεν) *killed*, τέτμ-ον (st. τεμ) *came up to*, τετᾰγ-ών (st. ταγ, Lat. tango) *taking hold of*.——Two verbs, ἐρύκ-ω *to draw*, ἐνίπ-τω *to chide*, reduplicate the final consonant of the stem, with α as a connective: ἠρύκ-ᾰκ-ον, ἠνίπ-ᾰπ-ον (also ἐνένιπ-ον).

Of syncopated stems, Hm. has also ἐγρ-όμην *awoke* (found even in Att., from ἐγείρω st. εγερ), ἀγρ-όμενοι *assembled* (Inf. ἀγέρ-εσθαι 367 D, Pr. ἀγείρω), ἐ-πλ-όμην (πέλ-ομαι *to be*).

385 D. For Dor. ω, εις, ει, instead of α, ας, ε, in the Sing. of the Pf. Ind., see 350 D.——For Dor. ειν instead of εναι in the Pf. Inf., see 359 D.——For Ionic forms of the Plup. in Hm. and Hd., see 351 D.——For Ep. ωτ instead of οτ in the Pf. Par., see 360 D.

For the second perfect system without connecting vowels (*μι-form*) see 399 ff.

The Sub., Opt., and Imv. have the inflection of the Pres. The Imv is very rarely used, and only in perfects which have a present meaning In place of it, the Perf. Par. can be used with the Imv. of εἰμί *to be*: thus λελυκὼς ἴσθι, ἔστω, etc. Even the Sub. and Opt. are quite generally made in this way: thus λελυκὼς ὦ, λελυκὼς εἴην, instead of λελύκω, λελύκοιμι, which do not very often occur.

386. First Perfect and Pluperfect. The first perfect and pluperfect add κ to the reduplicated stem. (*Paradigm*, 273.)

a. This is the only form for pure verbs (but see 409). It is the prevailing form for liquid verbs, and for mute verbs with lingual stems: the lingual mute is dropped before κ: κομίζω (κομιδ) *to convey*, κεκόμῐκα. The pure verb ἀκούω *to hear* has the 2 Perf. ἀκήκοα (321), 2 Plup. ἠκηκόειν or ἀκηκόειν (311),—the only instance of the kind in Attic prose.

b. Pure verbs, and verbs of the second class, have the lengthened stem in the 1 Perf.

ἐά-ω	εἴᾱκα	ποιέ-ω	πεποίηκα	πείθω (πῐθ)	πέπεικα
τιμά-ω	τετίμηκα	δουλό-ω	δεδούλωκα	πνέω (πνῠ)	πέπνευκα

c. Liquid stems of one syllable change ε to α (334 a): στέλλω (στελ) *to send*, ἔσταλκα, φθείρω (φθερ) *to destroy*, ἔφθαρκα.

ν is rejected in a few verbs: κρίνω (κρῐν) *to distinguish*, κέκρῐκα, τείνω (τεν) *to extend*, τέτᾰκα, etc. (433). If not rejected, it must be changed to γ nasal: φαίνω (φαν), πέφαγκα.

Several liquid stems suffer transposition (340), and thus become vowel-stems: βάλλω (βαλ) *to throw*, βέ-βλη-κα, κάμ-νω *to be weary*, κέ-κμη-κα.

387. Second Perfect and Pluperfect. The tense-stem of the second perfect and pluperfect is the reduplicated verb-stem. (*Paradigm*, 277.)

a. *Vowel-Changes.* ε in the stem becomes ο in the 2 Perf. (334 a): στρέφ-ω *to turn*, ἔστροφα, τίκτω (τεκ) *to bring forth*, τέτοκα.

Verbs of the second class have the lengthened stem, but change ει to οι (334 b): τήκ-ω (τᾰκ) *to melt*, τέτηκα, λείπ-ω (λῐπ) *to leave*, λέλοιπα, φεύγ-ω (φῠγ) *to flee*, πέφευγα.

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386 D. In Hm., only vowel-stems (or such as become so by transposition) form a first perfect; and even these often have a *second* perfect form: πεφύ-ασι Att. πεφύκασι (φύ-ω *to produce*), κεκμη-ώς Att. κεκμηκώς (κάμ-νω *to be weary*), τετιη-ώς *troubled* (defective, used only in this form and in Pf. Mid. τετίημαι, Par. τετιημένος *troubled*).

387 D. a. In Hm., the Fem. Par. sometimes has ᾰ when other forms of the perfect have η (338 D).

b. The aspiration of a smooth or middle mute in the perfect active is unknown to Hm.

In other verbs also, α is lengthened (338): κράζω (κρᾰγ) *to cry*, κέκρᾱγα, ἄγ-νυμι *to break*, ἔᾱγα, λαγχάνω (λᾰχ) *to obtain by lot*, εἴληχα, φαίνω (φᾰν), πέφηνα.

But the stem-vowel remains short,——1. After the Attic reduplication (321): ἀλείφω (αλιφ) *to anoint*, ἀλήλῐφα.——2. In some instances, before a rough mute: γράφ-ω *to write*, γέγρᾰφα, τάσσω (ταγ) *to arrange*, τέτᾰχα.

For ἔρρωγα from ῥήγνυμι (ῥᾰγ) *to break*, and εἴωθα *am accustomed* from st. εθ or ηθ, see 334 d.

b. *Aspiration of Final Mute.* Some verbs aspirate a labial or palatal mute at the end of the stem (341), changing π, β, to φ, and κ, γ, to χ: κλέπτω (κλεπ) *to steal*, κέκλοφα, ἀλλάσσω (αλλᾰγ) *to exchange*, ἤλλαχα.

A few verbs have two forms, aspirate and unaspirate: πράσσω (πρᾱγ) *to do*, πέπρᾱγα intransitive, *am doing* (succeeding, well or ill), πέπρᾱχα transitive, *have done;* ἀν-οίγ-ω *to open*, ἀνέῳγα intrans. *am open*, ἀνέῳχα trans. *have opened.*

PERFECT MIDDLE SYSTEM, OR

Perfect, Pluperfect, Fut. Perf., Middle (Passive).

388. PERFECT AND PLUPERFECT. The tense-stem of the perfect and pluperfect middle is the reduplicated verb-stem. The endings are applied directly to the stem, without connecting vowels. (*Paradigm*, 274.)

For the accent of the Inf. and Par., see 367 b.

389. *Vowel-Changes.* The vowel-changes which occur in the 1 Perf. Act., are found also in the Perf. Mid.

ἐά-ω	εἴᾱμαι	δουλό-ω	δεδούλωμαι	στέλλω (στελ)	ἔσταλμαι
τιμά-ω	τετίμημαι	πείθω (πιθ)	πέπεισμαι	φθείρω (φθερ)	ἔφθαρμαι
ποιέ-ω	πεποίημαι	πλέω (πλῠ)	πέπλευσμαι	βάλλω (βαλ)	βέβλημαι

Further, the verbs τρέφ-ω *to nourish*, τρέπ-ω *to turn*, and στρέφ-ω *to turn*, change ε to α: τέθραμμαι (66 c, d), τέτραμμαι, ἔστραμμαι.

390. *Addition of σ.* Many pure verbs add σ before the endings of the perfect middle: τελέ-ω *to complete*, τε-τέλε-σ-μαι, ἐτε-τέλε-σ-το. But the added σ falls away before endings that begin with σ (55): τε-τέλε-σαι, ἐτε-τέλε-σθε. (*Paradigm*, 284.)

This σ is almost always added to the Perf. Mid. of pure verbs which retain a short stem-vowel (419) contrary to the rule in 335: ἔ-σπα-σ-μαι (not ε-σπη-μαι) from σπά-ω *to draw.* Other pure verbs in which it occurs, are enumerated in 421; some have both forms, with and without σ: κλεί-ω *to close*, κέκλεισμαι and κέκλειμαι.

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388 D. For Ionic forms such as μέμνη-αι or μέμνῃ (Hm.), μέμνε-ο (Hd.), see 363 D.

391. *Liquid Verbs and Mute Verbs.* The concurrence of consonants in the stem and endings gives occasion to a number of euphonic changes. These are shown in the *Paradigms*, 284. They take place according to the rules of euphony in 44–7.

a. Verbs which reject ν in the Perf. Act. (386 c), reject it also in the Perf. Mid.: *κέκρῐμαι*, *τέτᾰμαι*. If not rejected, it becomes σ when the ending begins with μ (51): *φαίνω* (*φαν*), *πέφασμαι*;——but sometimes it becomes μ: *ὀξύν-ω to sharpen*, *ὤξυμμαι*. Before other endings, it remains unchanged: *πέφανσαι* (51), *ὤξυνται*.

b. When μμ or γγ would be brought before μ, the first consonant is rejected: *πέμπ-ω to send*, *πέ-πεμ-μαι* (for *πε-πεμμ-μαι*), *ἐλέγχ-ω to convict*, *ἐλ-ήλεγ-μαι* (for *ελ-ηλεγγ-μαι*).

c. *σπένδ-ω to pour* makes *ἔσπεισμαι* (for *εσπενσ-μαι*, for *εσπενδ-μαι*).

392. *Third Person Plural of the Indicative.* The endings *νται*, *ντο* can only stand after a vowel. When the tense-stem ends in a consonant, the 3 Pl. Ind. is made by using the perfect participle, with the auxiliary verb *εἰσί they are* for the perfect, and *ἦσαν they were* for the pluperfect. See 284.

REM. a. The Ionic endings *ᾰται*, *ᾰτο* (before which, π, β, κ, γ are aspirated) sometimes appear in Attic, after a consonant: *τετάχαται*, *ἐτετάχατο*, for *τεταγμένοι εἰσί*, *ἦσαν*, from *τάσσω* (*ταγ*) *to arrange*.

393. *Perfect Subjunctive and Optative.* The perfect subjunctive and optative are made by using the perfect participle with the Sub. and Opt. of *εἰμί to be*. See 274, 284.

REM. a. A few pure verbs form these modes directly from the stem: *κτά-ομαι to acquire*, Perf. *κέκτη-μαι possess*, Sub. *κεκτῶμαι*, *κεκτῇ*, *κεκτῆται* (contracted from *κεκτη-ωμαι*, etc.), Opt. *κεκτῴμην*, *κεκτῷο*, *κεκτῷτο* (from *κεκτη-οιμην*, etc.), or *κεκτῄμην*, *κεκτῇο*, *κέκτῇτο* (from *κεκτη-ιμην*, etc., without connecting vowel). So *μιμνήσκω* (*μνα*) *to remind*, Perf. *μέμνη-μαι remember*.

394. FUTURE PERFECT. The future perfect adds σ to the tense-stem of the perfect middle. It has the inflection of the future middle,

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392 D. The use of *αται*, *ατο* is much more common in Hm. and Hd., see 355 D e. Hm. has *τετεύχ-αται*, *ατο* (1 S. *τέτυγμαι*, *τεύχω to make*) with ευ for ῠ, *ἐρηρέδ-ατο* (1 S. *ἐρηρείσμην*, *ἐρείδω to support*) with ε for ει,—the change of quantity in each case being required by the hexameter verse, cf. 28 D. Before these endings, he inserts δ in *ἀκ-ηχέ-δ-αται* (Par. *ἀκ-ηχέ-μενος pained*), *ἐλ-ηλέ-δ-ατο* (for *ελ-ηλα-δ-ατο*, st. *ελα*, Pr. *ἐλαύνω to drive*). In *ἐρράδαται* (*ῥαίνω to sprinkle*), *ῥαδ* appears to be the primitive stem, cf. Aor. *ῥάσσατε*. And δ belongs to the stem in Hd. *παρ-εσκευάδ-αται* (*παρασκευάζω to prepare*), and like forms from verbs in *ζω*. In *ἀπ-ίκ-αται*, *ατο* (Hd.) = Att. *ἀφιγμένοι εἰσί*, *ἦσαν*, κ is not changed to χ.

393 D. Hm. has Sub. 1 P. *μεμνώμεθα* (Hd. *μεμνεώμεθα*), Opt. *μεμνῄμην*, 3 S. *μεμνέῳτο* (εῳ for ηοι, ᾱοι, 26); also Opt. 3 P. *λελῦντο* (for *λελυ-ι-ντο*, 33).

from which tense it differs in form only by having a reduplication. (*Paradigm*, 274.)

The Fut. Perf. is not used in liquid verbs, nor in verbs beginning with a vowel. Yet we have βεβλήσομαι, τετμήσομαι, from βάλ-λω *to throw*, τέμ-νω *to cut*, with transposition of the liquid (386 c).

Rem. a. There are two cases of a Fut. Perf. with *active* endings: in both, the stem is formed by adding σ to the stem of the 1 Perf.: ἵστημι (στα) *to set*, 1 Perf. ἕστηκ-α *stand*, Fut. Perf. ἑστήξ-ω *shall stand*; θνήσκω (θăν) *to die*, τέθνηκ-α *am dead*, τεθνήξ-ω *shall be dead*.

Passive Systems, or

Aorist and Future Passive.

395. Formation. The tense-stem of the passive aorist is formed by adding a passive-sign to the verb-stem (343). The first aorist takes θε, the second aorist ε. These become θη and η before a single consonant.——The passive future annexes σ to the tense-stem of the corresponding aorist (344). Thus the first future adds θησ, the second future ησ, to the verb-stem.

Inflection (*Paradigms*, 275, 278). Both passive systems have the same inflection. The Aor. Pass. takes the endings of the Act. without connecting vowels, and thus resembles the μι-forms. For the contraction of ε with the mode-signs of the Sub. and Opt., see 343. For σαν in the 3 Plur., see 356 c. For the mode-sign of the Opt., see 343. For the ending τι instead of θι in the 1 Aor. Imv., see 65 b. For the accent of the Inf. and Par., see 367 c, d.

The Fut. Pass. has the inflection of the Fut. Mid.

396. *Remarks on the First Passive System.*

a. In regard to *vowel-changes*, the 1 Aor. Pass. agrees with the Perf. Mid. (389). So also, in the rejection of ν from liquid stems (391 a), and the addition of σ to vowel-stems (390).

ἐά-ω	εἰάθην	πείθω (πῐθ)	ἐπείσθην	βάλ-λω	ἐβλήθην
τιμά-ω	ἐτιμήθην	πλέω (πλŭ)	ἐπλεύσθην	σπά-ω	ἐσπάσθην
ποιέ-ω	ἐποιήθην	τείνω (τεν)	ἐτάθην	τελέ-ω	ἐτελέσθην
δουλό-ω	ἐδουλώθην	κρίνω (κρῐν)	ἐκρῐθην	ἀκού-ω	ἠκούσθην

395 D. Hm. ν for σαν in 3 P. Aor. Ind., see 355 D c:——the passive-sign ε lengthened to ει (or η) in the uncontracted 2 Aor. Sub., see 343 D:——the mode-vowels of the Sub. shortened in the Du. and Pl., see 347 D:——μεναι for ναι in the Aor. Inf., see 359 D.

In the Aor. Sub., Hd. contracts εη to η, but leaves εω uncontracted: λυθέω, λυθῇς, λυθῇ, etc.

In Hm., the 1 Fut. Pass. is never found; the 2 Fut. only in δαήσομαι (2 Aor. Pass. ἐδάην *learned*), μιγήσομαι (μίγ-νυμι *to mix*).

396 D. Hm. adds ν before θ to some vowel-stems: ἱδρύ-ν-θην *became seated* (ἱδρύ-ω), ἀμ-πνύ-ν-θην *revived* (st. πνυ, πνέω *to breathe*). In φαάνθην (φαείνω *to shine*, = φαίνω) he changes φαεν to φααν (cf. 370 D a).

But στρέφω, τρέπω, and τρέφω (389) have ε in the 1 Aor. Pass. This, however, is little used, the 2 Aor. Pass. of these verbs being much more common.

b. *Mute Stems.* Before ϑ, a labial or palatal mute (π, β, κ, γ) becomes rough (φ, χ): a lingual mute (τ, δ, ϑ) becomes σ: see 44–5, and *Paradigms*, 284.

For ἐϑρέφϑην, etc., see 66 d. For ἐτέϑην, ἐτύϑην, see 65 c.

397. *Remarks on the Second Passive System.*

a. The verb-stem is only modified by variation of ε to ᾰ (383): στέλ-λω *to send*, ἐστᾰλην.

But πλήσσω (πλᾰγ) *to strike* makes ἐπλήγην; yet in composition with ἐκ and κατά, it takes the form -επλᾰγην.

b. The second passive system is not formed from verbs which have a 2 Aor. Act. The only exception is τρέπω *to turn*, ἔτρᾰπον and ἐτράπην.

Some verbs have both passive systems in use: βλάπτω (βλᾰβ) *to injure*, ἐβλάφϑην and ἐβλάβην.

Verbal Adjectives.

398. The verbal adjectives are analogous to passive participles. They are formed by annexing τό or τέο to the verb-stem.

1. λῠ-τό-ς, ή, ό-ν *loosed, looseable* (solutus, solubilis).
2. λῠ-τέο-ς, ᾱ, ο-ν (requiring) *to be loosed* (solvendus).

The verb-stem assumes the same form as in the 1 Aor. Pass., except that a mute before τός and τέος must be *smooth* (44).

ἐά-ω	ἐᾱτός, τέος	πείϑω	πειστός, τέος	βάλλω	βλητός, τέος
τιμά-ω	τιμητός, τέος	πλέω	πλευστός, τέος	πλέκω	πλεκτός, τέος
τελέ-ω	τελεστός, τέος	τείνω	τατός, τέος	τάσσω	τακτός, τέος
ἀκού-ω	ἀκουστός, τέος	κρίνω	κριτός, τέος	τρέφω	ϑρεπτός, τέος

Present, Second Aorist, and Second Perfect Systems,

according to the μι-form.

399. Some verbs inflect the *present* system without connecting vowels. These are called *Verbs in μι* (267).

In like manner, but less often, the *second aorist* and *second perfect* systems are inflected without connecting vowels. These also are called *μι-forms*, though belonging for the most part to verbs in ω. (*Paradigms*, 297—305.)

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397 D. Hm. has τρᾰπ-είομεν *gaudeamus* (2 Aor. Sub. 1 Plur. for τραπ-ῶμεν 343 D, from τέρπ-ω *to delight*, 2 Aor. Pass. ἐτάρπ-ην) with transposition and variation of vowel as in 383 D.

398 D. Hm. δρᾰ-τός, by transposition, for δαρτός, from δέρ-ω *to flay*.

400. *Further peculiarities of this formation.*

1. In respect to the *endings*,

a. μι and σι are retained in the Ind.: φη-μί, φη-σί.

b. θι is often retained in the Imv.: φά-θι *say*.

c. σαι and σο usually retain σ: ἵστα-σαι, ἐδείκνυ-σο.

d. the 3 Pl. of the histor. tenses has σαν: ἔφα-σαν, ἔθε-σαν.

e. the Inf. Act. has ναι: φά-ναι, δοῦ-ναι.

f. the Par. Act. retains ς in the Nom. Masc.: διδούς (not διδων).

g. for the ending σθα in the 2 Sing., see 356 a.

2. h. A *connecting vowel* α is inserted before (ν)σι in the Pres. Ind. 3 Pl.: τιθέ-ᾱ-σι (for τιθε-α-νσι), διδό-ᾱ-σι:—this α is contracted with an α in the stem: ἱστᾶσι (for ἱστα-α-νσι);—and sometimes with ε or ο in the stem: τιθεῖσι, διδοῦσι, rare forms for τιθέασι, διδόασι.——The same insertion appears also in the Perf. Ind.: δεδί-ᾱ-σι *they are afraid*, ἑστᾶσι (for ἑστα-α-νσι).

3. i. A final α, ε, ο of the stem is *contracted* with the mode-signs of the Sub. and Opt.: τιθῶμαι (for τιθε-ωμαι), δοίην (=δο-ιη-ν).

k. Hence these modes have the *accent* of *contract* forms. Compare the accent of the Sub. and Opt. in contract presents (279–81), and in the passive aorist (275, 278).

4. The *stem-vowel* in μι-forms is generally *short;* but

m. the Pres. and Impf. Act. make it long in the Sing. of the Ind.: φη-μί, ἔφη, but φα-μέν, φαίην, φά-ναι.

n. the 2 Aor. Act. makes it long before a single consonant: ἔστη-ς, ἔστη (for εστη-τ), στῆ-θι, στῆ-ναι; but σταίην, στά-ντων, στάν (Neut. Par. for στα-ντ).

For the *accent* of the Inf. and Par. Act., see 367 c, d.

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400 D. a. The Dor. has τι for σι: φᾱ-τί for φη-σί; and ντι for (ν)σι: φα-ντί for φᾱσί. See 355 D a.

d. Hm. ν for σαν, often: ἔφα-ν for ἔφα-σαν, ἴε-ν for ἴε-σαν (355 D c).

e. Hm. μεναι or μεν for ναι: δό-μεναι or δό-μεν for δοῦ-ναι (359 D).

g. The ending σθα is more freq. in Hm. than in Att.: τίθησθα, διδοῖσθα.

For αται, ατο used instead of νται, ντο (Hd.), see 355 D e.

h. Hm. and Hd. always have τιθεῖσι, διδοῦσι, ῥηγνῦσι, etc.; but two presents insert α, ἔᾱσι (or εἰσί) *they are*, ἴᾱσι *they go*. The forms ἱστέ-ασι, ἑστέ-ασι (in Hd.), for ἱστᾶσι, ἑστᾶσι, are doubtful.

i. In Hm., the Sub. of the 2 Aor. Act. often remains uncontracted. The stem-vowel is then usually lengthened and the mode-vowel shortened: but in the Sing. and 3 Pl. of the Act., the mode-vowel is always long: στή-ετον for (στα-ητον) στῆτον, θεί-ῃς or θή-ῃς for (θε-ῃς) θῇς, δώ-ῃσι for (δο-ῃ) δῷ. Similarly we find θεί-ομαι for (θέ-ωμαι) θῶμαι in the 2 Aor. Mid. η, lengthened from ᾰ, is sometimes changed to ει: στεί-ομεν (instead of στη-ομεν) for στῶμεν.

In Hd., only αω and εω of the Sub. remain uncontracted: αω he changes to εω: στέ-ωμεν for (στα-ωμεν) στῶμεν. The same change is also found in Hm.

m, n. In Hm., the stem-vowel is sometimes long in other forms: thus in the Pr. Inf. τιθήμεναι, διδοῦναι, ἄηναι *to blow*, Pr. Ind. Mid. δίζημαι *to seek*, Par. Mid. τιθήμενος. For the 2 Aor. Sub., see i above.

401. *Remarks on the above peculiarities.*

b. In the Pres. Imv., ϑι is commonly rejected, and the vowel before it lengthened: ἵστη (not ἵστᾰ-ϑι), τίϑει, δίδου, δείκνῡ.——In the 2 Aor. Imv., ϑι after a *short* vowel loses ι, and ϑ is then changed to ς: δό-ς (not δο-ϑι), ϑές. But ϑι remains unchanged after a *long* vowel: στῆ-ϑι, βῆ-ϑι (in compounds sometimes στᾱ, βᾱ: thus πάρστᾱ, κατάβᾱ, poetic).

c. σαι and σο drop σ in the 2 Aor.; also in the Pres. Sub. and Opt.; and occasionally in other forms: ἔϑου (not εϑε-σο), ϑῇ (not ϑη-σαι), διδοῖο (not διδοι-σο); ἵστασο and ἵστω.

h. A connecting vowel is sometimes found in the Sing. of the Impf. Act.: ἐδίδουν, ἐδίδους, ἐδίδου (contracted from εδιδο-ον, -ες, -ε) are almost always used for ἐδίδων, ἐδίδως, ἐδίδω. So also ἐτίϑεις, ἐτίϑει are more common than ἐτίϑης, ἐτίϑη.

The connecting vowel ο takes the place of the stem-vowel ε, in the Opt. τιϑοίμην for (τιϑε-ιμην) τιϑείμην.

i. In the contraction of the Sub., αη, αῃ, οῃ give η, ῃ, ῳ (not ᾱ, ᾳ, οι, 32, 34): ἱστῆται (for ἱστα-ηται), στῇς (for στα-ῃς), δῷ (for δο-ῃ).

k. The Sub. and Opt. Mid. are sometimes accented without reference to the contraction. This is always the case with the deponents, δύνᾰμαι *to be able*, ἐπίστᾰμαι *to understand*, κρέμᾰμαι *to hang*, together with the second aorists ἐπριάμην *bought*, ὠνήμην *received profit*: δύνωμαι, ὄναιτο (not δυνῶ-μαι, ὀναῖτο). And it is sometimes the case with ἵημι, τίϑημι, δίδωμι: τίϑωμαι, δίδοιτο.

l. A close vowel (ι, υ) at the end of the stem, is not contracted with the mode-sign (33): the Opt. then takes a connecting vowel ο: ἴ-ω, δεικνύ-οιμι. In such verbs, the Sub. and Opt. are not distinguished from the ordinary formation.

n. The 2 Aor. Act. of ἵημι, τίϑημι, δίδωμι, lengthens only the Inf.: εἶ-ναι, ϑεῖ-ναι, δοῦ-ναι; though in ἵημι, the 2 Aor. Ind. is long (εἱ-) by the augment (312): εἷσαν, εἵμεϑα.

The poetic 2 Aor. Act. ἔκτᾰν (κτᾰ) is also short. On the other hand, the 2 Aor. Mid. ὠνήμην (ονα) follows the rule for the Act.

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401 D. b. Hm. sometimes retains ϑι in the Pr. Imv.: δίδωϑι and δίδου *give*, ὄμνῡϑι *swear*. He has καϑ-ίστᾱ for καϑ-ίστη. Pind. δίδοι for δίδου.

h. Hm. sometimes has a connecting vowel in the Sing. of the Pr. Act.: διδοῖς (cf. δηλοῖς for δηλό-εις) and διδοῖσϑα for δίδως, διδοῖ (and δίδωσι), τιϑεῖ (and τίϑησι), ἱεῖς (with irreg. accent) for ἵης, ἱεῖ (and ἵησι). In Hd. ἱεῖ, τιϑεῖς, τιϑεῖ, διδοῖς, διδοῖ, ἱστᾷ, are perhaps always used in place of the Attic forms. So too, Hd. has Impf. 3 S. ἵστα (= ἱστα-ε) for ἵστη.

The connecting vowel ο takes the place of the stem-vowel α, in μαρνοίμεϑα (Hm.) Pr. Opt. of μάρναμαι *to fight*. Hd. has ϑε-οίμην for (ϑε-ιμην) ϑείμην 2 Aor. Opt. of τίϑημι.

k. So in Hm. and Hd., the Pr. Sub. Act. of ἵημι: thus ἵησι (Hm.) for ἱῇ.

l. Hm. contracts ι, υ of the stem with the mode-sign of the Opt. in δύη (for δυ-ιη) 2 Aor. Opt. of δύω, δαινῦτο (for δαινυ-ιτο) Pr. Opt. of δαίνῡμαι *to feast*, φϑῖτο (for φϑι-ιτο) 2 Aor. Opt. of φϑί-νω *to perish*.

n. With ἔκτᾰν compare Hm. οὖτᾰ *wounded*; with ὠνήμην, Hm. πλῆτο *approached*.

402. *Peculiar First Aorist in κα.* Three verbs in μι, ἵημι, τίθημι, δίδωμι, have with the 2 Aor. a peculiar 1 Aor. in κα (tense-sign κ). But this is almost confined to the Ind. Act.: ἧκα, ἔθηκα, ἔδωκα. Here it is very common in the Sing., of which number the 2 Aor. is not in use: thus ἔδωκα, ἔδωκας, ἔδωκε (never εδων, εδως, εδω). It occurs also, but less often, in the Plur.: ἐδώκαμεν, ἐδώκατε, ἔδωκαν (usually ἔδομεν, ἔδοτε, ἔδοσαν).

ENUMERATION OF MI-FORMS.

403. Verbs in μι belong to the first, fifth, and eighth classes (325, 329, 332). Those of the first and fifth classes have the μι-form only in the present and imperfect (for one exception, see 408, 9). We begin, therefore, with

Verbs in μι of the Eighth Class.

1. ἵημι (ἑ 332) *to send*, inflected like τίθημι (297, 301, and 403, 2).
Act. Pr. Ind. ἵημι (3 Pl. always ἱᾶσι, 400 h);
Impf. ἵην, ἵης, ἵη, etc. (also [ἵουν], ἵεις, ἵει, 401 h; ἀφίει and ἠφίει from ἀφ-ίημι, cf. 314);
Sub. ἱῶ, Opt. ἱείην, Imv. ἵει, Inf. ἱέναι, Par. ἱείς (ἱεντ).
2 Ao. Ind. (ἧκα, ἧκας, ἧκε, 402) εἶτον, εἵτην, εἷμεν, εἶτε, εἷσαν;
Sub. ὧ, Opt. εἵην, Imv. ἕς, Inf. εἷναι, Par. εἵς (ἑντ).
Mid. Pr. ἵεμαι *to hasten, strive*; Impf. ἱέμην;
S. ἱῶμαι, O. ἱείμην, Imv. ἵεσο (or ἵου), Inf. ἵεσθαι, P. ἱέμενος.
2 Ao. εἵμην, εἷσο, εἷτο, εἷσθον, εἵσθην, εἵμεθα, εἷσθε, εἷντο;
Sub. ὧμαι, Opt. εἵμην, Imv. οὗ, Inf. ἕσθαι, Par. ἕμενος.
Fu. ἥσω, 1 Ao. ἧκα, Pf. εἷκα, Pf. M. εἷμαι, Ao. P. εἵθην, V. ἑτός, ἑτέος.

Rem. a. The Pr. Opt. has also ἵοιμι (ἵοις, ἵοι, etc.) for ἱείην, ἱοίμην for ἱείμην; 2 Ao. Opt., οἵμην for εἵμην: cf. 401 h.

2. τίθημι (θε) *to put.* For μι-forms, see Paradigms 297, 301.
Fu. θήσω, 1 Ao. ἔθηκα, Pf. τέθεικα, Pf. M. τέθειμαι, Ao. P. ἐτέθην (65 c), V. θετός, θετέος. Cf. 402.

3. δίδημι (δε) *to bind*, rare form for δέω (420, 1).

4. δίδωμι (δο) *to give.* For μι-forms, see Paradigms 298, 302.
Fu. δώσω, 1 Ao. ἔδωκα, Pf. δέδωκα, Pf. M. δέδομαι, Ao. P. ἐδόθην, V. δοτός, δοτέος. Cf. 402.

5. ἵστημι (στα 332) *to set.* For μι-forms, see Par. 299, 303, 305.
Fu. στήσω, 1 Ao. ἔστησα, Pf. ἕστηκα, Pf. M. ἕσταμαι, Ao. P. ἐστάθην, Plup. ἑστήκειν or εἱστήκειν, Fu. Pf. A. ἑστήξω (394 a), M. ἑστήξομαι, V. στᾰτός, στατέος. For irregularity of meaning, see 416, 1.

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403 D. 1. Hm. Impf. 1 S. ἵειν, 1 Ao. ἧκα and ἕηκα (312): from ἀν-ίημι he has a Fu. ἀνέσω, Ao. ἄνεσα.—Hd. Pf. Ind. 3 P. ἀν-έωνται irreg. for ἀν-εῖνται, and Pf. Par. με-μετ-ι-μένος very irreg. for μεθ-ει-μένος.

2. Hd. Impf. 1 S. ἐτίθε-α with irreg. connecting vowel α (406 D a, 364 D).

4. Hm. Fu. δώσω, and with redupl. διδώσω.

6. ὀνίνημι (ονα 332) *to benefit;*
Mid. ὀνίνᾰμαι *to receive benefit,* Impf. ὠνινάμην,
2 Ao. ὠνήμην, ὤνησο, ὤνητο, Opt. ὀναίμην (401 k), Inf. ὄνασθαι.
Fu. ὀνήσω, ὀνήσομαι, Ao. ὤνησα, Ao. P. ὠνήθην.

7. πίμπλημι (πλα) *to fill,* Impf. ἐπίμπλην, Inf. πιμπλάναι;
Mid. πίμπλᾰμαι *to fill one's self,* Impf. ἐπιμπλάμην, Inf. πίμπλασθαι.
Fu. πλήσω, Ao. ἔπλησα, Pf. πέπληκα, Pf. M. πέπλησμαι, Ao. P. ἐπλήσθην,
V. πληστέος. A kindred form is πλήθω *to be full,* Lat. pleo.

Rem. a. In this verb and the next, the redupl. is strengthened by the nasal μ. This, however, falls away in the compounds, if the preposition has μ: ἐμ-πίπλημι, but Impf. 3 P. ἐν-επίμπλασαν.

8. πίμπρημι (πρα) *to burn* transitive, inflected like πίμπλημι.

9. κίχρημι (χρα) *to lend,* Mid. κίχρᾰμαι *to borrow;*
Fu. χρήσω, Ao. ἔχρησα, Pf. κέχρηκα, Pf. M. κέχρημαι: cf. 335 a.

Verbs in μι of the First Class.

404. A. Stems in α.

1. ἠμί (cf. Lat. â-io) *to say,* used only in Pr. 1 S. ἠμί and Impf. 1, 3 S. ἦν, ἦ (ἦν δ' ἐγώ *said I,* ἦ δ' ὅς *said he*).

2. φημί (φα) *to say,* φῄς, φησί, φᾰτόν, φατόν, φᾰμέν, φατέ, φᾱσί;
Impf. ἔφην, ἔφης comm. ἔφησθα, ἔφη, ἔφᾰτον, ἐφάτην, ἔφᾰμεν, ἔφατε, ἔφασαν.
Pr. Sub. φῶ, Opt. φαίην, Imv. φᾰθί or φάθι, Inf. φάναι (Par. φάς).
Fu. φήσω, Ao. ἔφησα, V. φατός, φατέος.

Rem. a. The forms of the Pr. Ind. are all enclitic except the 2 Sing. (105 c). The Par. φάς is never used in Attic prose, which takes φάσκων instead: cf. 444, 8.

3. χρή (χρα, χρε) *it behoves,* Impf. ἐχρῆν or χρῆν;
Pr. Sub. χρῇ, Opt. χρείη, Inf. χρῆναι, P. χρεών (only neut., for χρᾶον 26).
Fu. χρήσει (335 a). In composition,

ἀπό-χρη *it is enough,* 3 P. (contract) ἀποχρῶσι, Impf. ἀπέχρη;
Pr. Inf. ἀποχρῆν (371 c), Par. ἀποχρῶν, -ῶσα, -ῶν, both contract.
Fu. ἀποχρήσει, ἀποχρήσουσι, Ao. ἀπέχρησε.

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5. Hm. 1 Ao. 3 P. ἔστᾰσαν as well as ἔστησαν.

6. Hm. 2 Ao. Imv. ὄνησο, Par. ὀνήμενος.

7. Hm. Pres. Mid. also πιμπλάνεται (329 a); 2 Ao. Mid. 3 S. πλῆτο, 3 P. πλῆντο, *became full,* and in comp. ἔμπλητο, ἔμπληντο (in Aristoph. Opt. ἐμπλήμην, Imv. ἔμπλησο, Par. ἐμπλήμενος). Πλήθω is chiefly poetic, 2 Pf. πέπληθα. 8. The form πρήθω occurs only in ἐν-έπρηθον Il. ι, 589.

10. Hm. Pr. Par. βιβάς, from st. βα, common Pr. βαίνω *to go* (435, 1).

404 D. 2. Middle forms of φημί are rare in Att. (thus in Plato, Pf. Imv. 3 S. πεφάσθω), but common in other dialects; yet the Pr. Ind. Mid. is not used. Hm. has Impf. ἐφάμην, ἔφατο or φάτο, etc., Imv. φάο, φάσθω, etc., Inf. φάσθαι, Par. φάμενος.

3. Hd. has χρή, χρῆν, χρῆναι, but ἀποχρᾷ (καταχρᾷ, κατέχρᾱ), ἀποχρᾶν.

To which add the following deponent verbs:

4. ἄγᾰ-μαι *to admire*, Impf. ἠγάμην. Fu. ἀγάσομαι, Ao. P. ἠγάσθην (413, rarely M. ἠγασάμην), V. ἀγαστός.

5. δύνᾰ-μαι *to be able*, δύνασαι (poet. δύνῃ), δύναται, etc.; Impf. ἐδυνάμην, ἐδύνω (401 c), ἐδύνατο, etc.; Pr. Sub. δύνωμαι (401 k), Opt. δυναίμην (401 k), Imv. δύνω (401 c), Inf. δύνασθαι, P. δυνάμενος. Fu. δυνήσομαι, Pf. δεδύνημαι, Ao. P. ἐδυνήθην (413, seldom ἐδυνάσθην), V. δυνατός *able, possible*. Augment often η (308 a); but never ηδυνασθην.

6. ἐπίστᾰ-μαι *to understand*, ἐπίστασαι, ἐπίσταται, etc.; Impf. ἠπιστάμην, ἠπίστω (401 c), ἠπίστατο, etc.; Sub. ἐπίστωμαι (401 k), Opt. ἐπισταίμην (401 k), Imv. ἐπίστω, Inf. ἐπίστασθαι, P. ἐπιστάμενος. Fu. ἐπιστήσομαι, Ao. P. ἠπιστήθην, V. ἐπιστητός.

7. ἔρᾰ-μαι *to love* (poetic for ἐρά-ω 419, 3). Ao. P. ἠράσθην (413) V. ἐραστός.

8. κρέμᾰ-μαι *to hang* intrans. (cf. 439, 2), Impf. ἐκρεμάμην; Sub. κρέμωμαι (401 k), Opt. κρεμαίμην (401 k). Fu. κρεμήσομαι.

405. B. Stems in ι.

1. εἶμι (ῐ, Lat. i-re) *to go*.

Pr. Ind.	εἶμι, εἶ, εἶσι,	ἴτον, ἴτον,	ἴμεν, ἴτε, ἴᾱσι;
Impf.	ᾔειν or ᾖα,		ᾔειμεν or ᾖμεν,
	ᾔεις " ᾔεισθα,	ᾔειτον or ᾖτον,	ᾔειτε " ᾖτε
	ᾔει " ᾔειν,	ᾐείτην " ᾔτην,	ᾔεσαν.
Pr. Sub.	ἴω, ἴῃς, ἴῃ,	ἴητον, ἴητον,	ἴωμεν, ἴητε, ἴωσι;
Opt.	ἰοίην, ἴοις, ἴοι,	ἴοιτον, ἰοίτην,	ἴοιμεν, ἴοιτε, ἴοιεν;
Imv.	ἴθι, ἴτω,	ἴτον, ἴτων,	ἴτε, ἴτωσαν or ἰόντων;
Inf.	ἰέναι; Par. ἰών, ἰοῦσα, ἰόν, G. ἰόντος (Lat. euntis);		
Verbals.	ἰτός, ἰτέος (also ἰτητέον *one must go*).		

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5. Hm. and Hd. have in Ao. P. only ἐδυνάσθην. Hm. has also Ao. M. ἐδυνησάμην. 6. Hd. Pr. Ind. 2 S. ἐξ-επίστεαι for ἐξεπίστασαι.

9. St. αρα, common Pr. ἀράομαι *to pray*, Hm. Pr. Act. Inf. ἀρήμεναι only Od. χ, 322.

10. St. ἱλα, common Pr. ἱλάσκομαι (444, 5) *to propitiate*, Ep. ἵλᾰμαι rare; also in Act., Imv. ἵληθι Hm. (ἵλᾰθι Theoc.) *be propitious*.

Hm. has the following μι-verbs of the first class with *stems in* ε:

a. ἄημι (αε) *to blow*, 2 D. ἄητον, Impf. 3 S. ἄη or ἄει, Inf. ἀῆναι or ἀήμεναι, Par. ἀείς; Mid. Impf. 3 S. ἄητο, Par. ἀήμενος.

b. St. διε *to make flee* (in Mid., also *to flee*), Impf. 3 P. ἐν-δίεσαν; Mid. Pr. 3 P. δίενται, Sub. δίωμαι, Opt. 3 S. δίοιτο (401 k), Inf. δίεσθαι. See 409, 5.

c. δίζημαι (διζε) *to seek*, 2 S. δίζηαι, Par. διζήμενος; Fu. διζήσομαι.

d. St. κιχε (from κιχ, common Pr. κιχάνω *to come up to*, 436, 7), Impf. 2 S. ἐκίχεις, 3 D. κιχήτην, Sub. κιχείω, Opt. κιχείην, Inf. κιχῆναι or κιχήμεναι, Par. κιχείς, Mid. κιχήμενος (400 D m).

405 D. 1. Hm. Pr. Ind. 2 S. εἶσθα; Impf. ἤϊα (406 D a, 364 D) or ἤϊον (401 h), 3 S. ἤϊε or ᾖε, 1 P. ᾔομεν, 3 P. ἤϊον, ἤϊσαν, or ᾖσαν. Hm. has also an Impf. with simple ῐ: 3 S. ἴε, 3 D. ἴτην, 1 P. ἴμεν, 3 P. ἴσαν.——Hd. has in Impf. 1 S. ἤϊα, 3 S. ἤϊε, 3 P. ἤϊσαν.

Rem. a. The present has a future meaning, especially in the Ind. *εἶμι I am going*, i. e. *about to go*.

b. The Impf. has the inflection of a pluperfect. The initial ᾐ is formed from the lengthened stem ει by applying the augment.

c. The Par. has the accent of the 2 Aor. (367 a).

2. κεῖμαι (κει) *to lie, to be laid* or *set*.

Pres. Ind.			Impf.		
κεῖμαι,		κείμεθα,	ἐκείμην,		ἐκείμεθα,
κεῖσαι,	κεῖσθον,	κεῖσθε,	ἔκεισο,	ἔκεισθον,	ἔκεισθε,
κεῖται,	κεῖσθον,	κεῖνται;	ἔκειτο,	ἐκείσθην,	ἔκειντο;

Pr. Sub. 3 S. κέηται, 3 P. κέωνται; Opt. 3 S. κέοιτο, 3 P. κέοιντο (39 a); Imv. κεῖσο, κείσθω, κεῖσθον, κείσθων, κεῖσθε, κείσθωσαν or κείσθων; Inf. κεῖσθαι; Par. κείμενος. Fu. κείσομαι.

Rem. a. The Inf. κεῖσθαι retains its accent in composition: κατακεῖσθαι, contrary to 365.

406. C. Stems in ς.

1. εἰμί (ες, Lat. es-se) *to be*.

Pr. Ind.			Impf.		
εἰμί,		ἐσμέν,	ἦν or ἦ,		ἦμεν,
εἶ,	ἐστόν,	ἐστέ,	ἦσθα,	ἦστον or ἦτον,	ἦτε or ἦστε,
ἐστί,	ἐστόν,	εἰσί;	ἦν,	ἤστην " ἤτην,	ἦσαν;
Pr. Sub.			**Pr. Opt.**		
ὦ,		ὦμεν,	εἴην,		εἴημεν or εἶμεν,
ᾖς,	ἦτον,	ἦτε,	εἴης,	εἴητον or εἶτον,	εἴητε " εἶτε
ᾖ,	ἦτον,	ὦσι;	εἴη,	εἰήτην " εἴτην,	εἴησαν " εἶεν;

Hm. Sub. 2 S. ἴῃσθα, 3 S. ἴῃσι, 1 P. ἴομεν (ῐ) or ἴωμεν (ῐ), Opt. 3 S. ἴοι (once ἰείη), Inf. ἰέναι, ἴμεναι or ἴμεν; Fu. εἴσομαι, Ao. εἰσάμην, irreg. ἐεισάμην.——ἴενται Od. χ, 304, sometimes regarded as Pr. Mid. of εἶμι, should be written ἵενται (403, 1).

2. Hm. Pr. Ind. 3 P. κεῖνται, κείαται (355 D e), κέαται (39 a); Impf. 3 P. ἔκειντο, κείατο, κέατο; Sub. 3 S. κῆται; Iterative (410 D) 3 S. κέσκετο; Fu. κείω or κέω (378 D).——Hd. resolves ει into εε, but only in cases where ε might be used as a connecting vowel: κέεται, ἐκέετο, κεέσθω, κέεσθαι (not κεεμαι, κεεμενος). In the Ind. 3 P. he has κέαται, ἐκέατο.

Hm. has two or three μι-verbs of the first class with *stems in ο and υ*:

a. ὄνο-μαι *to find fault with*, 2 S. ὄνοσαι, Opt. 3 S. ὄνοιτο (401 k); Fu. ὀνόσσομαι, Ao. ὠνοσάμην (Hd. ὠνόσθην).——Hm. has also from st. ον, Pr. 2 P. οὔνεσθε (24 D c) and Ao. ὠνάμην.

b. ἐρύομαι (ερῡ, ειρῡ 24 D c) *to guard, preserve*, Ion. and poet. The μι-forms are Pr. Ind. 3 P. εἰρύαται, Impf. 2 S. ἔρῡσο, 3 S. ἔρῡτο, εἴρυτο, 3 P. εἴρυντο, εἰρύατο, Inf. ἔρυσθαι, εἴρυσθαι. Fu. ἐρύσσομαι, (344 D; ἐρύεσθαι, 378 D), εἰρύσσομαι, Ao. ἐρυ(σ)σάμην, εἰρυ(σ)σάμην. Cf. ἐρύω *to draw* (420 D, 12).

From ῥύομαι (ῥῠ) = ἐρύομαι come μι-forms, Impf. 3 P. ῥύατο, Inf. ῥῦσθαι. Fu. ῥύσομαι (Hd.), Ao. ἐῤῥῡσάμην.

c. St. στευ *to stand to, undertake*, Pr. Impf. 3 S. στεῦται, στεῦτο (Aesch στεῦνται).

Pr. Imv. ἴσθι, ἔστω, ἔστον, ἔστων, ἔστε, ἔστωσαν or ἔστων;
Inf. εἶναι; Par. ὤν, οὖσα, ὄν (οντ).
Impf. Mid. ἤμην (rare, and only in 1 Sing.).
Fu. Mid. ἔσομαι (3 S. ἔσται), O. ἐσοίμην, I. ἔσεσθαι, P. ἐσόμενος.

Rem. a. In the Pr. Ind., 1 S. εἰμί is for εσ-μι, σ being dropped and ε lengthened: 2 S. εἶ is for εσι (properly ἐσ-σί): 3 S. ἐσ-τί retains the orig. ending τι: 3 P. εἰσί has arisen from εσ-ντι. In the Impf., ἦν, ἦσθα, ἦν are for η(σ)-ν, η(σ)-σθα, η(σ-τ): in ἦσ-α-ν(τ), α is a connecting vowel. The Sub. ὦ is for ἔω (Ion.) from εσ-ω: the Opt. εἴην is for εσ-ιη-ν. The Imv. 3 P. ἔστων is for εσ-ντων (a form ὄντων occurs only in Pl. Leg. 879 b). The Inf. εἶναι is for εσ-ναι: the Par. ὤν is for ἐών (Ion.) from εσ-ων.

Rem. b. The forms of the Pr. Ind. are all enclitic, except the 2 S. εἶ. After a paroxytone, they have an accent on the ultima, by 108. But the 3 Sing. takes the regular accent, ἔστι,

1. when it expresses existence or possibility:
2. when it stands at the beginning of a sentence:
3. when it follows οὐ, μή, εἰ, ὡς, καί.

Thus τοῦτο ὃ ἔστι *that which exists*, ἔστι μοι βουλομένῳ *it is according to my wish*, εἰ ἔστιν οὕτως *if it is so*.

Rem. c. The Par. ὤν, οὖσα, etc., retains its accent in composition: παρών, παροῦσα; so also the 3 S. Fu. ἔσται for εσεται: παρέσται. The retention of the accent in several other compound forms is not irreg.: παρῆν (368 b), παρῶ, παρεῖεν (400 k), παρεῖναι (367 c).

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406 D. 1. Hm. has many peculiar forms:
Pr. Ind. 2 S. ἐσσί and εἶς, 1 P. εἰμέν, 3 P. (εἰσί, and) ἔασι not enclitic;
Impf. ἦα, ἔα, ἔον, 2 S. (ἦσθα and) ἔησθα, 3 S. (ἦν and) ἦεν, ἔην, ἤην,
3 P. (ἦσαν and) ἔσαν; Iterative (410 D) ἔσκον (for εσ-σκον);
Sub. ἔω, εἴω, 3 S. ἔῃ, ἔῃσι, ᾖσι, 3 P. ἔωσι (once ὦσι);
Opt. (εἴην etc., also) ἔοις, ἔοι; Imv. 2 S. ἔσ-σο (middle ending);
Inf. (εἶναι and) ἔμμεναι (for εσ-μεναι), ἔμμεν, also ἔμεναι, ἔμεν;
Par. ἐών, ἐοῦσα, ἐόν (εοντ). Fu. often with σσ: ἔσσομαι;
Fu. 3 S. (ἔσεται, ἔσται and) ἔσσεται, also ἐσσεῖται (as in Dor.).
Hd. Pr. Ind. 2 S. εἶς, 1 P. εἰμέν; Impf. ἔα, 2 S. ἔας, 2 P. ἔατε;
Iterative ἔσκον; Sub. ἔω, ἔωσι; Opt. once ἐν-έοι; Par. ἐών.
Dor. Pr. Ind. 2 S. ἐσσί, 1 P. εἰμές, 3 P. ἐντί; Impf. 3 S. ἦς, 1 P. ἦμες;
Inf. εἶμεν, ἦμεν; Par. ἐών. Fu. ἐσσεῦμαι, ῇ, εἶται, etc.

Rem. a. Some of these forms have a connecting vowel: so ἔᾱσι for ε(σ)-α-(ν)σι, ἦα for η(σ)-α-(ν) or ϛηαμ Lat. eram, cf. 3 P. ἦσ-α-ν(τ) Lat. erant. In ἔα, ἔσαν, the augment is omitted: ἦεν is for η(σ)-ε-ν: ἔην, ἤην come from ἦν by doubling the E-sound: ἔον for ε(σ)-ο-ν omits the augment, and has the usual connecting vowel ο: this appears also in the Opt. ἔοις, ἔοι.——εἴατο Od. υ, 106, sometimes regarded as Impf. Mid. of εἰμί, should be written εἵατο (406 D, 2).

2. Hm. has Ind. 3 P. εἵαται, εἵατο (355 D e), with irregular change of η to ει, rarely ἕαται, ἕατο, only once ἧντο. Hd. always ἕαται, ἕατο.

From two other consonant-stems, Hm. has μι-forms, viz.

3. From ἔδ-ω (450, 3) *to eat*, Pr. Inf. ἔδ-μεναι; cf. Lat. *estis* for *ed-tis*, *esse* for *ed-se*.

4. From φέρ-ω (450, 6) *to bear*, Pr. Imv. 2 P. φέρ-τε; cf. Lat. *fer-te*.

2. ἧμαι (ἡσ) *to sit* retains σ only before τ.

Pr. Ind.			Impf.		
ἧμαι,		ἥμεθα,	ἥμην,		ἥμεθα,
ἧσαι,	ἧσθον,	ἧσθε,	ἧσο,	ἧσθον,	ἧσθε,
ἧσται,	ἧσθον,	ἧνται;	ἧστο,	ἥσθην,	ἧντο;

Pr. Imv. ἧσο, ἥσθω, ἧσθον, ἥσθων, ἧσθε, ἥσθωσαν or ἥσθων;
Inf. ἧσθαι; Par. ἥμενος.

For ἧμαι, the Attic prose almost always uses the compound κάθημαι *to sit down*.

Pr. Ind. κάθημαι, κάθησαι, κάθηται, etc.
Impf. ἐκαθήμην, ἐκάθησο, ἐκάθητο, etc. (314)
or καθήμην, καθῆσο, καθῆστο, etc. (368 b)
Pr. Sub. καθῶμαι, καθῇ, καθῆται, etc. (400 i)
Opt. καθοίμην, καθοῖο, καθοῖτο, etc. (400 i)
Imv. κάθησο, καθήσθω, etc., Inf. καθῆσθαι, Par. καθήμενος.

REM. a. καθῆσθαι irregularly keeps the accent of ἧσθαι: cf. κατακεῖσθαι (405, 2 a).

Verbs in μι of the Fifth Class.

407. In these, the endings of the present and imperfect are applied, not to the verb-stem itself, but to the syllable νυ or (after a vowel) ννυ, which is added to the stem: δείκ-νῡ-μι *to show*, κερά-ννῡ-μι *to mix*. The added υ is short, except in the singular of the indicative active, according to the rule in 336 a. *Paradigm*, 300.

REM. a. These verbs often take a connecting vowel, and thus conform to the ordinary inflection: δεικνύω, δεικνύεις, etc.; especially in the 3 P. Pr. Ind. Act.: δεικνύουσι. In the Sub. and Opt., they are never distinguished from verbs in ω (401 l).

The enumeration of these verbs will be found in 439–43, under Special Formation, Fifth Class.

Second Aorists of the μι-form.

408. For the 2 Aor. of *Verbs in* μι, ἵημι, see 403, 1; τίθημι, 403, 2; δίδωμι, 403, 4; ἵστημι, 403, 5; ὀνίνημι, 403, 6; πίμπλημι, 403, 7.

Stems in *a*.

1. βαίνω (βα) *to go* (435, 1).
2 Ao. ἔβην, βῶ, βαίην, βῆθι (401 b), βῆναι, βάς.

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408 D. 1. Hm. Ind. 3 D. βήτην and βάτην, 3 P. ἔβησαν, and ἔβαν βάν (400 D d), once ἔβᾰσαν, Sub. βείω (400 D i), 3 S. βήῃ, 1 P. βείομεν (Hd. βέωμεν), Inf. βῆναι and βήμεναι.

2. γηρά-σκω *to grow old* (444, 1). 2 Ao. Inf. γηρᾶναι (poetic).

3. διδράσκω (δρα) *to run* (444, 2), used only in compounds.

2 Ao. ἔδρᾱν, ἔδρᾱς, ἔδρᾱ, etc.; δρῶ, δρᾷς, δρᾷ, etc.; δραίην, δρᾶθι, δρᾶναι, δράς.

4. κτείνω (κτεν, κτα) *to kill* (433, 4).

2 Ao. (poetic) ἔκτᾰν, ἔκτᾰς, ἔκτᾰ; Par. κτάς, M. κτάμενος.

5. πέτομαι (πετ, also πτα) *to fly* (424, 19).

2 Ao. Act. (only poetic) ἔπτην, πταίην, πτῆναι, πτάς.
Mid. (also in prose) ἐπτάμην, πτάσθαι, πτάμενος.

6. St. τλα *to endure*, rare in Attic prose.

2 Ao. ἔτλην, τλῶ, τλαίην, τλῆθι, τλῆναι, τλάς.
Fu. τλήσομαι, Pf. τέτληκα (409 D, 10), V. τλητός.

7. φθάνω (φθα) *to anticipate* (435, 3).

2 Ao. ἔφθην, φθῶ, φθαίην, φθῆναι, φθάς.

8. St. πριᾰ, used for Aor. of ὠνέομαι *to buy* (450, 7).

2 Ao. ἐπριάμην, πρίωμαι, πριαίμην (401 k), πρίω, πρίασθαι, πριάμενος.

Stems in ε.

9. σβέννυμι (σβε) *to put out, extinguish* (440, 3).

2 Ao. ἔσβην *went out* (416, 5), Inf. σβῆναι.

10. σκέλλω (σκελ, σκλε) *to dry* trans. (432, 15).

2 Ao. ἔσκλην *became dry* (416, 6), Inf. σκλῆναι.

11. ἔχω (σεχ, σχε) *to have, hold* (424, 11).

2 Ao. Imv. σχές (for σχέθι, 401 b).

Stems in ο.

12. ἁλίσκομαι (ἁλ, ἁλο) *to be taken* (447, 1).

2 Ao. ἑάλων or ἥλων, ἁλῶ, ἁλοίην, ἁλῶναι, ἁλούς (ᾱ only in Indic.).

13. βιό-ω *to live* (423, 2)

2 Ao. ἐβίων, βιῶ, βιῴην, βιῶναι, βιούς.

14. γιγνώσκω (γνο) *to know* (445, 4).

2 Ao. ἔγνων, γνῶ, γνοίην, γνῶθι, γνῶναι, γνούς.

Stems in ι and υ.

15. πίνω (πι) *to drink* (435, 4). 2 Ao. Imv. πῖθι (poet. πίε).

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2. Hm. Par. γηράς. 3. Hd. ἔδρην, Inf. δρῆναι, but Par. δράς.

4. Hm. 3 P. ἔκτᾰν, Sub. κτέωμεν (400 D i), Inf. κτάμεναι, κτάμεν; Mid. 3 S. ἔκτατο *was killed*, Inf. κτάσθαι.

5. The 2 Ao. Act. is not found in Hm.; in Att. Trag. (chorus) it appears as Dor. ἔπτᾱν.

6. Hm. 3 P. ἔτλᾰν. Hm. has also Fu. ταλάσσω, Ao. ἐτάλασσα (st. ταλα).

7. Hm. 3 P. φθάν, Sub. 3 S. φθῄη or φθῇσι (once παρ-φθαίησι), 1 P. φθέωμεν, 3 P. φθέωσι.

12. The form with ε is not found in Hm. and Hd. Hm. has Sub. 3 S. ἁλώῃ (400 D i), Opt. 3 S. ἁλοίη and ἁλῴη, Inf. ἁλῶναι and ἁλώμεναι.

14. Hm. Sub. 3 S. γνώῃ and γνῷ, Inf. γνώμεναι and γνῶναι. Pind. Ind. 3 P. ἔγνων, ἔγνον.

16. δύ-ω *to pass under, take on* (423, 3).
2 Ao. ἔδυν (304; 416, 4), δύω, δῦθι, δῦναι, δύς.

17. φύ-ω *to produce* (423, 4).
2 Ao. ἔφυν (*was produced, born*, 416, 3), φύω, φῦναι, φύς.

408 D. The following second aorists of the μι-form are peculiar to the Epic dialect:

18. ἄ-ω *to satiate*, Pr. M. 3 S. ἄαται (370 D a), Fu. ἄσω, 1 Ao. ἆσα; 2 Ao. *became sated*, Sub. 1 P. ἕωμεν (400 D i, wrongly ἕωμεν), Inf. ἄμεναι; V. ἆτος *insatiate* (for ἄατος).

19. ἀπαυρά-ω *to take away*, 2 Ao. Par. ἀπούρας (M. ἀπουράμενος Hes.).

20. βάλλω (βαλ, βλα) *to throw at* (432, 4), 2 Ao. 3 D. ξυμ-βλήτην *encountered*, Inf. ξυμβλήμεναι; Mid. 3 S. ἔβλητο *was hit, wounded*, Sub. 3 S. βλήεται (400 D i), Opt. 2 S. βλεῖο (for βλη-ιο), Inf. βλῆσθαι, Par. βλήμενος.

21. οὐτά-ω *to wound* (423 D, 5), 2 Ao. 3 S. οὖτᾰ, Inf. οὐτάμεναι, οὐτάμεν, Mid. Par. οὐτάμενος *wounded*.

22. πελάζω (πελαδ) *to come near* (428 D, 21). From cognate stem πλα come 2 Ao. M. 3 S. πλῆτο, ἔπλητο, 3 P. ἔπληντο, πλῆντο.

23. πτήσσω (πτηκ) *to crouch* (428, 7). From cognate stem πτα come 2 Ao. 3 Du. κατα-πτήτην, Pf. Par. πεπτηώς, πεπτηῶτος.

24. βιβρώσκω (βορ, βρο) *to eat* (445, 3), 2 Ao. ἔβρων.

25. πλώ-ω Ion. and poet. for πλέω (πλυ) *to sail* (426, 3), 2 Ao. (in comp.) ἔπλων, Par. πλώς.

26. κτίζω (κτιδ) *to found*. From cognate stem κτι comes 2 Ao. M. Par. ἐϋ-κτίμενος *well-founded*.

27. φθί-νω *to perish* (435, 6), 2 Ao. M. ἐφθίμην, Sub. 3 S. φθίεται, 1 P. φθιόμεσθα, Opt. φθίμην (for φθι-ιμην, 33), 3 S. φθῖτο, Inf. φθίσθαι, Par. φθίμενος.

28. St. κλυ (426 D, 8), 2 Ao. ἔκλυον *heard*, Imv. κλῦθι, 2 P. κλῦτε, also κέκλυθι, κέκλυτε (384 D).

29. λύ-ω *to loose* (269), 2 Ao. M. λύμην, 3 S. λύτο and λῦτο, 3 P. λύντο.

30. πνέω (πνυ) *to breathe* (426, 4), 2 Ao. M. 3 S. ἄμ-πνῦτο *recovered breath*.

31. σεύω (συ) *to drive* (426 D, 9), 2 Ao. M. 3 S. σύτο, Par. σύμενος (Trag.).

32. χέω (χυ) *to pour* (426, 6), 2 Ao. M. 3 S. χύτο, 3 P. χύντο, Par. χύμενος.

Also the following (all in the middle) from verbs with consonant-stems:

33. ἅλλομαι (ἁλ) *to leap* (432, 3), 2 Ao. 2, 3 S. ἆλσο, ἆλτο (ἐπ-ᾶλτο), Sub. 3 S. ἅλεται, ἅληται, Par. ἐπ-άλμενος (also ἐπι-άλμενος).

34. ἀραρίσκω (αρ) *to join* (447 D, 15), 2 Ao. M. Par. ἄρμενος *fitting*.

35. St. γευ, only in 2 Ao. 3 S. γέντο *he grasped*.

36. δέχ-ομαι *to receive*, 2 Ao. ἐδέγμην, 3 S. δέκτο, Imv. δέξο, Inf. δέχθαι, Par. δέγμενος.

37. λέγ-ω *to speak*, 2 Ao. ἐλέγμην *counted myself*, 3 S. λέκτο *counted* (for himself).

38. St. λεχ (no Pres.), 2 Ao. 3 S. ἔλεκτο *laid himself to rest*, Imv. λέξο (as to λέξεο, see 349 D), Inf. κατα-λέχθαι, Par. κατα-λέγμενος. Fu. λέξομαι, 1 Ao. ἐλεξάμην, and Act. ἔλεξα *laid to rest*.

39. μίγ-νυμι *to mix* (442, 7), 2 Ao. 3 S. ἔμικτο, μῖκτο.

40. ὄρ-νυμι *to rouse* (442, 11), 2 Ao. 3 S. ὦρτο, Imv. ὄρσο (as to ὄρσεο, see 349 D), Inf. ὄρθαι, Par. ὄρμενος.

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16. Hm. 3 P. ἔδυν and ἔδυσαν, Sub. 3 S. δύῃ, Opt. 3 S. δύη (for δυ-ιη, 33), 1 P. δῦμεν (for δυ-ιμεν), Inf. δύμεναι and δῦναι; Iterative δύσκον.

17. Hm. 3 P. ἔφυν.

41. *πήγ-νυμι to fix* (442, 12), 2 Ao. 3 S. *κατ-έπηκτο stuck.*
42. *πάλλω* (παλ) *to shake* (432 D, 26), 2 Ao. 3 S. *πάλτο dashed himself.*
43. *πέρθ-ω to destroy*, 2 Ao. Inf. *πέρθαι* (for *περθ-σθαι*) *to be destroyed.*

Here belong also two adjectives, originally participles of the 2 Aδ. Mid.:
44. *ἄσμενος well-pleased, glad* (st. ἁδ, Pr. ἁνδάνω *to please*, 437, 1).
45. *ἵκμενος favorable* (st. ἱκ, Pr. ἱκάνω *to come*, 438 D, 2).

Second Perfects of the μι-form.

409. In the indicative, the μι-form appears only in the dual and plural; the singular always has a connecting vowel: see paradigm, 305.

1. ἵστημι (στα) *to set*, 1 Pf. ἕστηκα (for σε-στηκα) *stand* (416, 1), with regular inflection; 2 Pf. Dual ἕστατον, etc. *Paradigm*, 305.

2. βαίνω (βα) *to go* (435, 1), 1 Pf. βέβηκα *have gone, stand fast* (416, 2), regular; 2 Pf. 3 P. βεβᾶσι, Sub. 3 P. βεβῶσι, Inf. βεβάναι, Par. βεβώς, βεβῶσα, G. βεβῶτος (contracted from βεβαώς).

3. γίγνομαι (γεν, also γα) *to become* (449, 1), 2 Pf. γέγονα regular: 2 Pf. Par. γεγώς, γεγῶσα, G. γεγῶτος (contracted from γεγαώς).

4. θνήσκω (θαν, θνα) *to die* (444, 4), 1 Pf. τέθνηκα *am dead* regular 2 Pf. Pl. τέθνᾰμεν, τεθνᾶσι, 2 Plup. 3 P. ἐτέθνᾰσαν, Pf. Opt. τεθναίην, Imv. τέθνᾰθι, Inf. τεθνάναι, Par. τεθνεώς, -ῶσα, -ός, G. -ῶτος (26).

5. St. δι (δει 30, δοι 25), 1 Pf. δέδοικα, 2 Pf. δέδια, *fear*; 2 Pf. Pl. δέδῐμεν, δεδίᾱσι, 2 Plup. 3 D. ἐδεδῐ́την, 3 P. ἐδέδῐσαν, Pf. Sub. δεδίω, Opt. δεδιείην, Imv. δέδιθι, Inf. δεδιέναι, Par. δεδιώς. Fu. δείσομαι (412 a), Ao. ἔδεισα.

REM. a. Instead of the μι-forms of this verb, forms with a connecting vowel are sometimes found: δεδίαμεν, ἐδεδίεσαν.

The following have stems ending in a consonant, and are subject, therefore, to various euphonic changes:

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409 D. 1. Hm. Pf. 2 P. ἕστητε, Inf. ἑστάμεναι, ἑστάμεν, Par. ἑσταώς, ἑσταότος.——Hd. Par. ἑστεώς, ἑστεῶσα, etc., Ind. 3 P. ἑστέασι (?).

2. Hm. Pf. 3 P. βεβάᾱσι, Par. βεβαώς, βεβαυῖα, G. βεβαῶτος.

3. Hm. Pf. 3 P. γεγάᾱσι, Plup. 3 D. γεγάτην, Inf. γεγάμεν, Par. γεγαώς, γεγαυῖα, G. γεγαῶτος.

4. Hm. Imv. τέθναθι, τεθνάτω, Inf. τεθνάμεναι, τεθνάμεν, Par. G. τεθνηῶτος, also τεθνηότος (some write τεθνειῶτος, τεθνειότος), Fem. τεθνηυίης; only once τεθνεῶτι, as in Att.

5. Hm. has δει for the redupl., δείδια, δείδοικα (once δεδίᾱσι), and doubles δ after the augment, ἔδδεισα, as well as after a short vowel in comp., περιδδείσας (once ὑποδείσατε). Probably the original stem was δϝι: hence Pf. δεδϝια, Ao. εδϝεισα, which, after ϝ was lost, were changed to δείδια, ἔδδεισα, to preserve the long quantity of the first syllable. For δείδια, Hm. has also δείδω with present form, but only in the first person sing. He has also an Impf. δίε, δίον, *feared, fled*, always with περί, though separated from it by tmesis (477): cf. 404 D b.

6. St. ιδ (ειδ 30, οιδ 25), 2 Ao. εἶδον *saw*, 2 Pf. οἶδα *know*.——The second perfect system of this verb presents several forms of the stem. The original ιδ (i. e. Ϝιδ, Lat. vid-eo) appears in the Pf. Ind. Du. and Pl. and in the Imv.; the lengthened ειδ, in the Pf. Par., and in the Plup., which changes it to ηδ for the augment. ειδ becomes οιδ by variation of vowel in the Sing. of the Pf. Ind.: in the Sub., Opt., and Inf., it assumes ε (331), giving ειδε. The 3 P. Pf. Ind. ἴσᾱσι is wholly irregular.

Pf. Ind.	οἶδ-α, οἶ-σθα, οἶδ-ε,	ἴσ-τον, ἴσ-τον,	ἴσ-μεν, ἴσ-τε, ἴσ-ᾱσι;
Plup.	ᾔδειν or ᾔδη,		ᾔδειμεν or ᾖσμεν,
	ᾔδεισθα " ᾔδησθα,	ᾔδειτον or ᾖστον,	ᾔδειτε " ᾖστε,
	ᾔδει(ν) " ᾔδη,	ᾐδείτην " ᾔστην,	ᾔδεσαν " ᾖσαν;
Pf. Sub.	εἰδῶ, εἰδῇς, εἰδῇ,	εἰδῆτον, εἰδῆτον,	εἰδῶμεν, εἰδῆτε, εἰδῶσι;
Opt.	εἰδείην, εἰδείης, εἰδείη, etc.;		
Imv.	ἴσ-θι, ἴσ-τω,	ἴσ-τον, ἴσ-των,	ἴσ-τε, ἴσ-τωσαν;
Inf.	εἰδέ-ναι; Par. εἰδώς, εἰδυῖα, εἰδός, G. εἰδότος.		

Fu. εἴσομαι (412 a) *shall know*, V. ἰστέον.

REM. a. The forms ᾔδεις and ᾔδης are also used for ᾔδεισθα and ᾔδησθα: οἶδας for οἶσθα is rare; still rarer, οἴδαμεν, οἴδατε, οἴδᾱσι, for ἴσμεν, etc.; rare and poetic, ᾔδεμεν, ᾔδετε, for ᾔδειμεν, ᾔδειτε.

7. St. ικ (εικ, οικ), only in 2 Pf. ἔοικα *am like, appear*, 2 Plup. ἐῴκειν; 2 Pf. 1 P. ἐοίκαμεν, poetic ἔοιγμεν, 3 P. ἐοίκᾱσι, irreg. εἴξᾱσι (cf. ἴσᾱσι), Inf. ἐοικέναι and εἰκέναι, Par. ἐοικώς and εἰκώς, υῖα, ός. Fu. εἴξω rare.

8. κράζω (κραγ) *to cry* (428, 13), 2 Pf. κέκρᾱγα as present; 2 Pf. Imv. κέκραχθι.

409 D. Add further for Homer,

9. μαίομαι (μα, μεν, cf. γα, γεν in 3 above) *to reach after, seek for*, 2 Pf. *to press on, desire eagerly*; 2 Pf. S. μέμονα, ας, ε, D. μέμᾰτον, P. μέμᾰμεν, μέμᾰτε, μεμάᾱσι, Plup. 3 P. μέμᾰσαν, Pf. Imv. 3 S. μεμάτω, Par. μεμαώς, υῖα, G. μεμᾰῶτος or μεμᾱότος.

10. Pf. τέτληκα (τλα) *am patient* (408, 6); 2 Pf. 1 P. τέτλᾰμεν, Opt. τετλαίην, Imv. τέτλᾰθι, Inf. τετλάμεν(αι), Par. τετληώς, υῖα, G. ότος.

11. 2 Pf. ἄνωγα, ας, ε (ανωγ) *command*, 1 P. ἄνωγμεν, Imv. ἄνωχθι, 3 S. ἀνώχθω (with middle ending; so) 2 P. ἄνωχθε: Sub. ἀνώγω, Opt. ἀνώγοιμι, rare Imv. ἄνωγε, Inf. ἀνωγέμεν. Plup. ἠνώγεα, 3 S. ἠνώγει(ν), commonly ἀνώγει. For irreg. Plup. ἤνωγον (or ἄνωγον), 3 S. ἤνωγε, 3 P. ἠνώγευν, see 351 D. For Pf. 3 S. ἄνωγε *he commands*, ἀνώγει is sometimes used: 2 D. ἀνώγετον for ἀνωγατον. Fu. ἀνώξω, Ao. ἤνωξα.

12. ἐγείρω (εγερ) *to wake* (432, 5), 2 Pf. ἐγρήγορα *am awake*, 3 P. ἐγρηγόρθᾱσι wholly irreg., Imv. 2 P. ἐγρήγορθε (middle ending), Inf. ἐγρήγορθαι (middle ending, but accent irreg.). Hence Pr. Par. ἐγρηγορόων.

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6. Hm. has Pf. 1 P. ἴδμεν (46 D), Plup. 2, 3 S. ᾔδησθα, ᾔδη or ᾔδεε, also very irreg. ἠείδης, ἠείδη (perhaps for εϜειδης, εϜειδη); Plup. 3 P. ἴσαν (for ιδ-σαν); Pf. Sub. εἰδῶ (ἰδέω ?), P. εἴδομεν, εἴδετε, εἰδῶσι; Inf. ἴδμεναι, ἴδμεν, Par. Fem. εἰδυῖα and ἰδυῖα (cf. 338 D); Fu. εἴσομαι and εἰδήσω.

Hd. has Pf. 1 P. ἴδμεν, Plup. 1, 3 S. ᾔδεα, ᾔδεε, 2 P. ᾐδέατε; Fu. εἰδήσω.

The Dor., with οἶδα, has a peculiar Pres. ἴσᾱμι, ἴσης, ἴσᾱτι, P. ἴσαμεν, ἴσαντι.

7. Hm. Impf. 3 S. εἶκε, 2 Pf. 3 D. ἔϊκτον, 2 Plup. 3 D. ἐΐκτην, 3 P. ἐοίκεσαν, Plup. Mid. 3 S. ἤϊκτο or ἔϊκτο.——Hd. has Pf. οἶκα, Par. οἰκώς.

13. ἔρχομαι *to come* (450, 2), 2 Pf. ἐλήλυθα, etc.; also εἰλήλουθα, 1 P. εἰλήλουθμεν (25 D).

14. πάσχω (παθ, πενθ) *to suffer* (447, 13), 2 Pf. πέπονθα, 2 P. πέποσθε (better πέπασθε, for πεπαθ-τε), Par. Fem. πεπαθυῖα.

15. πείθω (πιθ) *to persuade* (295), 2 Pf. πέποιθα *trust*, 2 Plup. 1 P. ἐπέπιθμεν (Imv. πέπεισθι Aesch.).

16. βιβρώσκω (βρο) *to eat* (445, 3), Pf. βέβρωκα (Par. N. P. βεβρῶτες Soph.).

17. πίπτω (πετ, πτε, πτο) *to fall* (449, 4), Pf. πέπτωκα, Par. A. P. πεπτεῶτας (πεπτώς, πεπτῶτος, Soph.), cf. 408 D, 23.

DIALECTIC FORMATIONS.

Some formations, which are unknown in Attic prose, occur more or less frequently in other dialects.

410 D. ITERATIVE FORMATION.

The iterative imperfect represents a *continued* past action as *repeated* or *usual*: πέμπεσκε *he was sending* (*repeatedly*), *used to be sending*. The iterative aorist has the same force in reference to *indefinite* past action, marking it as *repeated* or *usual*: ἐλάσασκε *he drove* (*repeatedly*), *used to drive*.——Both are confined to the Indic., Act. and Mid.; and are generally found without the augment (in Hd. always so).

They are formed from the tense-stem of the Impf. or Aor., by adding the *iterative-sign* σκ, which takes the connecting vowels and endings of the Impf.: thus Act. -σκ-ο-ν, -σκ-ε-ς, -σκ-ε, etc., Mid. -σκ-ο-μην, -σκ-ε-ο, -σκ-ε-το, etc.

These terminations are united with the tense-stem by a *connecting vowel*, viz. ε for the Impf. and 2 Aor., α for the 1 Aor.: μέν-ε-σκον (μένω *to remain*), φύγ-ε-σκε (φεύγω *to flee*), ἐρητύσ-α-σκε (ἐρητύω *to restrain*).——A very few iterative imperfects have α: κρύπτ-α-σκον (κρύπτω *to hide*), ῥίπτ-α-σκον (ῥίπτω *to throw*).——In *contract* verbs, ε either remains without contraction: καλέ-ε-σκον (καλέω *to call*); or is dropped: ὤθε-σκον (ὠθέω *to push*). Verbs in αω sometimes change αε to αα: ναιετάασκον (ναιετάω *to inhabit*), cf. ναιετᾷ.——The connecting vowel is omitted, when the ordinary Impf. or 2 Aor. has the μι-*form*; ἔφα-σκον (ἔφην *said*), στά-σκον (ἔστην *stood*), ἔ-σκον (ἦν *was*), κέ-σκετο (for κει-σκετο, ἐκείμην *lay*), ῥήγνυ-σκον (ἐῤῥήγνῡν *was breaking*).

The iterative aorist is found only in poetry.

411 D. FORMATION IN θ.

Several verbs annex θ to the tense-stem of the Impf. or 2 Aor.: θ is usually connected with the stem by the vowels α or ε. This formation does not modify the meaning: it is mostly poetic, occurring very seldom in Attic prose. It is found chiefly in the Impf. or Aor. Ind. The following are the most important of these forms:

διώκω *to pursue*	διωκάθω
εἴκω *to yield*	εἰκάθω
ἀμύνω *to ward off*	ἀμυνάθω
εἴργω *to shut out*	ἔργαθον or ἐέργαθον
ἀείρω *to lift up*	ἠερέθονται, οντο, *float*(*ed*) *in air*
ἀγείρω *to assemble*	ἠγερέθονται, οντο
φλέγω *to burn*	φλεγέθω
φθίνω *to perish*	φθινύθω
ἔχω *to hold*	ἔσχεθον, Inf. σχεθέειν
ἔκιον *went*, Aor.	ἐκίαθον

IRREGULARITIES OF MEANING.

The most important irregularities of meaning are caused by using one voice in the sense of another, or by mixing transitive and intransitive senses in the same voice.

A. *Forms of one voice in the sense of another.*

412. a. In many verbs which have an active voice, the future middle takes the place of a future active (379): *μανθάνω to learn*, *μαθήσομαι* (not *μαθησω*) *shall learn*. This is the case with a large proportion of the verbs which compose the fifth and sixth classes.

b. In many verbs the future middle has the meaning of a future passive (379): *λείπω to leave*, *λείψομαι* (= *λειφθήσομαι*) *shall be left.*

413. c. The *deponent* verbs are to be regarded as forms of the *middle* voice. Yet in the *aorist*, not a few take the *passive* form instead of the middle: *βούλομαι to wish*, Fu. *βουλήσομαι*, but Ao. *ἐβουλήθην* (not *ἐβουλησαμην*) *wished.* These are called *passive deponents;* and the rest, in distinction from them, are called *middle deponents.*

Of passive deponents, the most important are the following: those which in the future have a passive form as well as a middle, are marked with an *: thus **διαλέγομαι to converse*, Ao. *διελέχθην conversed*, Fu. *διαλέξομαι* and *διαλεχθήσομαι shall converse.*

ἄγαμαι to admire (419, 1)
**αἰδέομαι to feel shame* (448, 1)
ἀλάομαι to wander
ἁμιλλάομαι to contend
ἀρνέομαι to deny
**ἄχθομαι to be grieved* (422, 1)
βούλομαι to wish (422, 3)
δέομαι to want (422, 4)
δέρκομαι to see (424 D, 31)
δύναμαι to be able (404, 5)
ἐναντιόομαι to oppose
ἐπίσταμαι to understand (404, 6)
εὐλαβέομαι to be cautious
**ἥδομαι to be pleased*
**ἐνθυμέομαι to consider*
προθυμέομαι to be forward
**διαλέγομαι to converse* (424, 15)
ἐπιμέλομαι to care for (422, 11)
μεταμέλομαι to regret
ἀπονοέομαι to despair
**διανοέομαι to meditate*
ἐννοέομαι to think on
προνοέομαι to foresee, provide
**οἴομαι to think* (422, 15)
σέβομαι to revere
φιλοτιμέομαι to be ambitious

REM. (a). Some of these verbs, beside the aorist passive, have an aorist of the middle form: thus *ἄγαμαι*, Ao. usually *ἠγάσθην*, but also *ἠγασάμην.*

414. d. Several verbs have an aorist passive with middle meaning: *εὐφραίνω to make glad*, *εὐφράνθην made myself glad, rejoiced; στρέφω to turn*, *ἐστράφην turned (myself)*; *φαίνω to show*, *ἐφάνην showed myself, appeared*, but *ἐφάνθην was shown.*

415. e. Several deponent verbs have a passive aorist and future with passive meaning: *ἰάομαι to heal*, *ἰασάμην healed*, *ἰάθην was healed; δέχομαι to receive*, *ἐδεξάμην received*, *ἐδέχθην was received.*—In some, the

middle forms of the present or perfect systems may have both an active and a passive meaning: μιμέομαι *to imitate*, μεμίμημαι *have imitated* or *have been imitated.*

B. Mixture of transitive and intransitive senses.

416. In some verbs, the forms of the active voice are divided between a transitive and an intransitive sense. The *future* and *first aorist* are then transitive; the *second aorist* and the *perfect* are intransitive. The most important cases are the following:

1. ἵστημι (στα) *to set, place*, M. ἵσταμαι *to set one's self;*
Trans., Fu. στήσω *shall set*, 1 Ao. ἔστησα *set;*
Intrans., 2 Ao. ἔστην (set myself) *stood*, Pf. ἕστηκα (have set myself) *am standing*, ἑστήκειν *was standing*, Fu. Pf. ἑστήξω *shall stand.*

a. The same important distinction prevails in the numerous *compounds* of this verb:—ἀφίστημι *to set off, cause to revolt*, ἀπέστην *stood off, revolted*, ἀφέστηκα *am distant, am in revolt*,——ἐφίστημι *to set over*, ἐπέστην *set myself over*, ἐφέστηκα *am set over*,——καθίστημι *to set down, establish*, κατέστην *established myself, became established*, καθέστηκα *am established.* The Aor. Mid. has a different meaning: κατεστήσατο *established for himself.*

2. βαίνω (βα) *to go* (in poetry also *cause to go*);
(Trans., Fu. βήσω *shall cause to go*, 1 Ao. ἔβησα; Ion. and poet.)
Intrans., 2 Ao. ἔβην *went*, Pf. βέβηκα *have gone, stand fast.*

3. φύ-ω *to bring forth, produce;* so φύσω, ἔφυσα; intrans., ἔφυν *was produced, came into being*, πέφυκα *am by nature.*

4. δύ-ω *to pass under, take on;* καταδύω *to submerge* trans.; so δύσω, ἔδυσα, but ἔδυν *dived, set*, ἐνέδυν *put on*, ἐξέδυν *put off.*

5. σβέ-ννυμι *to put out, extinguish;* 2 Ao. ἔσβην *went out*, Pf. ἔσβηκα *am extinguished.*

6. σκέλλω (σκελ) *to dry* trans.; intrans., 2 Ao. ἔσκλην *became dry*, Fu. σκλήσομαι, Pf. ἔσκληκα.

7. πίνω (πι) *to drink*, 2 Ao. ἔπιον *drank;* 1 Ao. ἔπισα (Pr. πιπίσκω) *caused to drink.*

8. γείνομαι (γεν, cf. 449, 1) *to be born*, poetic; 1 Ao. ἐγεινάμην *begot, brought forth.*

417. In several verbs, the *second perfect* is the *only* active form which has an intransitive sense.

ἄγνυμι *to break*	2 Pf. ἔαγα *am broken*
ἐγείρω *to wake* trans.	ἐγρήγορα *am awake*
ὄλλυμι *to destroy*	ὄλωλα *am ruined* (ὀλώλεκα *have ruined*)
πείθω *to persuade*	πέποιθα *trust* (πείθομαι *comply*)
πήγνυμι *to fix*	πέπηγα *am fixed*
ῥήγνυμι *to break*	ἔρρωγα *am broken*
σήπω *to rot* trans.	σέσηπα *am rotten*
τήκω *to melt* trans.	τέτηκα *am melted*
φαίνω *to show*	πέφηνα *have shown myself, appeared* (φαίνομαι *to appear*)

For the difference between
ἀνέῳγα and ἀνέῳχα, πέπρᾱγα and πέπρᾱχα, see 387 b.

SPECIAL FORMATION.

418. Note. The following lists exhibit the Attic inflection (tense-systems) of the verbs included in them. But other forms are introduced to some extent. Those marked *late* (l.), or enclosed in [ ], belong to the period of the Common dialect (3 e); for the most part, they are not met with before the conquest of Greece by the Romans (146 B. C.). Other abbreviations used to show the character of the forms are *fr.* (frequent), r. (rare), *r. A.* (rare in Attic), *n. A.* (not found in Attic), *n. A. pr.* (not in Attic prose).

Verbal Adjectives in τός, τέος. These are seldom noticed in the following lists, when the verb has a first passive system, as they are easily inferred from that.

First Class (*Stem-Class*, 325).

419. The stem appears without change in the present. This is much the most numerous of all the classes. We notice here only those verbs of it which have peculiarities of formation.

I. *Verbs in μι of the first class*, see 404–6.

II. *Vowel-stems in which the final vowel remains short* (contrary to 335).

a. The following retain the short vowel in *all* the forms:

1. ἄγαμαι (404, 4) *to admire*,——Ao. P. ἠγάσϑην (Ao. M. ἠγασάμην r. A. pr.), V. ἀγαστός. Pind. ἀγάζομαι.
2. γελάω *to laugh*,——Fu. γελάσομαι, Ao. ἐγέλασα, Ao. P. ἐγελάσϑην. (Hm. also γελοιάω.)
3. ἐράω *to love*,——Ao. P. ἠράσϑην as act. (Ao. M. ἠρασάμην Hm.): also Pr. ἔραμαι (404, 7) poetic.
4. ϑλάω *to crush*,——Fu. ϑλάσω, Ao. ἔϑλασα (Pf. M. τέϑλασμαι, Ao. P. ἐϑλάσϑην, n. A.): also φλάω with same meaning and inflection.
5. κλάω *to break*,——Fu. κλάσω, Ao. ἔκλασα, Pf. M. κέκλασμαι, Ao. P. ἐκλάσϑην.
6. σπάω *to draw*,——Fu. σπάσω, Ao. ἔσπασα, Pf. ἔσπακα, Pf. M. ἔσπασμαι, Ao. P. ἐσπάσϑην.
7. χαλάω *to loosen*,——Fu. χαλάσω, Ao. ἐχάλασα (Pf. κεχάλακα, Pf. M. κεχάλασμαι, n. A.), Ao. P. ἐχαλάσϑην.
8. ἀκέομαι *to heal*,——Fu. ἀκέσομαι, Ao. ἠκεσάμην [Ao. P. ἠκέσϑην].
9. ἀλέω *to grind*,——Fu. ἀλέσω (ἀλῶ, 374), Ao. ἤλεσα, Pf. ἀλήλεκα, Pf. M. ἀλήλεσμαι.

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419 D. a. For tense-sign σ *doubled* in Hm. after the *short* vowel (ἐγέλασσα, ἀνύσσω), see 344 D.

1. Beside ἄγᾰμαι *to admire*, Hm. has ἀγάομαι and ἀγαίομαι *to envy*, Fu. ἀγάσομαι, Ao. ἠγᾰσάμην, V. ἀγητός.

10. ἀρκέω *to suffice*,——Fu. ἀρκέσω, Ao. ἤρκεσα [Ao. P. ἠρκέσθην].
11. ἐμέω *to vomit*,——Fu. ἐμέσω (ἐμῶ, ἐμοῦμαι, 374), Ao. ἤμεσα.
12. ζέω *to boil*,——Fu. ζέσω, Ao. ἔζεσα, V. ζεστός.
13. ξέω *to scrape*,——Fu. ξέσω, Ao. ἔξεσα, V. ξεστός.
14. τελέω *to complete*,——see Paradigm 288.
15. τρέω *to tremble*,——Fu. τρέσω, Ao. ἔτρεσα, V. ἄ-τρεστος; r. A. pr.
16. ἀρόω *to plough*,——Fu. ἀρόσω, Ao. ἤροσα, (Perf. M. ἀρήρομαι Hm.,) Ao. P. ἠρόθην.
17. ἀνύω *to achieve*,——Fu. ἀνύσω, Ao. ἤνυσα, Pf. ἤνυκα, Pf. M. ἤνυσμαι, Ao. P. ἠνύσθην, V. ἀνυστός, but ἀν-ήνυτος. Att. Pres. also ἀνύτω or ἀνύτω (327).
18. ἀρύω *to draw water*,——Fu. ἀρύσω, Ao. ἤρυσα, V. ἀρυστέος. Att. Pres. ἀρύτω (327).
19. ἕλκω *to draw*, Fu. ἕλξω. Other tenses from st. ἑλκυ, Ao. εἵλκυσα, Pf. εἵλκυκα, Pf. M. εἵλκυσμαι, Ao. P. εἱλκύσθην, V. ἑλκτέος and ἑλκυστέος. The forms ἑλκύω, ἑλκύσω, εἷλξα, εἵλχθην are late.
20. πτύω *to spit*,——Fu. πτύσω, Ao. ἔπτυσα, V. πτυστός.

420. b. The following retain the short vowel in a *part* of the forms. The first three make it long before σ.

1. δέω *to bind*,——Fu. δήσω, Ao. ἔδησα, Pf. δέδεκα, Pf. M. δέδεμαι, Ao. P. ἐδέθην, Fu. Pf. δεδήσομαι.
2. θύω *to offer*,——Fu. θύσω, Ao. ἔθυσα, Pf. τέθυκα, Pf. M. τέθυμαι, Ao. P. ἐτύθην (65 c), V. θυτέος.
3. λύω *to loose*,——see Paradigm 270–5, and compare 268 b.
4. αἰνέω *to praise*,——Fu. αἰνέσω, Ao. ᾔνεσα, Pf. ᾔνεκα, Ao. P. ᾐνέθην; η only in Pf. M. ᾔνημαι: in Att. prose used mostly in comp.
5. καλέω *to call*,——Fu. καλέσω (καλῶ, 374), Ao. ἐκάλεσα; but η in Pf. κέκληκα, Pf. M. κέκλημαι, Fu. Pf. κεκλήσομαι, Ao. P. ἐκλήθην, all from syncopated stem κλε.
6. μύω *to shut the mouth or eyes*,——Fu. μύσω, Ao. ἔμυσα, but Pf. μέμυκα *am shut*.

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17. Hm. Impf. 3 S. ἤνυτο, as if from Pr. ἄνυμι (Theoc.). Also poetic ἄνω, only Pr. Impf.

19. Hm. also ἑλκέω (331), Fu. ἑλκήσω, Ao. ἥλκησα, Ao. P. ἡλκήθην.

21. Ion. and poet. νεικέω *to quarrel, upbraid*, Fu. νεικέσω, Ao. ἐνείκεσα.

420 D. 3. Hm. 2 Ao. M. λύμην, etc. (408 D, 29).

4. Hm. Fu. αἰνήσω, Ao. ᾔνησα; Pr. also αἰνίζομαι (in Hes. αἴνημι).

5. Hm. also προ-καλίζομαι, poet. κικλήσκω cl. 6.

10. Hm. ἀάω (ᾰᾰ) *to harm, mislead*, Pr. M. 3 S. ἀᾶται, Ao. ἄασα, ἀασάμην, contracted ἆσα, ἀσάμην, Ao. P. ἀάσθην. The first ᾰ may become ᾱ by augment. V. ἀ-ἄατος.

11. Hm. κοτέω (also κοτέομαι) *to be angry*, Ao. ἐκότεσα, Pf. Par. κεκοτηώς (386 D) *angry*.

12. Ion. and poet. ἐρύω (ῠ) *to draw*, Fu. ἐρύσω (Hm. also ἐρύω, 378 D), Ao. εἴρυσα, Pf. εἴρυμαι (κατείρυσμαι). Hes. Pr. Inf. (μι-form) εἰρύμεναι (28 D). Hm. has ειρυ only as result of augm. or redupl. (312 D). Different are ἐρύομαι, ῥύομαι, *to preserve* (405 D b).

7. δύω *to pass under, put on*,——Ao. P. ἐδύθην, V. δυτός, τέος; elsewhere ῡ, see 423, 3.
8, 9. ποθέω *to miss*, and πονέω *to toil, suffer*, are inflected regularly with η, but have ε occasionally in the future and first aorist systems.

III. *Vowel-stems with added σ.*

421. The forms in which σ is added to the stem (342) are the perfect middle and first passive systems, with the verbals. Here belong the stems under 419, so far as they are used in these forms (only ἀρόω *to plough* has Ao. P. ἠρόθην). Further, the following in which the stem-vowel is either long, or, if short, is lengthened according to the rule in 335:

1. δράω *to do*,——Fu. δράσω, Ao. ἔδρᾱσα, Pf. δέδρᾱκα, Pf. M. δέδρᾱμαι (r. δέδρασμαι), Ao. P. ἐδράσθην.
2. κνάω *to scratch* (371 c),——Fu. κνήσω, Ao. ἔκνησα, Pf. M. κέκνησμαι, Ao. P. ἐκνήσθην.
3. χράω *to give oracle*,——Fu. χρήσω, Ao. ἔχρησα, Pf. κέχρηκα, Pf. M. κέχρησμαι, Ao. P. ἐχρήσθην.
4. ψάω *to rub* (371 c),——Fu. ψήσω, Ao. ἔψησα (Pf. M. ἔψησμαι or ἔψημαι, both late, Att. ἔψηγμαι from Pr. ψήχω, Fu. ψήξω): chiefly used in composition.
5. νέω *to heap up*,——Fu. νήσω, Ao. ἔνησα, Pf. M. νένησμαι and νένημαι [Ao. P. ἐνήσθην and ἐνήθην], V. νητός.
6. κυλίω *to roll*,——Fu. κυλΐσω, Ao. ἐκύλῑσα, Pf. M. κεκύλισμαι, Ao. P. ἐκυλίσθην. Pr. also κυλίνδω and κυλινδέω.
7. πρίω *to saw*,——F. πρίσω, A. ἔπρῑσα, Pf. M. πέπρισμαι, A. P. ἐπρίσθην.
8. χρίω *to anoint*,——Fu. χρίσω, Ao. ἔχρῑσα, Pf. M. κέχρισμαι (and κέχρῑμαι), Ao. P. ἐχρίσθην.
9. χόω *to heap up*,——Fu. χώσω, Ao. ἔχωσα, Pf. κέχωκα, Pf. M. κέχωσμαι, Ao. P. ἐχώσθην. Late Pr. χώννυμι or χωννύω cl. 5.
10. ξύω *to polish*,——F. ξύσω, A. ἔξῡσα, Pf. M. ἔξυσμαι, A. P. ἐξύσθην.
11. ὕω (ῡ) *to rain*,——Fu. ὕσω, Ao. ὗσα, Pf. M. ὗσμαι, Ao. P. ὕσθην.
12. κναίω *to scratch*,——Fu. κναίσω, Ao. ἔκναισα, Pf. M. κέκναισμαι, Ao. P. ἐκναίσθην.
13. παίω *to strike*,——Fu. παίσω (and παιήσω, 331), Ao. ἔπαισα, Pf. πέπαικα (Pf. M. πέπαισμαι late, Ao. P. ἐπαίσθην poet.—usu. πέπληγμαι, ἐπλήγην, from πλήσσω 428, 5).
14. παλαίω *to wrestle*,——Fu. παλαίσω, Ao. ἐπάλαισα, Ao. P. ἐπαλαίσθην poetic.
15. κλείω *to shut*,——Fu. κλείσω, Ao. ἔκλεισα, Pf. κέκλεικα, Pf. M. κέκλεισμαι and κέκλειμαι, Ao. P. ἐκλείσθην.
16. κλῄω Att. for κλείω, inflected in the same way, but in Perf. Mid. only κέκλῃμαι.

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421 D. 15. Ion. κληΐω, Ao. ἐκλήϊσα, Pf. M. κεκλήϊ(σ)μαι, Ao. P. ἐκληΐ(σ)θην, V. κληϊστός. Dor. also Fu. κλαξῶ, Ao. ἔκλαξα.
24. Poet. ῥαίω *to shatter*, Fu. ῥαίσω, Ao. P. ἐῤῥαίσθην.

17. *σείω to shake*,——Fu. σείσω, Ao. ἔσεισα, Pf. σέσεικα, Pf. M. σέσεισμαι, Ao. P. ἐσείσθην.
18. *θραύω to break*,——Fu. θραύσω, Ao. ἔθραυσα, Pf. M. τέθραυμαι and τέθραυσμαι, Ao. P. ἐθραύσθην.
19. *παύω to make cease*, Mid. *to cease*,——Fu. παύσω, Ao. ἔπαυσα, Pf. πέπαυκα, Pf. M. πέπαυμαι, Ao. P. ἐπαύσθην (Ion. and old Att. ἐπαύθην) V. παυστέος.
20. *κελεύω to order*,——Fu. κελεύσω, Ao. ἐκέλευσα, Pf. κεκέλευκα, Pf. M κεκέλευσμαι, Ao. P. ἐκελεύσθην.
21. *λεύω to stone*,——Fu. λεύσω, Ao. ἔλευσα, Ao. P. ἐλεύσθην.
22. *ἀκούω to hear*, see 423, 1,——[Pf. M. ἤκουσμαι], Ao. P. ἠκούσθην.
23. *κρούω to beat*,——Fu. κρούσω, Ao. ἔκρουσα, Pf. κέκρουκα, Pf. M. κέκρουμαι (but κέκρουσται), Ao. P. ἐκρούσθην.

IV. *Stems which assume ε in some of the forms* (331).

Future.	Aorist.	Perfect.	Passive.
422. 1. *ἄχθομαι to be displeased.*			
ἀχθέσομαι (413)			ἠχθέσθην (413)
2. *βόσκω to feed* trans., Mid. intrans.			
βοσκήσω	[ἐβόσκησα]		[ἐβοσκήθην]
a. The primitive stem βο appears in V. βοτός (also βοσκητέος).			
3. *βούλομαι to wish.* Augment, see 308 a.			
βουλήσομαι		βεβούλημαι	ἐβουλήθην (413)
4. *δέω to need*, Mid. *to want, entreat.*			
δεήσω	ἐδέησα	δεδέηκα, δεδέημαι	ἐδεήθην (413)
a. Impersonal δεῖ *it is necessary* (only once in Hm.), Impf. ἔδει, Fu. δεήσει, Ao. ἐδέησε.			
5. *ἔρομαι to ask*, see 424, 9; Fu. ἐρήσομαι.			
6. *ἔρρω to go (to harm).*			
ἐρρήσω	ἤρρησα	ἤρρηκα	
7. *εὕδω to sleep*, usually in comp. καθεύδω. Augment, 314.			
καθευδήσω			V. καθευδητέον
8. *ἕψω to boil:* also ἑψέω cl. 7, rare.			
ἑψήσω	ἥψησα	ἥψημαι	ἡψήθην
V. ἑφθός (for ἑψ-τος) and ἑψητέος.			
9. *ἐθέλω* and *θέλω to wish:* Impf. ἤθελον (never εθελον).			
(ἐ)θελήσω	ἠθέλησα	ἠθέληκα [τεθέληκα]	

a. The Attic poets in the iambic trimeter have θέλω (not ἐθέλω); but ἐθέλω is the usual form in Attic prose, and the only one in Hm. and

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422 D. 3. Hm. Pr. Inf. βόλεσθαι, 2 Pf. προ-βέβουλα.
4. Hm. has in Aot. δῆσε and ἐδεύησε, each once; in Mid. always δεύομαι. Cf. 39.

Pind. The augmented forms in Att. always have η : thus Ao. ἠθέλησα, but Sub. ἐθελήσω or θελήσω, etc.

10. *μάχομαι to fight.*

μαχοῦμαι (374)	ἐμαχεσάμην	μεμάχημαι	V. μαχετέος, ητέος

11. *μέλω to care for.*

μελήσω	ἐμέλησα	μεμέληκα, ημαι	ἐμελήθην

a. The Att. prose has the Act. only as an impersonal verb, μέλει *it concerns*, Fu. μελήσει, etc.; and in the Mid. uses the comp. ἐπιμέλομαι (also ἐπιμελέομαι cl. 7) passive deponent (413).

12. *μέλλω to be about.* Augment 308 a.

μελλήσω	ἐμέλλησα		V. μελλητέος

13. *μένω to remain:* also μίμνω cl. 8, poetic.

μενῶ	ἔμεινα	μεμένηκα	V. μενετός, τέος

14. *νέμω to distribute.*

νεμῶ	ἔνειμα	νενέμηκα, ημαι	ἐνεμήθην

a. νεμήσω late; ἐνεμέθην rare and doubtful.

15. *οἴομαι (οἶμαι) to think;* Impf. ᾠόμην (ᾤμην).

οἰήσομαι	[ᾠησάμην]		ᾠήθην (413)

16. *οἴχομαι to be gone;* Impf. ᾠχόμην *was gone* or *went.*

οἰχήσομαι		(ᾤχημαι n. A., used only in comp.)	

17. πέρδω, see 424, 18; Fu. παρδήσομαι.

18. πέτομαι *to fly*, see 424, 19; Fu. π(ε)τήσομαι.

V. *Stems which form second tenses.*

423. a. Stems ending in a vowel.

1. *ἀκούω to hear.* (Hm. also ἀκουάζομαι.)

ἀκούσομαι	ἤκουσα	ἀκήκοα (39, 321)	ἠκούσθην (342)

a. 2 Plup. ἠκηκόειν, less freq. ἀκηκόειν. Pf.-M. ἤκουσμαι late.

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10. Hm. μάχομαι, also μαχέομαι, Par. μαχειόμενος or μαχεούμενος (28 D), Fu. μαχέομαι usu. μαχήσομαι, Ao. ἐμαχεσάμην or ἐμαχησάμην, V. μαχητός. Hd. Pr. Par. μαχεόμενος, Fu. μαχέσομαι.

11. Hm. 2 Pf. μέμηλα, Pf. M. 3 S. μέμβλεται (for με-μλε-ται, 339, 53 D), Plup. μέμβλετο.

15. Hm. Act. οἴω or ὀΐω, Mid. almost always with diaeresis ὀΐομαι, Ao. ὠϊσάμην, Ao. P. ὠΐσθην. The ι with diaeresis is long.

16. Hm. also Pr. οἰχνέω cl. 5, Pf. παρ-ῴχηκα. Hd. οἴχωκα (for οιχ-ωχ-α, 65).

19. Hm. ἄλθομαι *to be healed*, Fu. ἀλθήσομαι.

20. Hm. κήδω *to trouble*, Fu. κηδήσω, Ao. ἐκήδησα, (2 Pf. κέκηδα, not in Hm., intrans. =) Mid. κήδομαι *am troubled*, irreg. Fu. Pf. κεκαδήσομαι, different from Fu. Pf. of χάζω (428 D, 18).

21. Hm. μέδομαι *to attend to*, Fu. μεδήσομαι. Cf. Hm. μέδων (ντ), μεδέων (ντ) *guardian*. Cf. also μήδομαι *to intend, contrive*, Fu. μήσομαι, Ao. ἐμησάμην.

2. *βιόω to live.* Cf. ἀνα-βιώσκομαι cl. 6 (445, 1).

βιώσομαι	ἐβίων (408, 13)	βεβίωκα	
βιώσω l.	ἐβίωσα rarer	βεβίωμαι	v. βιωτός, τέος

3. *δύω to pass under, take on* (416, 4): also δύνω cl. 5.

δύσω	ἔδῡσα	δέδῡκα	ἐδύϑην (420, 7)
	ἔδῡν (408, 16)	δέδυμαι	v. δῠτός, τέος

4. *φύω to produce* (416, 3).

φύσω	ἔφυσα	πέφῡκα	ἐφύην
	ἔφῡν (408, 17)		v. φυτός

424. b. Stems ending in a consonant.

1. *ἄγω to lead.*

ἄξω	ἤγαγον (384)	ἦχα (later	ἤχϑην
ἄξομαι as pass.	ἦξα rare	ἀγήοχα), ἦγμαι	ἀχϑήσομαι

2. *ἄρχω to rule, begin,* Mid. *to begin.*

ἄρξω	ἦρξα	ἦρχα r., ἦργμαι	ἤρχϑην

3. *βλέπω to look, see.*

βλέψω	ἔβλεψα	βέβλεφα	ἐβλέφϑην

4. *βρέχω to wet.*

βρέξω	ἔβρεξα	βέβρεγμαι	ἐβρέχϑην, ἐβράχην l.

5. *βρίϑω to be heavy,* rare in prose.

βρίσω	ἔβρῑσα	βέβρῑϑα	

6. *γράφω to write.*

γράψω	ἔγραψα	γέγραφα, γέγραμμαι	ἐγράφην

a. 1 Pf. γεγράφηκα and 1 Ao. P. ἐγράφϑην are late.

7. *δέρω to flay:* Attic also δαίρω cl. 4 (Hd. δείρω).

δερῶ	ἔδειρα	δέδαρμαι (334 a)	ἐδάρην, v. δαρτός

8. *ἕπομαι to follow;* Impf. εἱπόμην (312).

ἕψομαι	ἑσπόμην (σπῶμαι, σποίμην, σποῦ, σπέσϑαι, σπόμενος)		

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423 D. 2. Hm. Fu. βείομαι or βέομαι (378 D).

3. Hm. has Pr. Impf. Act. only δύνω (yet ὀψὲ δύων *late setting*), Mid. only δύομαι, both with same meaning. For ἐδύσετο, δύσεο, δυσόμενος, see 349 D.

4. Hm. 2 Pf. 3 P. πεφύᾱσι, Par. πεφυώς, -ῶτος (386 D, 360 D); Plup. 3 P. ἐπέφυκον Hes. (351 D).

5. Hm. οὐτάω *to wound*, Ao. 3 S. οὔτησε, comm. 2 Ao. οὖτᾰ (408 D, 21), 2 Ao. M. Par. οὐτάμενος *wounded*, Ao. P. Par. οὐτηϑείς. Also Pr. οὐτάζω, Ao. οὔτᾰσα freq., Pf. M. 3 S. οὔτασται, Par. οὐτασμένος.

424 D. 1. Hm. also ἀγινέω or ἀγίνω (329); Ao. Imv. ἄξετε (349 D).

4. Hm. has also st. βρεχ *to rattle*, only in 2 Ao. 3 S. ἔβρᾰχε:——also st βροχ *to swallow*, only in 1 Ao. Opt. 3 S. ἀνα-(κατα-)βρόξειε and 2 Ao. P. Par. ἀναβροχείς.

8. Ion. and poet. Act. (only once as simple) ἕπω *to be busy*, Fu. ἕψω, 2 Ao. ἔσπον (ἐπ-έσπον), Par. σπών, 2 Ao. M. as in Att. The forms ἕσπωμαι, ἑσποίμην,

a. The orig. stem was σεπ. 2 Ao. ἑσπόμην is for ε-σ(ε)π-ομην (339) with irreg. breathing brought in from the Pr. ἕπομαι (63).

9. ἔρομαι *to ask*. Pr. Impf. not used in Att., supplied from ἐρωτάω.

ἐρήσομαι (422, 5) ἠρόμην

10. ἐρύκω *to hold back;* chiefly poetic.

ἐρύξω ἤρυξα (Hm. also ἠρύκακον, 384 D)

11. ἔχω *to have, hold;* Impf. εἶχον (312): also ἴσχω cl. 8.

ἕξω, σχήσω ἔσχον ἔσχηκα, ἔσχημαι ἐσχέθην n. A.

a. V. ἑκτός, τέος, and σχετός, τέος. The modes of the 2 Ao. are ἔσχον, σχῶ (=σχε-ω, yet in comp. παράσχω, etc.), σχοίην (in comp. παράσχοιμι, etc.), σχές (408, 11), σχεῖν, σχών. In the Pr., ἔχω is for ἕχω (65 c), and that for σεχ-ω (63). The stem σεχ is syncopated in ἔσχον (339), beside which it assumes ε in σχήσω, etc. (331).

12. θέρομαι *to become warm;* in prose only Pr. Impf.

13. θλίβω *to press.*

θλίψω ἔθλιψα [τέθλιφα, -μμαι] ἐθλίφθην [ἐθλίβην]

14. λάμπω *to shine*, Mid. λάμπομαι id.

λάμψω ἔλαμψα λέλαμπα

15. λέγω *to gather.*

λέξω ἔλεξα εἴλοχα (319 e, 334 a) ἐλέγην
εἴλεγμαι ἐλέχθην r. A.

a. The Attic writers use this verb only in comp., and sometimes have Pf. M. λέλεγμαι. On the other hand, λέγω *to speak* has no Pf. Act. (for the late λέλεχα, earlier writers use εἴρηκα, 450, 8); its Pf. M. is λέλεγμαι, Ao. P. ἐλέχθην; yet δια-λέγομαι (413) makes δι-είλεγμαι (319 e).

16. ἀν-οίγω *to open;* Impf. ἀνέῳγον (312): also ἀν-οίγνυμι cl. 5.

ανοίξω ἀνέῳξα ἀνέῳχα, ἀνέῳγα ἀνεῴχθην
ἀνέῳγμαι V. ἀνοικτέος

a. For ἀνέῳχα and ἀνέῳγα, see 387 b. The latter was avoided by Attic writers, and ἀνέῳγμαι used instead. Rare forms are ἤνοιγον, ἤνοιξα. A comp. δι-οίγω is also used, and in poetry the simple verb is found, but without the syllabic augment.

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etc., in Hm. should prob. be changed to σπῶμαι, σποίμην, etc., the preceding word being read without elision: ἅμα σπέσθω, not ἅμ' ἑσπέσθω. Hm. Imv. σπεῖο for σπέο. Hd. Ao. P. περι-έφθην.

9. Ion. Pr. εἴρομαι (24 D c), Fu. εἰρήσομαι. Hm. also Pr. ἐρέομαι cl. 7 (less freq. Act. ἐρέω) and ἐρεείνω. He has irreg. accent in Pf. Imv. ἔρειο (for ἐρεῖο, from ερεεο, 370 D b) and 2 Ao. Inf. ἔρεσθαι (367 D a).

10. Hm. has also ἐρυκάνω (329 b), ἐρυκανάω (331).

11. Hm. 2 Pf. ὄχωκα (for οκωχα), Plup. M. 3 P. ἐπ-ώχατο irreg. Hd. 2 Ao. M. 3 S. ἠνέσχετο (314) for ἀνέσχετο. For poet. ἐσχέθον, see 411.

12. Hm. Fu. θέρσομαι (345 D), 2 Ao. P. Sub. θερείω (343 D).

15. Hm. and Hd. have no Pf. Act., in Pf. Mid. only λέλεγμαι, in Ao. P. ἐλέχθην (Hd. also ἐλέγην). For Ao. M. ἐλέγμην, ἔλεκτο, see 408 D, 37.

16. Hd. 1 Ao. ὤϊξα. Hm. Impf. M. 3 P. ὠΐγνυντο.

17. *πέμπω to send.*

πέμψω	ἔπεμψα	πέπομφα, πέπεμμαι	ἐπέμφθην

18. *πέρδω*, comm. *πέρδομαι*, Lat. pedo (422, 17).

παρδήσομαι	ἔπαρδον	πέπορδα (334 a)	

19. *πέτομαι to fly;* st. π(ε)τ, π(ε)τε, πτα. See 422, 18.

πτήσομαι	ἐπτόμην		
πετήσομαι	ἐπτάμην, ἔπτην (408, 5)		

a. πετήσομαι and ἔπτην are poetic. This is the case too with ἵπταμαι and πέταμαι, Ao. P. ἐπετάσθην (331). Poetic are also ποτάομαι, ποτέομαι, ποτήσομαι, πεπότημαι, ἐποτήθην.

20. *πλέκω to twist.*

πλέξω	ἔπλεξα	πέπλεχα (πέπλοχα)	ἐπλάκην (334 a)
		πέπλεγμαι	ἐπλέχθην r. A.

a. ἐπλέκην often appears as a various reading for ἐπλάκην.

21. *πνίγω to choke.*

πνίξω	ἔπνιξα	πέπνιγμαι	ἐπνίγην

22. *στέργω to love.*

στέρξω	ἔστερξα	ἔστοργα (334 a)	v. στερκτός, τέος

23. *στρέφω to turn.*

στρέψω	ἔστρεψα	ἔστροφα (334 a)	ἐστράφην
		ἔστραμμαι	ἐστρέφθην r. A.

24. *τέρπω to delight.*

τέρψω	ἔτερψα		ἐτέρφθην

25. *τρέπω to turn.*

τρέψω	ἔτρεψα	τέτροφα, τέτρᾰφα	ἐτράπην
	ἔτραπον	τέτραμμαι	ἐτρέφθην r. A.

26. *τρέφω to nourish* (66 c).

θρέψω	ἔθρεψα	τέτροφα (334 a)	ἐτράφην
		τέθραμμαι	ἐθρέφθην r. A.

27. *τρίβω to rub.*

τρίψω	ἔτρῑψα	τέτριφα	ἐτρῐ́βην
		τέτριμμαι	ἐτρίφθην less fr

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23. Hd. 1 Ao. P. ἐστράφθην.

24. Hm. 2 Ao. M. ἐταρπόμην, and with redupl. (384 D) τεταρπόμην, Ao. P. ἐτάρφθην and ἐτέρφθην, also 2 Ao. ἐτάρπην, Sub. 1 P. τραπείομεν (397 D).

25. Hd. has Pr. τράπω, Ao. P. ἐτράφθην (also in Hm.), but τρέψω, ἔτρεψα. Hm. has also τραπέω, τροπέω. For τετράφαται, see 392 D.

26. Dor. τράφω. Hm. has an intrans. 2 Ao. ἔτραφον *was nourished, grew*, 2 Pf. τέτροφα.

30. Poet. st. γων. Hm. has 2 Pf. γέγωνα *shout*, Plup. 3 S. ἐγεγώνει (and ἐγέγωνε, also 1 S. ἐγεγώνευν, 351 D), Inf. γεγωνέμεν, irreg. γεγωνεῖν, Par. γεγωνώς (not in Hm. are Sub. γεγώνω, Imv. γέγωνε; Fu. γεγωνήσω, Ao. ἐγεγώνησα; also Pr. γεγωνίσκω or γεγωνέω, found even in Att. prose).

28. τύφω *to raise smoke* (66 c).

		τέθυμμαι	ἐτύφην

29. ψύχω *to cool.*

ψύξω	ἔψυξα	ἔψυγμαι	ἐψύχθην, also ἐψύχην, ἐψύγην

Second Class (*Protracted Class*, 326).

425. A short α, ι, υ of the stem is lengthened in the present to η, ει, ευ respectively. The following verbs belong to this class.

a. Mute Stems.

1. λήθω (λἄθ) rare in prose, = λανθάνω cl. 5, *to lie hid.*

2. σήπω (σᾰπ) *to rot*, trans.

σήψω	ἔσηψα	σέσηπα (417)	ἐσάπην

3. τήκω (τᾰκ) *to melt*, trans.

τήξω	ἔτηξα	τέτηκα (417) [τέτηκται]	ἐτάκην ἐτήχθην rare

4. τρώγω (for τρηγω, st. τρᾰγ) *to gnaw.*

τρώξομαι	ἔτρᾰγον	τέτρωγμαι	V. τρωκτός

a. The 1 Ao. ἔτρωξα is also found in comp.: κατέτρωξα.

5. ἀλείφω (αλῐφ) *to anoint.*

ἀλείψω	ἤλειψα	ἀλήλιφα (321) ἀλήλιμμαι [ἤλειμμαι]	ἠλείφθην ἠλίφην rare

6. ἐρείπω (ερῐπ) *to overthrow;* chiefly Ion. and poet.

ἐρείψω	ἤρειψα ἤρῐπον *fell*	ἐρήριπα *am fallen* ἐρήριμμαι	ἠρείφθην ἠρίπην

7. λείπω (λῐπ) *to leave*, see Paradigm 292: also λιμπάνω cl. 5, rare.

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31. Poet. δέρκομαι *to see*, 2 Ao. ἔδρᾰκον (383 D), 2 Pf. δέδορκα *see*, Ao. P ἐδέρχθην *saw* (2 Ao. ἐδράκην Pind.).

32. Hm. ἔλπω *to cause to hope*, ἔλπομαι or ἐέλπομαι (23 D a) *to hope* (= Att. ἐλπίζώ cl. 4), 2 Pf. ἔολπα *hope*, Plup. ἐώλπειν (322 D), V. ἄ-ελπτος.

33. Poet. ἰάχω and ἰαχέω cl. 7, *to sound;* Hm. 2 Pf. Par. Fem. ἀμφ-ιαχυῖα.

34. Poet. κέλομαι *to command*, Fu. κελήσομαι (331), Ao. ἐκελησάμην rare, usu. 2 Ao. ἐκεκλόμην (384 D).

35. Poet. πέλομαι (to move) *to be*, 2 Ao. ἐπλόμην (384 D) often used as pres. Less freq. Act. πέλω, 2 Ao. 3 S. ἔπλε.

36. Poet. πέρθω *to destroy* (in prose πορθέω), Fu. πέρσω, Ao. ἔπερσα. Hm. 2 Ao. ἔπρᾰθον (383 D), 2 Ao. M. Inf. πέρθαι (408 D, 43).

37. Poet. st. πορ, 2 Ao. ἔπορον *imparted*, Pf. M. 3 S. πέπρωται (340) *it is allotted, destined*, Par. πεπρωμένος.

38. Ion. and poet. τέρσομαι *to become dry*, 2 Ao. P. ἐτέρσην. Hence Act. τερσαίνω, Ao. ἐτέρσηνα (late ἔτερσα) *made dry.*

425 D. 6. Hm. Plup. M. 3 S. ἐρέριπτο for ἐρήριπτο.

8. πείθω (πῐθ) *to persuade*, see Paradigm 295.

9. στείβω (στῐβ) *to tread*, chiefly used in Pr. Impf.; rare in prose.

στείψω	ἔστειψα	ἐστίβημαι (331)	V. στειπτός

10. στείχω (στῐχ) *to march, go*, chiefly in Pr. Impf.; Ion. and poet.

στείξω	ἔστειξα and ἔστιχον

11. φείδομαι (φῐδ) *to spare*.

φείσομαι	ἐφεισάμην

12. ἐρεύγομαι (ερῠγ) *to spew*, chiefly Ion. and poet. Pres. also ἐρυγγάνω cl. 5.

ἐρεύξομαι	ἤρῠγον (in Hm. *roared*)

13. κεύθω (κῠθ) *to hide*, poetic.

κεύσω	ἔκευσα	κέκευθα as pres.

14. πεύθομαι (πῠθ) poetic for πυνθάνομαι cl. 5, *to inquire, learn*.

15. τεύχω (τῠχ, τῠκ) *to make ready, make*, poetic.

τεύξω	ἔτευξα	τέτυγμαι	ἐτύχθην

16. φεύγω (φῠγ) *to flee;* also φυγγάνω cl. 5.

φεύξομαι or φευξοῦμαι (377)	ἔφῠγον	πέφευγα	V. φευκτός, τέος

426. b. Stems in υ.

1. θέω (θυ) *to run*. Fu. θεύσομαι.

2. νέω (νυ) *to swim*.

νευσοῦμαι (377)	ἔνευσα	νένευκα	V. νευστέος

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8. Hm. 2 Ao. πέπιθον (384 D) *persuaded*, whence Fu. πεπιθήσω *shall persuade;* but πιθήσω (331) *shall obey*, Aor. Par. πιθήσας *trusting*, 2 Plup. 1 P. ἐπέπιθμεν *trusted* (409 D, 15). Aesch. 2 Pf. Imv. πέπεισθι.

11. Hm. 2 Ao. πεφιδόμην (384 D), Fu. πεφιδήσομαι.

13. Hm. also κευθάνω cl. 5; 2 Ao. 3 S. κύθε, Sub. 3 P. κεκύθωσι (384 D). In Trag. κεύθω, κέκευθα, may mean *am hidden*.

15. Hm. 2 Pf. Par. τετευχώς, Fu. Pf. τετεύξομαι, 2 Ao. τέτυκον, τετυκόμην (384 D) *prepared*. Also pr. τιτύσκω cl. 6 (for τι-τυκ-σκω) *to prepare, aim*. For τετεύχαται, -ατο, see 392 D. The forms τέτευγμαι, ἐτεύχθην are late.

16. Hm. 2 Pf. Par. πεφυζότες (cf. Hm. φύζα = φυγή *flight*), Pf. M. Par. πεφυγμένος, V. φυκτός.

17. Ion. and poet. st. ταφ or θαπ (cf. 66), 2 Pf. τέθηπα *wonder*, 2 Ao. Par. ταφών.

18. Hm. τμήγω (τμᾰγ) *to cut* = τέμνω cl. 5 (435, 9), Ao. ἔτμηξα, 2 Ao. ἔτμᾰγον, 2 Ao. P. ἐτμάγην.

19. Ion. and poet. ἐρείκω (ερικ) *to rend*, Ao. ἤρειξα, 2 Ao. ἤρῐκον intrans. *shivered*, Pf. M. ἐρήριγμαι.

20. Hm. ἐρεύθω (ερυθ) *to make red*, Ao. Inf. ἐρεῦσαι. Also pr. ἐρυθαίνομαι cl. 5, *to grow red*.

426 D. 2. Hm. has also νήχω, νήχομαι, Fu. νήξομαι, (freq. in late prose.) Dor. νάχω, νάχομαι. Hm. ἔννεον (308 D).

3. πλέω (πλυ) *to sail.*

πλεύσομαι or πλευσοῦμαι [πλεύσω]	ἔπλευσα	πέπλευκα πέπλευσμαι (342)	[ἐπλεύσθην] V. πλευστέος

4. πνέω (πνυ) *to breathe, blow.*

πνεύσομαι or πνευσοῦμαι	ἔπνευσα	πέπνευκα [πέπνευσμαι]	[ἐπνεύσθην] V. πνευστός

5. ῥέω (ῥυ) *to flow.*

ῥεύσομαι	ἔῤῥευσα	ἐῤῥύηκα (331)	ἐῤῥύην, V. ῥυτός

a. Instead of ἔῤῥευσα and ῥεύσομαι, the Attic writers generally use the Ao. and Fu. Pass. ἐῤῥύην, ῥυήσομαι.

6. χέω (χυ) *to pour.*

χέω (378)	ἔχεα (381)	κέχῠκα, κέχῠμαι	ἐχύθην

THIRD CLASS (*Tau-Class*, 327).

427. The stem assumes τ in the present. Verbs of this class have stems ending in a labial mute.

1. ἅπτω (ἁφ) *to fasten, kindle,* Mid. *to touch.*

ἅψω	ἧψα	ἧμμαι	ἥφθην

2. βάπτω (βαφ) *to dip, dye.*

βάψω	ἔβαψα	βέβαμμαι	ἐβάφην, V. βαπτός

3. βλάπτω (βλαβ) *to hurt.*

βλάψω	ἔβλαψα	βέβλαφα βέβλαμμαι	ἐβλάφθην and ἐβλάβην

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3. Ion. and poet. πλώω, Fu. πλώσομαι, Ao. ἔπλωσα, also 2 Ao. ἔπλων (408 D, 25), Pf. πέπλωκα, V. πλωτός.

4. Hm. 2 Ao. Imv. ἄμ-πνυε, 2 Ao. M. 3 S. ἄμ-πνῦτο (408 D, 30), Ao. P. ἀμ-πνύνθην (396 D), Pf. M. πέπνῡμαι *am animated, intelligent:* connected with this is Pr. πινύσκω (πινυ) Aesch. *to make wise,* Hm. Ao. ἐπίνῠσα. For intensive ποιπνύω *to puff with exertion,* see 472 k.

6. Hm. also χείω (370 D b), Ao. usu. ἔχευα (381 D), 2 Ao. M. 3 S. χύτο (408 D, 32).

7. Hm. ἀλέομαι and ἀλεύομαι (αλυ) *to avoid* (Act. ἀλευω *to avert,* Aesch.), Ao. ἠλεάμην and ἠλευάμην. Pr. also ἀλεείνω.

8. Poet. κλεω (κλυ) *to celebrate* (i. e. *make* men *hear* of), Hm. κλείω, but in Mid. κλέομαι. 2 Ao ἔκλυον *heard,* Imv. κλῦθι or κέκλῠθι, κλῦτε or κέκλῠτε (408 D, 28), also κλύε, κλύετε, Par. M. κλύμενος = V. κλυτός *heard of,* κλειτός *celebrated.*

9. Poet. σεύω (συ) *to drive* (also in late prose), Ao. ἔσσευα (308 D), Pf. M. ἔσσῠμαι *hasten* (319 D, 367 D), Ao. P. ἐ(σ)σύθην, 2 Ao. M. 3 S. σύτο (408 D, 31). The Att. drama has irreg. forms of a Pr. Mid., 3 S. σεῦται or σοῦται, 3 P. σοῦνται, Imv. σοῦ, σούσθω, σοῦσθε. From st. συ comes also σείω *to shake* (= σευ-ι-ω, 328 e. 39) inflected as a verb of cl. 1 (421, 17).

427 D. 1. Hm. Ao. P. 3 S. ἐάφθη (?).

3. Hm. Pr. M. 3 S. βλάβεται.

4. *γνάμπτω* (*γναμπ*) *to bend.*

γνάμψω   ἔγναμψα   ἐγνάμφθην

5. *θάπτω* (*ταφ*, 66 c) *to bury.*

θάψω   ἔθαψα   τέθαμμαι   ἐτάφην, v. θαπτέος

6. *θρύπτω* (*τρυφ*, 66 c) *to break down, weaken.*

θρύψω   ἔθρυψα   τέθρυμμαι   [ἐθρύφθην]

7. *καλύπτω* (*καλυβ*) *to cover.*

καλύψω   ἐκάλυψα   κεκάλυμμαι   ἐκαλύφθην

8. *κάμπτω* (*καμπ*) *to bend.*

κάμψω   ἔκαμψα   κέκαμμαι (391 b)   ἐκάμφθην

9. *κλέπτω* (*κλεπ*) *to steal.*

κλέψω   ἔκλεψα   κέκλοφα (334 a)   ἐκλάπην
κέκλεμμαι   ἐκλέφθην n. A. pr.

10. *κόπτω* (*κοπ*) *to cut.*

κόψω   ἔκοψα   κέκοφα, κέκομμαι   ἐκόπην, v. κοπτός

11. *κρύπτω* (*κρυβ* or *κρυφ*) *to hide.*

κρύψω   ἔκρυψα   κέκρυμμαι   ἐκρύφθην

a. 2 Ao. P. *ἐκρύβην*, *ἐκρύφην* are hardly used in Attic: *ἔκρυφον*, *ἔκρυβον* *ἐκρυβόμην* occur only in late writers.

12. *κύπτω* (*κυπ*) *to stoop.*

κύψω   ἔκυψα   κέκῡφα

13. *ῥάπτω* (*ῥαφ*) *to sew.*

ῥάψω   ἔῤῥαψα   ἔῤῥαμμαι   ἐῤῥάφην, v. ῥαπτός

14. *ῥίπτω* (*ῥιφ*) *to throw*, see Paradigm 293.

15. *σκάπτω* (*σκαφ*) *to dig.*

σκάψω   ἔσκαψα   ἔσκαφα, ἔσκαμμαι   ἐσκάφην

16. *σκέπτομαι* (*σκεπ*) *to view.*

σκέψομαι   ἐσκεψάμην   ἔσκεμμαι   ἐσκέφθην

a. Instead of *σκέπτομαι*, the Attic writers almost always use the kindred *σκοπέω* in the Pr. Impf.; but the other tenses of *σκοπέω* are found only in late writers.

17. *σκήπτω* (*σκηπ*) *to prop.*

σκήψω   ἔσκηψα   [ἔσκηφα], ἔσκημμαι   ἐσκήφθην

18. *σκώπτω* (*σκωπ*) *to jeer.*

σκώψομαι   ἔσκωψα   [ἔσκωμμαι]   ἐσκώφθην

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5. Hm. Pf. M. 3 P. *τεθάφαται* (392 D), Ao. P. *ἐθάφθην* and *ἐτάφην*.

10. Hm. 2 Pf. Par. *κεκοπώς*. 6. Hm. 2 Ao. P. *ἐτρύφην*.

20. Hm. *ἐνίπτω* (*ενιπ*) *to chide*, also *ἐνίσσω* cl. 4 (429 D, 3), 2 Ao. *ἠνίπᾰπον* and *ἐνένιπον* (384 D).

21. Poet. *μάρπτω* (*μαρπ*) *to seize*, Fu. *μάρψω*, Ao. *ἔμαρψα*. In Hes. 2 Ao. *μέμαρπον* (384 D), Opt. *μεμάποιεν*, Inf. *μαπέειν*, 2 Pf. *μέμαρπα*.

19. *τύπτω* (*τῠπ*, also *τυπτε*, 331) *to strike.*

τυπτήσω (*ἔτυψα, ἔτυπον* *τέτυμμαι* *ἐτύπην*)

a. *ἐτύπτησα* is found in Aristotle; *τετύπτηκα, τετύπτημαι, ἐτυπτήθην* are late. The aorist, perfect, and passive systems are unknown to Attic prose, the aorist system being supplied from *πατάσσω* (*παταγ*), the perfect and passive systems from *πλήσσω* (428, 5).

FOURTH CLASS (*Iota-Class*, 328).

The stem assumes *ι* in the present, always with euphonic changes. The verbs of this class are very numerous. We notice only those which have peculiarities of formation, especially all those which form second tenses.

I. *Verbs in σσω and ζω which form second tenses.*

428. 1. *ἀλλάσσω* (*αλλαγ*) *to exchange*, see Paradigm 294.

2. *κηρύσσω* (*κηρῡκ*) *to proclaim.*

κηρύξω *ἐκήρυξα* *κεκήρυχα, -γμαι* *ἐκηρύχθην*

3. *μάσσω* (*μαγ*) *to knead.*

μάξω *ἔμαξα* *μέμαχα, μέμαγμαι* *ἐμάγην, ἐμάχθην*

4. *ὀρύσσω* (*ορυχ*) *to dig.*

ὀρύξω *ὤρυξα* *ὀρώρυχα, -γμαι* *ὠρύχθην*

a. Pf. M. *ὤρυγμαι* (for *ὀρώρυγμαι*) late, 2 Ao. P. *ὠρύχην* doubtful.

5. *πλήσσω* (*πληγ*) *to strike.* (*ἐκπλήγνυσθαι* cl. 5, Thuc.)

πλήξω *ἔπληξα* *πέπληγα* *ἐπλήγην*
πέπληγμαι *ἐπλήχθην* less freq.

a. *ἐκπλήσσω, καταπλήσσω* make *-επλάγην* (397). Attic writers use the simple verb only in the perfect and passive systems, the other active tenses being supplied from *πατάσσω* (*παταγ*), which in Att. is confined to the active.

6. *πράσσω* (*πρᾱγ*) *to do.*

πράξω *ἔπραξα* *πέπρᾱχα, πέπρᾱγα* (387 b)
πέπραγμαι *ἐπράχθην*

7. *πτήσσω* (*πτηκ*) *to cower:* also *πτώσσω* Ion. and poet.

πτήξω *ἔπτηξα* *ἔπτηχα*

8. *ταράσσω* (*τᾱρᾰχ*) *to disturb:* also *θράσσω* (*τραχ*) mostly poet.

ταράξω *ἐτάραξα* *τετάραγμαι* *ἐταράχθην*
ἔθραξα (66 c) *τέτρηχα am troubled* (*ἐθράχθην* r.)

9. *τάσσω* (*τᾰγ*) *to arrange.*

τάξω *ἔταξα* *τέταχα, τέταγμαι* *ἐτάχθην* (r. *ἐτάγην*)

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428 D. 5. Hm. 2 Ao. (*ἐ*)*πέπληγον* (384 D), 2 Ao. P. *ἐκ-πλήγην, κατ-επλήγην*
7. Hm. has from kindred st. *πτα*, 2 Ao. 3 D. *κατα-πτήτην* (408 D, 23) and Pf. Par. *πεπτηώς, -ῶτος* (386 D, 360 D).

10. φρίσσω (φρικ) *to be rough.*

φρίξω ἔφριξα πέφρῑκα *am rough.*

11. φυλάσσω (φῠλᾰκ) *to guard,* Mid. *to guard* (one's self) *against.*

φυλάξω ἐφύλαξα πεφύλαχα, -γμαι ἐφυλάχθην

12. κλάζω (κλαγγ, 328 b) *to make a loud noise.*

κλάγξω ἔκλαγξα κέκλαγγα as pres., Fu. Pf. κεκλάγξομαι

13. κράζω (κραγ) *to cry;* Pr. Impf. rare.

ἔκρᾰγον κέκρāγα as pres., Fu. Pf. κεκράξομαι

a. κράξω, ἔκραξα, late. Pf. Imv. κέκραχθι, see 409, 8.

14. ῥέζω (ῥεγ) *to do,* Ion. and poet.: also ἔρδω (for ερζω, st. εργ).

ῥέξω ἔρεξα, ἔῤῥεξα ἐρέχθην

ἔρξω ἔρξα ἔοργα, ἐώργειν (322 D)

a. Hd. has a Pr. Impf. ἔρδω instead of ἔρδω.

15. σφάζω (σφᾰγ) *to slay,* in Attic prose usu. σφάττω.

σφάξω ἔσφαξα ἔσφαγμαι ἐσφάγην, r. ἐσφάχθην

16. τρίζω (τριγ) *to squeak,* Ion. and poet. 2 Pf. τέτρῑγα as pres.

17. φράζω (φραδ) *to declare.*

φράσω ἔφρασα πέφρακα, πέφρασμαι ἐφράσθην

18. χάζω (χαδ) *to make retire,* Mid. *to retire;* chiefly poetic.

χάσομαι ἐχασάμην

19. χέζω (χεδ) alvum exonero.

χεσοῦμαι (377) ἔχεσα (ἔχεσον) κέχοδα (pass. κεχέσθαι, κεχεσμένος)

II. *Verbs in σσω and ζω with other peculiarities.*

429. a. Labial stems (328 a, b).

1. πέσσω (πεπ) *to cook:* also πέπτω later.

πέψω ἔπεψα πέπεμμαι ἐπέφθην

2. νίζω (νιβ) *to wash hands or feet:* also νίπτω not Att.

νίψω ἔνιψα νένιμμαι ἐνίφθην

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10. Pind. Pf. Par. πεφρίκοντας, see 360 D.

12. Poet. 2 Ao. ἔκλᾰγον. Hm. 2 Pf. Par. κεκληγώς, G. -οντος (360 D).

17. Hm. 2 Ao. ἐπέφρᾰδον (384 D). Hes. Pf. M. Par. πεφραδμένος.

18. Hm. 2 Ao. M. irreg. κεκαδόμην (384 D) *retired,* but Act. κέκαδον *deprived,* Fu. κεκαδήσω *shall deprive.* Cf. 422 D, 20.

20. Poet. κρίζω *to creak;* 2 Ao. 3 S. κρίκε (or κρίγε) Hm., 2 Pf. κέκρῑγα Aristoph.

21. Poet. πελάζω (πελαδ, πελα, πλα) *to bring near,* Mid. *to come near,* Fu. πελάσω, πελῶ (375), Ao. ἐπέλᾰσα, Pf. M. πέπλημαι, Ao. P. ἐπελάσθην and Trag. ἐπλάθην, 2 Ao. M. 3 S. πλῆτο, 3 P. ἔπληντο (408 D, 22). Pr. also πελάω, Ep. πίλνημι or πιλνάω cl. 5 (443 D, 6), Trag. πελάθω, πλάθω (411).

429 D. 3. Hm. ἐνίσσω (ενιπ)= ἐνίπτω cl. 3, *to chide* (427 D, 20).

4. Hm. ὄσσομαι (οπ) *to foresee,* only Pr. Impf.: cf. 450, 4.

430. b. Lingual stems which make σσω (ττω), 328 a.

1. ἁρμόττω *to fit together:* also ἁρμόζω not Att.

ἁρμόσω	ἥρμοσα	ἥρμοσμαι	ἡρμόσθην

2. βλίττω *to take the honey* (μελι, μέλιτ-ος, 53 D). Ao. ἔβλισα.

3. βράσσω *to boil* [Ao. ἔβρασα, Pf. M. βέβρασμαι].

4. ἐρέσσω *to row.* Ao. ἤρεσα.

5. πάσσω *to sprinkle.*

πάσω	ἔπᾰσα	[πέπασμαι]	ἐπάσθην

6. πλάσσω *to form.*

πλάσω	ἔπλᾰσα	πέπλασμαι	ἐπλάσθην

7. πτίσσω *to pound.*

πτίσω	ἔπτῐσα	ἔπτισμαι	ἐπτίσθην

431. c. Stems of variable form.

1. ἁρπάζω (ἁρπαδ, also ἁρπαγ not Att.) *to seize.*

ἁρπάσω (-ομαι)	ἥρπασα	ἥρπακα, ἥρπασμαι	ἡρπάσθην
(ἁρπάξω	ἥρπαξα	ἥρπαγμαι	ἡρπάχθην)

a. 2 Ao. P. ἡρπάγην late. Verbal ἁρπαστός (ἁρπακτός n. A.).

2. βαστάζω (βασταδ, late βασταγ) *to carry*, poet. (late in prose).

βαστάσω	ἐβάστασα [-ξα]	[βεβάσταγμαι]	[ἐβαστάχθην]

3. νάσσω (ναγ and ναδ) *to press close.*

νάξω	ἔναξα	νένασμαι	

4. παίζω (παιδ and παιγ) *to sport.*

παιξοῦμαι (377)	ἔπαισα	πέπαισμαι	V. παιστέος

a. ἔπαιξα, πέπαιχα, πέπαιγμαι, ἐπαίχθην are late: so also Fu. παίξομαι and παίξω.

5. σώζω (σω, σωδ) *to save.*

σώσω	ἔσωσα	σέσωκα, σέσωσμαι	ἐσώθην
		σέσωμαι	V. σωστέος

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5. Hm. λάζομαι (λαβ) = λαμβάνω cl. 5, *to take* (437, 4). Attic poets have λάζῠμαι.

430 D. 8. Hd. ἀφάσσω = ἀφάω *to feel*, Ao. ἤφασα.

9. Hm. ἱμάσσω *to lash*, Fu. ἱμᾰσω, Ao. ἵμᾰσα; cf. ἱμάς *lash*, G. ἱμάντ-ος.

10. Poet. κορύσσω (κορυθ) *to equip*, Ao. M. κορυσσάμενος, Pf. M. κεκορυθμένος (46 D).

11. Poet. (rare in prose) λίσσομαι (λῐτ) *to pray*, also λίτομαι cl. 1. Hm. Ao. ἐλλισάμην (308 D), 2 Ao. Inf. λιτέσθαι.

12. Poet. νίσσομαι *to go*, Fu. νίσομαι. Also Pr. νέομαι, usu. with future meaning. The orig. stem was perhaps νι, whence νει (326) or νιτ (327); νέομαι for νειομαι (39 a).

431 D. 5. Hm. Pr. σώζω and σώω (shortened in Sub. σόῃς, σόῃ, σόωσι), Fu. σαώσω, Ao. ἐσάωσα, Ao. P. ἐσαώθην. The orig. stem was σαο (cf. 210), from which comes also a 2 Ao. (μι-form) σάω *he saved* and *save thou.*

6. ἵζω (ἱδ, ἱζε, 331) *to sit, seat,* Mid. ἵζομαι, also ἕζομαι (ἑδ), *to sit:* found chiefly in comp. with κατά. Hence

καθίζω, Impf. ἐκάθιζον (314): also ἱζάνω, καθιζάνω, cl. 5.

καθιῶ (376) ἐκάθισα and καθῖσα
καθιζήσομαι ἐκαθισάμην

καθέζομαι, Impf. ἐκαθεζόμην and καθεζόμην.

καθεδοῦμαι (for καθεδεσομαι, 331, 374) [ἐκαθέσθην]

a. Pr. Ind. ἕζομαι, καθέζομαι, is rare in classic Greek. The Pr. Inf. and Par. and the Impf. have usually an aorist meaning, and seem to have been originally aorists from the stem σεδ (Lat. sed-eo) with Epic reduplication (384 D): ἑζόμην for ἑσδομην (56) for σε-σ(ε)δ-ομην (63, 38), cf. κεκλόμην (424 D, 34) from κέλ-ομαι. From the same stem was formed ἵζω = ἱσδω = σι-σ(ε)δ-ω (332, 339), cf. πίπτω (449, 4) = πι-π(ε)τ-ω.

7. μύζω (μυγ, μυζε) *to suck:* later μυζέω, μυζάω.

μυζήσω ἐμύζησα

8. ὄζω (οδ, οζε) *to smell.*

ὀζήσω ὤζησα (ὄδωδα as pres., Hm.)

III. *Liquid stems which form second tenses.*

432. 1. ἀγείρω (αγερ) *to gather.*

ἀγερῶ ἤγειρα ἀγήγερκα, -μαι ἠγέρθην

2. αἴρω (αρ) *to take up, bear away;* contracted from ἀείρω (αερ).

ἀρῶ (ᾱ) ἦρα (382 a) ἦρκα, ἦρμαι ἤρθην

3. ἅλλομαι (ἁλ) *to leap.*

ἁλοῦμαι ἡλάμην (382 a. 2 Ao. ἡλόμην doubtful in Att., cf. 408 D, 33)

4. βάλλω (βαλ, βλα, 340) *to throw.*

βαλῶ ἔβαλον βέβληκα, βέβλημαι ἐβλήθην

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6. Hm. Ao. εἷσα (= ε-σεδ-σα, ε-ἑ-σα) *seated,* Imv. εἷσον (better ἕσσον), Inf. ἕσσαι, Par. ἕσας (ἀνέσας), Hd. εἵσας; Mid. trans. 3 S. ἑέσσατο (εἵσατο Eur., ἕσσαντο Pind.), Par. ἑσσάμενος, Hd. εἰσάμενος; Fu. ἕσσομαι (= σεδ-σομαι). In comp. Ao. καθεῖσα and κάθισα. ἕζομαι as Pr. is unknown to Hm.: for ἕζεαι Od. κ, 378, read ἕζεο 2 Ao.

9. Hm. ἀφύσσω (αφυγ, αφυδ) *to draw out,* Fu. ἀφύξω, Ao. ἤφυσα. Also once Pr. ἀφύω.

432 D. 1. Hm. Pr. Impf. 3 P. ἠγερέθονται, -οντο (411), 2 Ao. 3 P. ἀγέροντο, Inf. ἀγέρεσθαι (367 D), Par. ἀγρόμενος (384 D).

2. Hm. has only Ao. M. ἠράμην, 2 Ao. ἀρόμην (ᾰ), ἀροίμην, ἀρέσθαι, Ao. P. Par. ἀρθείς. He comm. uses Ion. and poet. ἀείρω (αερ), Ao. ἤειρα, Ao. P. ἠέρθην, Plup. 3 S. ἄωρτο (for ηορτο): Pr. Impf. 3 P. ἠερέθονται, -οντο (411).—The stem αερ has the sense of ερ (ϝερ, Pr. εἴρω *to join,* 312 D) in Ao. συν-ήειρε Il. κ, 499, Ao. M. Sub. συναείρεται Il. ο, 680.

4. Hm. Pf. 2 S. βέβληαι (363 D), 3 P. βεβλήαται, -ατο (355 D e), also βεβολήατο, Par. βεβολημένος; 2 Ao. M. 3 S. ἔβλητο, etc. (408 D, 20); Fu. once συμβλήσομαι.

5. *ἐγείρω* (*εγερ*) *to rouse, wake* trans., Mid. *to wake* intrans.

ἐγερῶ *ἤγειρα* *ἐγρήγορα* (321, 417) *ἠγέρθην*
ἠγρόμην (339) *ἐγήγερμαι*

a. The Inf. 2 Ao. M. has the accent of a present: *ἔγρεσθαι*. A poetic Pr. *ἔγρω*, *ἔγρομαι* is also found.

6. *θάλλω* (*θαλ*) *to flourish*. 2 Pf. *τέθηλα*.

7. *καίνω* (*καν*) *to kill*. 2 Ao. *ἔκανον*: other tenses doubtful. In prose only as compound, *κατακαίνω*.

8. *κείρω* (*κερ*) *to shear*.

κερῶ *ἔκειρα* [*κέκαρκα*] *κέκαρμαι* *ἐκάρην*, v. *καρτός*

9. *κλίνω* (*κλῐν*) *to make incline*, see 433, 1.

10. *κτείνω* (*κτεν*) *to kill*, see 433, 4.

11. *μαίνομαι* (*μᾰν*) *to be mad*: poet. *μαίνω* *to madden*, Ao. *ἔμηνα*.

μανοῦμαι *μέμηνα* *am mad* *ἐμάνην*

12. *ὀφείλω* *to be obliged*. 2 Ao. *ὤφελον*. From *οφειλε* (331) come

ὀφειλήσω *ὠφείλησα* *ὠφείληκα* *ὠφειλήθην*

13. *πείρω* (*περ*) *to pierce*.

περῶ *ἔπειρα* *πέπαρμαι* (334 a) *ἐπάρην*

14. *σαίρω* (*σαρ*) *to sweep*.

σαρῶ *ἔσηρα* *σέσηρα* *grin*

15. *σκέλλω* (*σκελ*, *σκλε*, 340) *to dry* (416, 6).

σκλήσομαι *ἔσκλην* (408, 10) *ἔσκληκα*

16. *σπείρω* (*σπερ*) *to sow*. v. *σπαρτός*

σπερῶ *ἔσπειρα* *ἔσπαρμαι* (334 a) *ἐσπάρην*

17. *στέλλω* (*στελ*) *to send*, see Paradigm 290.

18. *σφάλλω* (*σφᾰλ*) *to make fall*.

σφαλῶ *ἔσφηλα* [*ἔσφαλκα*] *ἔσφαλμαι* *ἐσφάλην*

19. *φαίνω* (*φᾰν*) *to show*, see Paradigm 291.

20. *φθείρω* (*φθερ*) *to corrupt, destroy*.

φθερῶ *ἔφθειρα* *ἔφθαρκα*, *ἔφθαρμαι* *ἐφθάρην*
(*ἔφθορα* poet.) v. *φθαρτός*

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6. Hm. Pf. Par. Fem. *τεθαλυῖα* (338 D), 2 Ao. 3 S. *θάλε*. Hm. Pr. *θηλέω*, Fu. *θηλήσω*, Pr. Par. *θαλέθων* (411), *τηλεθάων*.

8. Hm. Ao. *ἔκερσα* (345 D).

11. Hm. Ao. *ἐμηνάμην*, Theoc. Pf. M. *μεμάνημαι* (331).

12. Hm. in Pr. Impf. almost always *ὀφέλλω* (different from *ὀφέλλω* *to increase*, Ao. Opt. *ὀφέλλειε*, 345 D).

15. Hm. 1 Ao. irreg. *ἔσκηλα* *made dry*.

19. Hm. 2 Ao. Act. iter. *φάνεσκε* *appeared*. From older st. *φα* he has Impf. *φάε* (morn) *appeared*, Fu. Pf. *πεφήσεται* *will appear*. For *φαείνω*, Ao. P. *φαάνθην*, see 396 D. For intensive *παμφαίνων*, *παμφανόων*, see 472 k.

20. Hm. Fu. *δια-φθέρσω* (345 D), 2 Pf. *δι-έφθορα* *am ruined* (in Att. poets trans. and intr.). Hd. Fu. M. *δια-φθαρέομαι* intr.

21. *χαίρω* (*χἄρ*, also *χαρε*, *χαιρε*, 331) *to rejoice.*

χαιρήσω [*χαρήσομαι*]	[*ἐχαίρησα*]	*κεχάρηκα*, M. *κεχάρημαι* or *κέχαρμαι*	*ἐχάρην* as act. V. *χαρτός*

IV. *Liquid stems which reject ν.*

433. A few liquid verbs reject their final *ν* in the perfect and passive systems. They are

1. *κλίνω* (*κλῐν*) *to make incline.*

κλῐνῶ	*ἔκλῑνα*	[*κέκλῐκα*] *κέκλῐμαι*	*ἐκλίθην* and *κατ-εκλίνην*

2. *κρίνω* (*κρῐν*) *to judge.*

κρῐνῶ	*ἔκρῑνα*	*κέκρῐκα*, *κέκρῐμαι*	*ἐκρίθην*

3. *πλύνω* (*πλῠν*) *to wash clothes.*

πλῠνῶ	*ἔπλῡνα*	*πέπλῠμαι*	(*ἐπλύθην* n. A.)

4. *κτείνω* (*κτεν*) *to kill:* also *ἀπο-κτίννυμι*, *-ύω*, cl. 5.

κτενῶ	*ἔκτεινα* *ἔκτᾰνον* poet.	*ἀπ-έκτονα* (later *ἔκταγκα*, *ἔκτᾰκα*)	(*ἐκτάθην* Hm.)

a. For 2 Ao. poet. *ἔκτᾰν*, see 408, 4. *ἀπ-εκτάνθαι* and *ἀπο-κτανθῆναι* Inf. Pf. and 1 Ao. Pass. are late. For these tenses the Attic uses *τέθνηκα* and *ἔθανον* from *θνήσκω* (444, 4).

5. *τείνω* (*τεν*) *to extend.*

τενῶ	*ἔτεινα*	*τέτᾰκα*, *τέτᾰμαι*	*ἐτάθην*

Note. The stems of these verbs ended originally with a vowel, to which *ν* was afterwards added: *κρῐ*, *κρῐν*; *πλῠ*, *πλῠν*; *κτᾰ*, *κτᾰν*, *κτεν* (334 a);

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21. Hm. Ao. M. *ἐχηράμην*, 2 Ao. *κεχαρόμην* (384 D), Fu. *κεχαρήσω*, *-ομαι*, Pf. Par. *κεχαρηώς* (386 D).

22. Hm. *εἴλω* (*ελ*, *Fελ*) *to press*, Ao. (*ἔ*)*ελσα*, Pf. M. *ἔελμαι*, 2 Ao. P. *ἐάλην*, Inf. *ἀλῆναι*. Pind. has 2 Plup. 3 S. *ἐόλει*. In Pr. Impf. Act., Hm. has only *εἰλέω* (331). Even Attic writers have Pr. Impf. *εἱλέω* or *εἰλέω*, also *εἴλλω*: *ἴλλω* is old and poetic.

23. Poet. *ἐναίρω* (*ενᾰρ*) *to slay*, 2 Ao. *ἤναρον*, Ao. M. 3 S. *ἐνήρατο*.

24. Poet. *θείνω* (*θεν*) *to smite*, Fu. *θενῶ*, Ao. *ἔθεινα*, 2 Ao. (Ind. not used) *θένω*, *θένε*, *θενεῖν*, *θενών*.

25. Hm. *μείρομαι* (*μερ*) *to receive as one's part*, 2 Pf. 3 S. *ἔμμορε* (319 D), Pf. M. 3 S. *εἵμαρται* (319 e) *it is fated* used even in Att. prose, Par. *εἱμαρμένος*. In later poets, *μεμόρηκε*, *μεμόρηται*, *μεμορημένος*.

26. Poet. *πάλλω* (*πᾰλ*) *to shake*, Ao. *ἔπηλα*; Hm. 2 Ao. Par. *ἀμ-πεπαλών* (384 D), 2 Ao. M. 3 S. *πάλτο* (408 D, 42).

433 D. 1. Hm. Ao. P. *ἐκλίνθην* (396 D) and *ἐκλίθην*, Pf. M. 3 P. *κεκλίαται* (392 D). 2. Hm. Ao. P. *ἐκρίνθην* (so Hd.) and *ἐκρίθην*.

4. Hm. Fu. *κτενέω* and *κτανέω*.

5. From st. *τα*, Hm. makes also Pr. *τανύω* (once with *μι*-form, Pr. M. 3 S. *τάνῠται*), Fu. *τανύσω*, Ao. *ἐτάνῠσα*, Pf. M. *τετάνυσμαι*, Ao. P. *ἐτανύσθην*. Also Pr. *τιταίνω*, Ao. *ἐτίτηνα*. The form *τῆ* in Hm. is perhaps an Imv. of st. *τα* (*τῆ* = *τα-ε*), *reach, take thou.*

τᾰ, τᾰν, τεν. They might therefore be referred to the fifth class. But as the added ν has extended beyond the present to the future and aorist systems, they are here included in the fourth class.

In imitation of these verbs, the ν of other liquid stems is sometimes dropped by late writers before κ of the 1 Pf.: τεθέρμακα for τεθέρμαγκα from θερμαίνω *to warm*. But one verb belongs more properly to this series, viz.

6. κερδαίνω (κερδᾰν, κερδα) *to gain.*

κερδᾰνῶ ἐκέρδᾱνα (382) κεκέρδηκα

V. *Vowel-stems of the fourth class.*

434. 1. καίω (καυ) *to burn;* Att. κάω uncontracted.

καύσω	ἔκαυσα	κέκαυκα	ἐκαύθην
v. καυστός, καυτός		κέκαυμαι	(ἐκάην Hm.)

2. κλαίω (κλαυ) *to weep;* Att. κλάω uncontracted.

κλαύσομαι	ἔκλαυσα	κέκλαυμαι	v. κλαυτός and
κλαυσοῦμαι (377), also κλαιήσω, κλαήσω (331)			κλαυστός

a. κέκλαυσμαι, ἐκλαύσθην (342) are late.

FIFTH CLASS (*Nasal Class*, 329).

The stem assumes ν in the present, or a syllable containing ν.

I. *Stems which assume ν.*

435. 1. βαίνω (βα) *to go.* (for βαν-ι-ω, cf. 328 d.)

βήσομαι	ἔβην (408, 1)	βέβηκα (409, 2)	ἐβάθην in comp.
βήσω (416, 2)	ἔβησα	βέβαμαι in comp.	v. βατός, τέος

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6. Hd. Fu. κερδήσομαι, Ao. ἐκέρδησα.

7. Hm. st. φεν, orig. φα, 2 Ao. ἔπεφνον, πέφνον (384 D) *killed*, Pf. M. πέφαμαι, Fu. Pf. πεφήσομαι.

434 D. 1. Hm. Ao. ἔκηα (also ἔκεια probably incorrect), cf. 39. Attic poets have Par. κέας (shortened from κήας).

3. Poet. δαίω (δα) *to burn* trans., Mid. intr., 2 Pf. δέδηα intr., 2 Ao. M. Sub. 3 S. δάηται.

4. Poet. δαίομαι (δα) *to divide*, Fu. δάσομαι, Ao. ἐδᾰσάμην (used even in Att. prose), Pf. 3 S. δέδασται, 3 P. (irreg.) δεδαίαται. Also Pr. δατέομαι (Hes. Ao. Inf. irreg. δατέασθαι, 381 D).

5. Poet. μαίομαι (μα, μεν) *to reach after, seek for*, Fu. μάσομαι, Ao. ἐμᾰσάμην, 2 Pf. μέμονα *press on, desire eagerly*, P. μέμαμεν etc. (409 D, 9), V. μαστός. In the sense of the Pf., Hm. has intensive μαιμάω (472 k), Ao. μαίμησε. In Att. Trag. we find Pr. Par. μώμενος (= μα-ομενος).

6. Poet. ναίω (να) *to inhabit*, Ao. ἔνασσα *caused to inhabit*, M. ἐνασσάμην *became settled in*, = Ao. P. ἐνάσθην. Pf. M. νένασμαι late. Hm. has also Pr. ναιετάω, Par. Fem. ναιετάωσα (370 D a).

7. Hm. ὀπυίω (οπυ) *to take to wife*, Fu. ὀπύσω Aristoph.

435 D. 1. Hm. Ao. M. 3 S. ἐβήσετο (349 D). Pr. also βάσκω cl. 6 (444 D, 11). Pr. Par. βιβάς (403 D, 10), also βιβῶν (as if from βιβαω).

2. ἐλαύνω (ελα) *to drive:* also ἐλάω poetic.

ἐλῶ (ἐλάσω, 375) ἤλασα ἐλήλακα, ἐλήλαμαι ἠλάθην

a. ἐλαύνω is prob. for ελα-νυ-ω, cf. 329 d. ἐλήλασμαι, ἠλάσθην are late.

3. φθάνω (φθα) *to anticipate.* (Hm. φθάνω)

φθήσομαι ἔφθην (408, 7) ἔφθακα [ἐφθάσθην]

φθάσω ἔφθασα

4. πίνω (πι, also πο) *to drink.*

πίομαι (378) ἔπιον (408, 15) πέπωκα, πέπομαι ἐπόθην

a. Fu. also πιοῦμαι, perhaps not Attic. The Attic makes ι usually long in the Fu., short in the Ao.

5. τίνω (τι) *to pay back,* Mid. *to obtain payment:* also τίνυμι poet.

τίσω ἔτῑσα τέτῑκα, τέτισμαι ἐτίσθην (342)

6. φθίνω (φθι) *to perish,* chiefly Ion. and poet.

φθίσω trans. ἔφθισα trans. ἔφθῑμαι ἐφθίθην

a. Late ἐφθίνησα, ἐφθίνηκα (331).

7. δάκνω (δᾰκ) *to bite.*

δήξομαι (412) ἔδᾰκον δέδηγμαι ἐδήχθην

8. κάμνω (κᾰμ, κμα, 340) *to be weary, sick.*

καμοῦμαι ἔκᾰμον κέκμηκα V. ἀπο-κμητέον

9. τέμνω (τεμ, τμε, 340) *to cut.*

τεμῶ ἔτεμον (ἔτᾰμον) τέτμηκα, τέτμημαι ἐτμήθην

II. *Stems which assume αν.*

436. 1. αἰσθάνομαι (αισθ) *to perceive:* also αἴσθομαι rare.

αἰσθήσομαι ᾐσθόμην ᾔσθημαι V. αἰσθητός

2. ἁμαρτάνω (ἁμαρτ) *to err.*

ἁμαρτήσομαι ἥμαρτον ἡμάρτηκα, -ημαι ἡμαρτήθην

3. αὐξάνω (αυξ) *to increase:* also αὔξω (Hm. ἀέξω).

αὐξήσω (331) ηὔξησα ηὔξηκα, ηὔξημαι ηὐξήθην

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2. Hm. Fu. ἐλόω, ἐλάᾳς, etc. (375 D); Plup. M. 3 S. ἐλήλατο, once ἠλήλατο, 3 P. ἐληλέδατο (392 D).

5. Hm. τίνω. Hm. and Hd. have also Pr. τίνυμι, τίνυμαι. Different from τίνω is Poet. τίω cl. 1, *to honor,* Fu. τίσω, Ao. ἔτισα, Pf. M. Par. τετῑμένος, V. ἄ-τῐτος.

6. Hm. φθίνω, 2 Ao. ἔφθιον, M. ἐφθίμην etc. (408 D, 27). Pr. also φθινύθω (411).

8. Hm. Pf. Par. κεκμηώς, -ῶτος (386 D. 360 D).

9. Ion. τάμνω, 2 Ao. ἔτᾰμον. Hm. has Pr. τέμνω once, τέμω once; also τμήγω (τμᾰγ) cl. 2 (425 D, 18).

10. Hm. θύνω (Hes. θυνέω) = θύ-ω *to rush.*

436 D. 2. Hm. 2 Ao. ἤμβροτον (for ημρᾰτον, ημροτον, 383 D. 25. 53 D).

4. βλαστάνω (βλαστ) *to sprout:* also βλαστέω cl. 7, rare.

βλαστήσω   ἔβλαστον   (β)εβλάστηκα (319 c)

a. Later 1 Ao. ἐβλάστησα.

5. δαρϑάνω (δαρϑ) *to sleep.*

ἔδαρϑον   δεδάρϑηκα (331)   [ἐδάρϑην]

a. The simple verb is used only in the 2 Ao.; elsewhere καταδαρϑάνω.

6. ἀπ-εχϑάνομαι (εχϑ) *to be hated.*

ἀπεχϑήσομαι   ἀπηχϑόμην   ἀπήχϑημαι

a. The forms ἔχϑω *to hate*, ἔχϑομαι, ἀπέχϑομαι, are poetic or late.

7. κιχάνω (κιχ) *to come up to*, Ion. and poet.

κιχήσομαι   ἔκιχον   v. ἀ-κίχητος

8. οἰδάνω (οιδ) and οἰδέω cl. 7, *to swell.* (οἰδάω, οἰδαίνω, late.)

οἰδήσω   ᾤδησα   ᾤδηκα

9. ὀλισϑάνω (ολισϑ) *to slip.* (ὀλισϑαίνω late.)

ὀλισϑήσω   ὤλισϑον   (ὠλίσϑηκα and ὠλίσϑησα n. A.)

10. ὀσφραίνομαι (οσφρ) *to smell.* (for οσφραν-ι-ομαι, cf. 328 d.)

ὀσφρήσομαι   ὠσφρόμην   ὠσφράνϑην

a. ὀσφράομαι cl. 7, ὀσφραίνω are late; so also 1 Ao. ὠσφρησάμην.

11. ὀφλισκάνω (οφλ, οφλισκ, 330) *to incur judgment.*

ὀφλήσω   ὦφλον   ὤφληκα, ὤφλημαι

a. 1 Ao. ὤφλησα rare. 2 Ao. Inf. and Par. are sometimes accented as present: ὀφλεῖν, ὀφλών. This verb is connected with ὀφείλω (οφελ), 432, 12.

437. The following have an inserted nasal.

1. ἁνδάνω (ἁδ) *to please*, Ion. and poet.

ἁδήσω Hd.   ἕαδον Hd.   ἕαδα

2. ϑιγγάνω (ϑιγ) *to touch.*

ϑίξομαι   ἔϑιγον   v. ἄ-ϑικτος

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5. Hm. 2 Ao. ἔδραϑον (383 D).

7. Hm. κιχάνω, Ao. once κιχήσατο. For μι-forms from st. κιχε (331), see 404 D d.

10. Hm. Ao. 3 P. ὄσφραντο.

12. Hm. ἀλδάνω (αλδ) *to make large* (Aesch. ἀλδαίνω); also ἀλδήσκω (αλδε, 331) cl. 6, *to grow large.*

13. Hes. ἀλιταίνω (ἄλιτ) *to offend.* Hm. 2 Ao. ἤλιτον, M. ἠλιτόμην, Pf. Par. irreg. ἀλιτήμενος (331, 367 D b).

14. Eur. ἀλφάνω (αλφ) *to procure.* Hm. 2 Ao. ἦλφον.

15. Hm. ἐριδαίνω (εριδ) *to contend* (= ἐρίζω cl. 4), Ao. M. Inf. ἐριδήσασϑαι (331). Pr. also ἐριδμαίνω *to provoke.*

437 D. 1. Hm. Impf. ἥνδανον, ἑήνδανον (Hd. ἑάνδανον?), see 312 D; 2 Ao. ἅδον or εὔαδον (= εϝϝαδον, cf. 308 D), 2 Pf. ἕαδα. For ἄσμενος, see 408 D, 44.

3. λαγχάνω (λᾰχ) *to obtain by lot.*

λήξομαι (326)	ἔλᾰχον	εἴληχα, εἴληγμαι	ἐλήχθην

a. 2 Pf. λέλογχα is chiefly Ion. and poet.

4. λαμβάνω (λᾰβ) *to take.*

λήψομαι	ἔλᾰβον	εἴληφα, εἴλημμαι	ἐλήφθην

a. For εἴλημμαι there is a rare form λέλημμαι.

5. λανθάνω (λᾰθ) *to lie hid*, Mid. *to forget:* also λήθω cl. 2 (425, 1).

λήσω	ἔλᾰθον	λέληθα, λέλησμαι

a. The simple Mid. is rare in prose, ἐπιλανθάνομαι (more rarely ἐκ-λανθάνομαι) being used instead.

6. μανθάνω (μᾰθ) *to learn.*

μαθήσομαι	ἔμᾰθον	μεμάθηκα	V. μαθητός, τέος

7. πυνθάνομαι (πῠθ) *to inquire, learn:* also πεύθομαι cl. 2, poet.

πεύσομαι	ἐπῠθόμην	πέπυσμαι	V. πευστέος

8. τυγχάνω (τῠχ) *to hit, happen.*

τεύξομαι	ἔτῠχον	τετύχηκα (331)

a. 2 Pf. τέτευχα occurs first in Demosth.: τέτευγμαι, ἐτεύχθην, late.

Note on 435–7. Mute stems, which assume ν or αν in the present, have their proper form only in the 2 Ao.; elsewhere they either lengthen the short vowel (like verbs of the second class, 326), or assume ε (331).

III. *Stems which assume* νε.

438. 1. βυνέω (βυ) *to stop up.*

βύσω	ἔβῦσα	βέβυσμαι (342)	[ἐβύσθην]

2. ἱκνέομαι (ἱκ) *to come.*

ἵξομαι	ἱκόμην	ἷγμαι

a. The simple verb is rare in prose: ἀφ-ικνέομαι is commonly used instead. The ι of the 2 Ao. is short, but made long in the Ind. by the augment.

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3. Hd. Fu. λάξομαι (24 D a). Hm. 2 Ao. ἔλαχον *obtained by lot*, but λέλαχον (384 D) *made partaker.*

4. Hd. Fu. λάμψομαι, Pf. λελάβηκα, Pf. M. λέλαμμαι (391 b), Ao. P. ἐλάμφθην, V. λαμπτός, -τέος. Hm. 2 Ao. M. Inf. λελαβέσθαι (384 D).

5. Hm. 2 Ao. ἔλαθον *lay hid*, but λέλαθον (384 D) *caused to forget*, M. λελαθέσθαι *to forget*, Pf. M. λέλασμαι *have forgotten.* The meaning *cause to forget* is found also in rare Pr. ληθάνω, Ao. ἔλησα, and sometimes in Pr. Act. λήθω. Dor. Ao. P. ἐλάσθην. Late Ao. M. ἐλησάμην.

7. Hm. 2 Ao. M. Opt. πεπύθοιτο (384 D).

8. Hm. has also 1 Ao. ἐτύχησα, and often uses τέτυγμαι, ἐτύχθην (from τεύχω cl. 2, 425, 15) in the sense of τετύχηκα, ἔτυχον. Hd. has 2 Pf. τέτευχα.

9. Hm. χανδάνω (χᾰδ, χανδ, χενδ) *to contain*, Fu. χείσομαι (=χενδ-σομαι), 2 Ao. ἔχᾰδον, 2 Pf. κέχανδα.

438 D. 2. Hm. has Pr. Impf. ἱκνέομαι only twice, often ἱκάνω (also ἱκάνομαι) and ἵκω (ῑ), 1 Ao. ἷξε, ἷξον (349 D). For 2 Ao. Par. ἵκμενος, see 408 D, 45 Hd. Pf. M. 3 P. ἀπίκαται, ἀπίκατο (392 D).

3. κυνέω (κυ) *to kiss.* Ao. ἔκυσα.

a. The simple verb is rare in prose; but προσκυνέω *to do homage* is frequent; it makes προσκυνήσω, προσεκύνησα (προσέκῠσα poet.).

4. πιτνέω (πετ, 334 c) *to fall*, poet. 2 Ao. ἔπιτνον. Cf. πίπτω, 449, 4.

a. Many grammarians recognize a Pr. πίτνω, and regard ἔπιτνον as Impf.

5. ἀμπισχνέομαι (αμπ-εχ) = ἀμπέχομαι, *to have on:* active ἀμπέχω, ἀμπίσχω, *to put on.*

ἀμφέξω ἤμπισχον, Inf. ἀμπισχεῖν
ἀμφέξομαι ἠμπισχόμην

a. ἀμπισχνέομαι is for αμφ(ι)-ισχ-νε-ομαι. For change of φ to π, cf. 65 d. ισχ is for ἱσχ, and that for σι-σ(ε)χ, a reduplicated stem of ἔχω (σεχ) *to have* (332. 424, 11). The 2 Ao. must be divided ἤμπι-σχον; ι here belongs to the preposition.

6. ὑπισχνέομαι (ὑπ-εχ) *to promise.* See 5 a above and 424, 11.

ὑποσχήσομαι ὑπεσχόμην ὑπέσχημαι

IV. *Stems which assume νυ (after a vowel ννυ).* See 407.

439. Stems in α.

1. κεράννυμι (κερα, κρα, 339) *to mix.*

κεράσω ἐκέρᾰσα κέκρᾱκα, κέκρᾱμαι ἐκρᾱ́θην or
V. κρατέος [κεκέρασμαι] ἐκεράσθην

2. κρεμάννυμι (κρεμα) *to hang* trans.: (also κρεμάω late.)

κρεμῶ (-άσω 375) ἐκρέμᾰσα [κεκρέμασμαι] ἐκρεμάσθην (342)

a. For Mid. κρέμαμαι *to hang* intrans., Fu. κρεμήσομαι, see 404, 8.

3. πετάννυμι (πετα) *to expand:* (also πετάω late.)

πετῶ (-άσω 375) ἐπέτᾰσα πέπτᾱμαι (339) ἐπετάσθην (342)

a. πεπέτακα late, πεπέτασμαι not Att.

4. σκεδάννυμι (σκεδα) *to scatter:* also σκίδνημι rare in prose.

σκεδῶ (-άσω 375) ἐσκέδᾰσα ἐσκέδασμαι (342) ἐσκεδάσθην

440. Stems in ε.

1. ἕννυμι (ἑ, orig. ϝες, Lat. ves-tio) *to clothe:* simple verb poetic.

ἀμφιῶ (-έσω 374) ἠμφίεσα (314) ἠμφίεσμαι
ἀμφιέσομαι (ἐπιέσασθαι Inf.)

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439 D. 1. Hm. also Pr. κεράω, κεραίω, Ao. Inf. ἐπι-κρῆσαι: Pr. Sub. 3 P. κέρωνται is accented like the μι-forms in 401 k. For κίρνημι, see 443 D, 2.

4. Hm. Ao. also without σ, ἐκέδασσα, ἐκεδάσθην; cf. κίδνημι 443 D, 8.

5. Hm. γάννυμαι (γα) *to be glad*, Fu. γανύσσομαι, late Pf. γεγάνῡμαι. Cf. γαίω cl. 4, only in Pr. Par. γαίων.

440 D. 1. Hm. Impf. κατα-είνυον (= ϝεσ-ννον), cf. Hd. ἐπ-είνυσθαι, Fu. ἕσσω, Ao. ἕσσα, Ao. M. 3 S. ἕ(σ)σατο or ἐέσσατο, Pf. M. εἷμαι (= ϝεσ-μαι), ἕσσαι, ἕσται (εἶται?), Plup. 2, 3 S. ἕσσο, ἕστο or ἕεστο, 3 D. ἕσθην, 3 P. εἵατο (= ϝεσ-ατο), Par. εἱμένος.

2. κορέννυμι (κορε) *to satiate.*

κορέσω   ἐκόρεσα   κεκόρεσμαι (342)   ἐκορέσθην

3. σβέννυμι (σβε) *to extinguish* (416, 5).

σβέσω   ἔσβεσα   ἔσβηκα
σβήσομαι   ἔσβην (408, 9)   ἔσβεσμαι (342)   ἐσβέσθην

4. στορέννυμι (στορε) *to spread out:* also στρώννυμι (στόρνυμι).

στορῶ (-έσω 374)   ἐστόρεσα   [ἐστόρεσμαι]   [ἐστορέσθην]

441. Stems in ω.

1. ζώννυμι (ζω) *to gird.*

ζώσω   ἔζωσα   [ἔζωκα] ἔζωσμαι   [ἐζώσθην]

2. ῥώννυμι (ῥω) *to strengthen.*

ῥώσω   ἔρρωσα   ἔρρωμαι *am strong*   ἐρρώσθην (342)

3. στρώννυμι (στρω) *to spread out* = στορέννυμι (and στόρνυμι).

στρώσω   ἔστρωσα   ἔστρωμαι   ἐστρώθην

4. χρώννυμι (χρω) *to color* = χρώζω cl. 4.

χρώσω   ἔχρωσα   κέχρωσμαι   ἐχρώσθην

442. Stems ending in a consonant.

1. ἄγνυμι (αγ, orig. ϝαγ) *to break.*

ἄξω   ἔαξα (312)   ἔᾱγα (417) [ἔαγμαι]   ἐάγην (ᾰ)

2. ἄρνυμαι (αρ) *to win,* chiefly poet.; only Pr. Impf. For 2 Ao. ἠρόμην, see αἴρω (432, 2).

3. δείκνυμι (δεικ) *to show.*

δείξω   ἔδειξα   δέδειχα, δέδειγμαι   ἐδείχθην

4. εἴργνυμι (εἰργ) *to shut in:* (also εἴργω late.)

εἵρξω   εἷρξα, P. ἕρξας   εἷργμαι   εἵρχθην

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2. Hm. Fu. κορέω (374), Pf. Par. κεκορηώς (386 D), Pf. M. κεκόρημαι (also Hd.), V. ἀ-κόρητος.

Add the following with stems in ι:

5. Poet. κίνῠμαι (κι) *to move* intrans., 2 Ao. ἔκῑον *went,* Par. κιών (Trag. κιείς rare). For ἐκίαθον, see 411. From κι is derived also κινέω *to move* trans., inflected regularly.

6. Hm. αἴνῠμαι (αι) *to take away,* in comp. ἀποαίνυμαι and ἀπαίνυμαι.

7. Ion. and poet. δαίνυμι (δαι) *to feast* trans., Mid. intr., Opt. 3 S. δαινῦτο (401 D 1), 3 P. δαινύατο: Fu. δαίσω, Ao. ἔδαισα.

442 D. 1. Hm. Ao. ἔαξα, rare ἦξα (Hes. Opt. 2 S. καυάξαις, = καϝϝαξαις = κατα-ϝαξαις, 73 D). Hd. Pf. ἔηγα.

3. Hd. has st. δεκ in δέξω, ἔδεξα, δέδεγμαι, ἐδέχθην. Hm. Pf. M. δείδεγμαι *greet* (for δεδειγμαι), 3 P. δειδέχαται, -ατο (392 D). In the same sense of *greeting,* he has Pr. Par. δεικνύμενος, as also Pr. δεικανάομαι and δειδίσκομαι (= δε-δεικ-σκομαι, cf. 447, 9).

4. Hm. has only forms with smooth breathing, even in the sense of *shutting in.* As stem, he has εργ or εεργ instead of ειργ. For ἔρχαται, (ἐ)έρχατο, see 318 D. For poet. εἴργαθον, Hm. (ἐ)έργαθον, see 411.

a. The forms of *εἵργω to shut out* are distinguished from these by their *smooth* breathing.

5. *ζεύγνυμι* (ζυγ, ζευγ, 326) *to join.*

ζεύξω	ἔζευξα	ἔζευγμαι	ἐζύγην, ἐζεύχθην r. A.

6. *ἀπο-κτίννυμι* (κτεν, 334 c) *to kill,* = κτείνω (433, 4).

7. *μίγνυμι* (μιγ) *to mix:* also *μίσγω* cl. 6, less freq. in Att.

μίξω	ἔμιξα	[μέμιχα] μέμιγμαι	ἐμίχθην and ἐμίγην

8. *ὄλλυμι* (for ολνυμι, st. ολ, ολε, 331) *to destroy, lose* (417).

ὀλῶ (-έσω 374)	ὤλεσα	ὀλώλεκα (321)
ὀλοῦμαι	ὠλόμην	ὄλωλα

9. *ὄμνυμι* (ομ, ομο, 331) *to swear.*

ὀμοῦμαι (= ομ-ε-ομαι) [ὀμόσω, -ομαι]	ὤμοσα	ὀμώμοκα (321) ὀμώμοται and ὀμώμοσται (342)	ὠμόθην and ὠμόσθην v. ἀπ-ώμοτος

10. *ὀμόργνυμι* (ομοργ) *to wipe off.*

ὀμόρξομαι	ὤμορξα		ὠμόρχθην

11. *ὄρνυμι* (ορ) poetic, *to rouse,* Mid. *to rouse one's self, rise.*

ὄρσω	ὦρσα, ὤρορον	ὄρωρα intrans.
ὀροῦμαι	ὠρόμην	ὀρώρεμαι (331)

12. *πήγνυμι* (πᾰγ, πηγ, 326) *to fix, fasten:* (also *πήσσω* cl. 4, late.)

πήξω	ἔπηξα	πέπηγα (417)	ἐπάγην, v. πηκτός

a. Pf. M. *πέπηγμαι* late; 1 Ao. P. *ἐπήχθην* n. A. pr.

13. *πτάρνυμαι* (πταρ) *to sneeze,* 2 Ao. *ἔπταρον*: (also *πταίρω* cl. 4, Ao. *ἔπτᾱρα*, 2 Ao. P. *ἐπτάρην*, n. A.)

14. *ῥήγνυμι* (ῥᾰγ, ῥηγ 326, ῥωγ 334 d) *to break.*

ῥήξω	ἔῤῥηξα	ἔῤῥωγα (417)	ἐῤῥάγην

a. Pf. M. *ἔῤῥηγμαι* Hm., 1 Ao. P. *ἐῤῥήχθην* n. A.

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7. Hm. and Hd. have only *μίσγω* in Pr. Impf.: Hm. once *μιγάζομαι.*—2 Ao. M. 3 S. *ἔμικτο, μῖκτο* (408 D, 39). 2 Fu. P. *μιγήσομαι* (395 D).

8. Hm. also Pr. *ὀλέκω* (formed from 1 Pf.); 2 Ao. M. Par. *οὐλόμενος* (28 D).

11. Ao. *ὦρσα* (345 D), less often *ὤρορον* (384 D), 2 Pf. *ὄρωρα* (321 D), Plup. 3 S. *ὀρώρει* and *ὠρώρει* (311 D), Pf. M. Sub. 3 S. *ὀρώρηται*, Ao. M. *ὦρτο* (oftener than *ὤρετο*), *ὄρσο, ὄρθαι, ὄρμενος* (408 D, 40). For *ὄρσεο*, see 349 D. Connected with *ὄρνυμι* are *ὀρίνω to rouse*, Ao. *ὤρῑνα*, Ao. P. *ὠρίνθην*; and *ὀρούω to rush*, Ao. *ὤρουσα.*

12. Hm. 2 Ao. M. 3 S. *κατ-έπηκτο* (408 D, 41).

16. Hm. *ἄχνῠμαι* (αχ) *to be pained* (rare *ἄχομαι, ἀκαχίζομαι*); 2 Ao. *ἠκαχόμην* (384 D), Pf. *ἀκάχημαι* (321 D, 331), 3 P. *ἀκηχέδαται* (392 D), Plup. 3 P. *ἀκαχείατο* (for ακαχηατο), Inf. *ἀκάχησθαι*, Par. *ἀκαχήμενος, ἀκηχέμενος* (367 D b).——Act. *ἀκαχίζω to pain*, Ao. *ἤκαχον* and *ἀκάχησα.*——Pr. Par. intrans. *ἀχέων, ἀχεύων.*

17. Poet. *καίνῠμαι* (for καδ-νυμαι) *to surpass*, Pf. *κέκασμαι*, Par. *κεκασμένος* (Pind. *κεκαδμένος*).

15. φράγνυμι (φραγ) rare form of φράσσω cl. 4, *to enclose.*
φράξω ἔφραξα πέφραγμαι ἐφράχθην [ἐφράγην]

Sixth Class (*Inceptive Class*, 330).

444. The stem assumes σκ in the present, sometimes with a connecting ι. Several verbs which belong here, prefix a reduplication. Only a few show an inceptive meaning.

Stems in α and ε.

1. γηράσκω = γηρά-ω *to grow old.* 2 Ao. Inf. γηρᾶναι (408, 2).
γηράσω, -ομαι ἐγήρασα γεγήρακα

2. διδράσκω (δρα) *to run*, used only in composition.
δράσομαι ἔδρᾱν (408, 3) δέδρᾱκα

3. ἡβάσκω (ἡβα) *to come to puberty:* ἡβάω *to be at puberty.*
ἡβήσω ἥβησα ἥβηκα

4. θνήσκω (θᾰν, θνα, 340) *to die;* used also as pass. of κτείνω *to kill.*
θανοῦμαι ἔθᾰνον τέθνηκα *am dead* (409, 4)

a. Fu. Pf. τεθνήξω (τεθνήξομαι late), see 394 a. For Fu. θανοῦμαι, 2 Ao. ἔθανον, the Att. prose always uses ἀποθανοῦμαι, ἀπέθανον (never found in Trag.), but in the Pf. τέθνηκα, not ἀπο-τέθνηκα.

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18. Hm. ὀρέγ-νυμι (ορεγ), = ὀρέγω cl. 1, *to reach*, Pf. M. 3 P. ὀρωρέχαται (321 D, 392 D).

443 D. In the Epic language, several stems, which for the most part show a final α in other forms, assume να instead of it in the present. This is accompanied in most instances by a change of vowel, and by inflection according to the μι-form.

1. δάμνημι or δαμνάω (δαμ, δαμα, 331) *to overcome*, Fu. δαμάω (cf. 375), Ao. ἐδάμᾰσα, Pf. δέδμηκα (340), Pf. M. δέδμημαι, Fu. Pf. δεδμήσομαι, Ao. P. ἐδαμάσθην (342) or ἐδμήθην, more freq. 2 Ao. ἐδάμην. Pr. also δαμάζω. The forms ἐδαμασάμην and ἐδαμάσθην are even found in Att. prose.——The same Perf. Mid. δέδμημαι belongs also to the Ion. and poet. δέμω (Att. οἰκοδομέω) *to build*, Ao. ἔδειμα.

2. κίρνημι or κιρνάω (κερα), = κεράννυμι *to mix* (439, 1).

3. κρήμνᾰμαι (κρεμα), = κρέμᾰμαι *to hang* (404, 8; cf. 439, 2). Active κρήμνημι very rare.

4. μάρνᾰμαι (μαρα) *to fight*, Opt. 1 P. μαρνοίμεθα (401 D h).

5. πέρνημι (περα), = πιπράσκω *to sell* (444, 7), Fu. περάω (cf. 375), Ao. ἐπέρᾰσα, Pf. M. Par. πεπερημένος.

6. πίλνημι or πιλνάω (πελα), = πελάζω *to bring near*, Mid. *to come near* (428 D, 21).

7. πίτνημι or πιτνάω (πετα), = πετάννυμι *to expand* (439, 3).

8. σκίδνημι (σκεδα), = σκεδάννυμι *to scatter* (439, 4): also without σ, κίδνημι (κεδα).

444 D. 2. Hd. διδρήσκω, δρήσομαι, ἔδρην (24 D a).

5. ἱλάσκομαι (ἱλα) *to propitiate.*

ἱλάσομαι ἱλᾰσάμην ἱλάσϑην (342)

6. μιμνήσκω (μνα) *to remind*, Mid. *to remember, mention.*

μνήσω ἔμνησα μέμνημαι (319 b, 393 a) ἐμνήσϑην (342)

a. The Fu. and Ao. Mid. are poetic; the Fu. and Ao. Pass. take their place. The Pf. M. μέμνημαι is present in meaning, = Lat. memini. Fu. Pf. μεμνήσομαι *will bear in mind.*

7. πιπράσκω (πρα) *to sell;* wanting in Fu. and Ao. Act.

(ἀποδώσομαι) (ἀπεδόμην) πέπρᾱκα, πέπρᾱμαι ἐπράϑην

8. φάσκω (φα) = φημί (404, 2) *to say.* The Pr. Ind. is scarcely used. Hm. has only the Impf. In Attic prose, the Par. is frequent (instead of φάς, not used, 404, 2), but other forms are rare.

9. χάσκω (χα) *to gape.* From st. χαν (329 a, Pr. χαίνω late), come

χανοῦμαι ἔχᾰνον κέχηνα

10. ἀρέσκω (αρε) *to please.*

ἀρέσω ἤρεσα [ἀρήρεκα] (ἠρέσϑην n. A. pr.)

445. Stems in ο.

1. ἀνα-βιώσκομαι (βιο) trans. *to re-animate*, intr. *to revive.*

Ao. ἀνεβίων (408, 13) intrans., ἀνεβιωσάμην trans. Cf. βιόω (423, 2).

2. βλώσκω (μολ, μλο, βλο 53 D) *to go*, poet. Pr. Impf. only in comp.

μολοῦμαι ἔμολον μέμβλωκα (340, 53 D)

3. βιβρώσκω (βρο) *to eat.*

[βρώσομαι] [ἔβρωσα] βέβρωκα, βέβρωμαι (ἐβρώϑην n. A.)

a. The defective parts are supplied by forms of ἐσϑίω cl. 9 (450, 3).

4. γιγνώσκω (γνο) *to know:* also γῑνώσκω less freq. in Att.

γνώσομαι ἔγνων (408, 14) ἔγνωκα, ἔγνωσμαι ἐγνώσϑην (342)

5. ϑρώσκω (ϑορ, ϑρο, 340) *to leap*, chiefly poet.: also ϑόρνυμαι cl. 5

ϑοροῦμαι ἔϑορον

6. τιτρώσκω (τρο) *to wound.*

τρώσω ἔτρωσα τέτρωμαι ἐτρώϑην

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5. Hm. also ἱλάομαι (ἵλᾰμαι), Imv. ἵληϑι (Theoc. ἵλᾱϑι), see 404 D, 10; Pf. ἵληκα.

6. Hm. Pf. M. 2 S. μέμνηαι, μέμνῃ (Imv. μέμνεο Hd.), see 363 D; Sub. 1 P. μεμνώμεϑα (Hd. μεμνεώμεϑα), Opt. μεμνῄμην, 3 S. μεμνέῳτο, see 393 D.

7. Poet. πέρνημι (περα), see 443 D, 5.

11. Hm. βάσκω (βα) = βαίνω *to go* (435, 1), chiefly in Imv. βάσκ' ἴϑι *haste, go;* once ἐπιβασκέμεν *to cause to go upon.*

12. Poet. κικλήσκω (κλε) = καλέω cl. 1, *to call* (420, 5).

445 D. 3. Hm. βεβρώϑω. Ep. 2 Ao. ἔβρων (not in Hm.). Soph. 2 Pf. Par. βεβρῶτες (409 D, 16).

4. Hd. 1 Ao. ἀνέγνωσα. Poet. V. γνωτός (for γνωστός).

6. Hm. τρώω.

446. Stems in ι and υ.

1. *πιπίσκω* (πι) *to give to drink*, Ion. and poet. Cf. *πίνω* (435, 4).

πίσω	*ἔπῖσα*		

2. *κυΐσκω* (κυ) *to impregnate*, Ao. *ἔκῡσα*.

a. Mid. *κυΐσκομαι to become pregnant;* but *κύω*, *κυέω* cl. 7, *to be pregnant*

3. *μεθύσκω* (μεθυ) *to intoxicate.*

μεθύσω	*ἐμέθῠσα*	[*μεμέθυσμαι*]	*ἐμεθύσθην*

a. Mid. *μεθύσκομαι to become intoxicated;* but *μεθύω* (only Pr. Impf.) *to be intoxicated.*

447. Stems ending in a consonant.

1. *ἁλίσκομαι* (ἁλ, ἁλο, 331) *to be taken*, used as pass. to *αἱρέω* cl. 9.

ἁλώσομαι	*ἑάλων* or *ἥλων* (408, 12)	*ἑάλωκα* or *ἥλωκα*	v. *ἁλωτός*

2. *ἀν-ᾱλίσκω* (αν-αλ, αν-αλο) *to expend:* also *ἀναλόω*.

ἀναλώσω	*ἀνᾱ́λωσα*	*ἀνᾱ́λωκα*, *ἀνᾱ́λωμαι*	*ἀνᾱλώθην*
	ἀνήλωσα	*ἀνήλωκα*, *ἀνήλωμαι*	*ἀνηλώθην*

a. Rare forms, *ἠνάλωσα*, *ἠνάλωμαι* (314).

3. *ἀμβλίσκω* (αμβλ, αμβλο, 331) *to miscarry:* also *ἐξ-αμβλόω*.

ἀμβλώσω	*ἤμβλωσα*	*ἤμβλωκα*, *ἤμβλωμαι*	

4. *ἀμπλακίσκω* (αμπλακ) *to miss, err*, poetic.

ἀμπλακήσω	*ἤμπλακον*	*ἠμπλάκηται*	

5. *ἐπ-αυρίσκομαι* (επ-αυρ) *to enjoy:* also *ἐπαυρίσκω*, *ἐπαυρέω* cl. 7.

ἐπαυρήσομαι	*ἐπηῦρον*, *ἐπηυρόμην*		

a. The word is Ion. and poetic; in Att. prose, only 2 Ao. Inf. *ἐπαυρέσθαι*.

6. *εὑρίσκω* (εὑρ) *to find.*

εὑρήσω (331)	*εὗρον*	*εὕρηκα*, *εὕρημαι*	*εὑρέθην*

a. For 2 Ao. Imv. *εὑρέ*, see 366. 1 Ao. M. *εὑράμην* late.

7. *στερίσκω* (στερ) = *στερέω* cl. 7, *to deprive.*

στερήσω	*ἐστέρησα*	*ἐστέρηκα*, *ημαι*	*ἐστερήθην*

a. Pass. *στερίσκομαι* and *στεροῦμαι to be deprived;* but *στέρομαι* cl. 1, *to be in a state of privation.*

8. *ἀλέξω* (for αλεκ-σκω, st. αλεκ) *to ward off;* Act. rare in prose.

ἀλεξήσομαι	*ἠλεξάμην*		

a. A Fu. *ἀλέξομαι* is also found.

9. *ἀλύσκω* (for αλυκ-σκω, st. αλυκ) *to avoid*, poet.; Pr. Impf. rare.

ἀλύξω	*ἤλυξα*	(connected with *ἀλέομαι*, st. αλυ, 426 D, 7)	

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446 D. 4. Hm. *πιφαύσκω* (φαυ) *to show, declare.* Akin to this is Hd. *διαφαύσκω* or *-φώσκω to shine, dawn.*

447 D. 7. Hm. Ao. Inf. *στερέσαι*. Eur. 2 Ao. P. Par. *στερείς*.

8. Hm. Fu. *ἀλεξήσω*, Ao. *ἠλέξησα*, 2 Ao. *ἄλαλκον* (384 D, 339).

9. Hm. has also *ἀλυσκάζω* cl. 4 and *ἀλυσκάνω* cl. 5.

10. διδάσκω (for διδαχ-σκω, st. διδαχ) *to teach.*

διδάξω	ἐδίδαξα	δεδίδαχα, -γμαι	ἐδιδάχθην

11. λάσκω (for λακ-σκω, st. λᾰκ) *to speak*, poetic.

λακήσομαι	ἐλάκησα (331) ἔλᾰκον	λέληκα or λέλᾱκα (338)

12. μίσγω (for μιγ-σκω, st. μιγ) *to mix*, = μίγνυμι cl. 5 (442, 7).

13. πάσχω (for παθ-σκω, st. πᾰθ, πενθ, 329, 334 a) *to suffer.*

πείσομαι (49)	ἔπᾰθον	πέπονθα	V. παθητός

a. For the two forms of the stem, compare τὸ πάθος and πένθος *suffering*

Seventh Class (*Epsilon-Class*, 331).

448. The stem assumes ε in the present. Here belong

1. αἰδέομαι (αιδ) *to feel shame:* also αἴδομαι poetic.

αἰδέσομαι	ᾐδεσάμην	ᾔδεσμαι (342)	ᾐδέσθην (413)

a. ᾐδεσάμην, in Att. prose, *pardoned;* in poetry, *felt shame*, = ᾐδέσθην.

2. γαμέω (γαμ) *to marry* (Act. uxorem duco, Mid. nubo).

γαμῶ	ἔγημα	γεγάμηκα, -ημαι	V. γαμετή

a. Late forms γαμήσω, ἐγάμησα, ἐγαμέθην Theoc.

3. γηθέω (γηθ) *to rejoice*, poetic; in prose only 2 Pf.

γηθήσω	ἐγήθησα	γέγηθα *am glad*

4. δοκέω (δοκ) *to seem, think.*

δόξω	ἔδοξα	δέδογμαι	(ἐδόχθην r. A.)

a. δοκήσω, ἐδόκησα, δεδόκηκα, δεδόκημαι, ἐδοκήθην are poetic or late.

5. κυρέω (κυρ) *to hit upon, happen*, Ion. and poet.: also κύρω rare.

κυρήσω, κύρσω ἔκυρσα, ἐκύρησα

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10. Ep. Ao. ἐδιδάσκησα (331, not in Hm.). The orig. stem was δα, Hm. Fu. δήω *shall find* (378 D), 2 Ao. δέδαον (384 D, also ἔδαον) *taught*, 2 Ao. M. Inf. δεδάασθαι (for δεδαεσθαι), Pf. δεδάηκα (331) *have learned*, 2 Pf. Par. δεδαώς, Pf. M. Par. δεδαημένος, 2 Ao. P. ἐδάην *learned*, Fu. P. δαήσομαι (395 D).

11. Hm. ληκέω, 2 Pf. Par. Fem. λελᾰκυῖα (338 D).

13. Hm. 2 Pf. 2 P. πέποσθε (409 D, 14), Par. Fem. πεπᾰθυῖα (cf. 338 D).

14. Hm. ἀπαφίσκω (αφ) *to deceive*, 2 Ao. ἤπαφον (384 D), rare 1 Ao. ἠπάφησα (331).

15. Poet. ἀραρίσκω (αρ) *to join, fit*, trans., 1 Ao. ἦρσα (345 D), usu. 2 Ao. ἤρᾰρον (384 D) twice intrans., 2 Pf. ἄρᾱρα *am joined, fitted* (found even in Xen.), Ion. ἄρηρα, Hm. Par. Fem. ἀρᾰρυῖα (338 D), Ao. P. 3 P. ἄρθεν (395 D), 2 Ao. M. Par. ἄρμενος (408 D, 34).

16. Hm. ἴσκω (=ϝικ-σκω) and ἐίσκω (23 D a) *to make like, consider like*, cf. 2 Pf. ἔοικα (409, 7).

17. Hm: τιτύσκομαι (= τι-τυκ-σκομαι) *to prepare* (cf. τεύχω cl. 2, 425, 15), *to aim* (cf. τυγχάνω cl. 5, 437, 8).

448 D. 2. Hm. Fu. Mid. 3 Sing. γαμέσσεται *will cause* (a woman) *to marry*, doubtful.

6. { μαρτυρέω (μαρτυρ) *to bear witness*, inflected reg., but
   { μαρτύρομαι cl. 4, *to call witnesses*, Ao. ἐμαρτῡράμην.

7. { ξυρέω (ξυρ) *to shave*, Ao. ἐξύρησα, Mid. ξυρέομαι, but also
   { ξύρομαι cl. 4, Ao. ἐξυράμην, Pf. ἐξύρημαι.

8. πατέομαι (πατ, orig. πα) *to eat*, Ion. and poet.

πάσομαι ἐπᾰσάμην πέπᾰσμαι v. ἄ-παστος

9. πεκτέω (πεκ, πεκτ, 327) *to comb, shear*. (Hm. πείκω for πέκω.)

(πέξω n. A. ἔπεξα n. A.) ἐπέχθην

10. ῥιπτέω (ῥιφ, ῥιπτ) *to throw*, = ῥίπτω (427, 14), only Pr. Impf.

11. ὠθέω (ωθ) *to push*; Impf. ἐώθουν (312).

ὤσω, ὠθήσω ἔωσα [ἔωκα] ἔωσμαι ἐώσθην

a. ὠθήσω is not found in Att. prose. The syllabic augment is rarely omitted in Attic.

Eighth Class (*Reduplicating Class*, 332).

449. The stem assumes a reduplication in the present. For μι-verbs of this class, see 403. There remain

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12. Poet. δουπέω *to sound heavily*, Ao. ἐδούπησα (even in Xen.), ἐγδούπησα (cf. ἐρίγδουπος *loud-thundering*), 2 Pf. δέδουπα.

13. Poet. κελαδέω *to roar*, Fu. κελαδήσω, Hm. Pr. Par. κελάδων.

14. Ion. and poet. κεντέω *to prick*, Fu. κεντήσω, etc., reg.; but Hm. Ao. Inf. κένσαι (=κεντ-σαι), V. κεστός (=κεντ-τος).

15. Poet. κτυπέω *to crash, clatter*, rare in prose, 2 Ao. ἔκτῠπον, also in Trag. 1 Ao. ἐκτύπησα.

16. Poet. ῥιγέω *to shudder*, Fu. ῥιγήσω, Ao. ἐῤῥίγησα, 2 Pf. ἔῤῥιγα used as a present. Different is ῥιγόω *to be cold* (371 d).

17. Ion. and poet. στυγέω *to dread, hate*, Fu. στυγήσομαι, Ao. ἐστύγησα, etc., reg. Hm. has 1 Ao. ἔστυξα *made dreadful*, 2 Ao. ἔστῠγον *dreaded*.

18. Pr. φιλέω *to love*, inflected reg. as a verb of cl. 1, see Paradigm 287; but Hm. Ao. M. ἐφιλάμην (st. φιλ).

19. Hm. (χραισμέω *to help, ward off*, Pr. Impf. not used) Fu. χραισμήσω, Ao. ἐχραίσμησα, 2 Ao. ἔχραισμον.

Add the following, which annex α in the present (331):

20. Pr. βρυχάομαι *to roar*, Ao. ἐβρυχησάμην. In Hm., only 2 Pf. βέβρῡχα used as a present.

21. Poet. γοάω *to bewail*, Fu. γοήσομαι, Hm. 2 Ao. ἔγοον.

22. Hm. δηριάομαι *to quarrel* (Fu. δηρίσομαι Theoc.), Ao. ἐδηρισάμην, Ao. P. ἐδηρίνθην (396 D). Pind. δηρίομαι, δηριάω.

23. Poet. λιχμάω, -ομαι, *to lick*, Fu. λιχμήσομαι, 2 Perf. Par. irregular λελειχμότες Hes.

24. Hm. μηκάομαι (μᾰκ, μηκ, 326) *to bleat*, 2 Ao. Par. μᾰκών, 2 Pf. Par. μεμηκώς, Fem. μεμᾰκυῖα (338 D), Plup. ἐμέμηκον (351 D).

25. Hm. μητιάω, -ομαι, *to plan*, Fu. μητίσομαι, Ao. ἐμητισάμην. Pind. μητίομαι.

26. Pr. μυκάομαι (μυκ) *to low* (used in Att. prose). Poet. Ao. ἐμυκησάμην. Hm. 2 Ao. ἔμῠκον, 2 Pf. μέμῡκα used as a present.

1. *γίγνομαι* (*γεν*) *to become:* also *γίνομαι* less freq. in Att.

γενήσομαι *ἐγενόμην* *γέγονα* (409, 3) *have become, have been*
γεγένημαι (*ἐγενήθην* l.)

2. *ἴσχω* (*σεχ*) *to hold*, another form of *ἔχω* (424, 11).

3. *μίμνω* (*μεν*) *to remain*, poetic form of *μένω* (422, 13).

4. *πίπτω* (*πετ*, *πτο*, 339, 331) *to fall:* cf. *πιτνέω* cl. 5 (438, 4) poet.

πεσοῦμαι (377) *ἔπεσον* *πέπτωκα*

a. *ἔπεσον* is for orig. and Dor. *ἔπετον* (62 a).

5. *τίκτω* (for *τιτκω*, st. *τεκ*) *to bring forth, beget.*

τέξομαι *ἔτεκον* *τέτοκα* (334 a)
τέξω less fr. *ἔτεξα* rare (*τέτεγμαι* n. A.) (*ἐτέχθην* n. A.)

a. Mid. *τίκτομαι* rare and poetic.

6. *τιτράω* (*τρα*) *to bore:* also *τετραίνω* (329 a, 328 d).

τρήσω (335 a) *ἔτρησα* *τέτρημαι* v. *τρητός*
τετρανῶ *ἐτέτρηνα* (later -*ᾱνα*) [*ἐτετράνθην*]

For reduplicating verbs of the sixth (inceptive) class, see 444–6.

Ninth Class (*Mixed Class*, 333).

450. Different parts of the verb may be derived from stems essentially different: compare Eng. *go*, *went*. Here belong

1. *αἱρέω to take*, Mid. *to choose;* st. *αἱρε*, *ἑλ* (312).

αἱρήσω *εἷλον* (*ἕλω* etc.) *ᾕρηκα*, *ᾕρημαι* *ᾑρέθην*

a. Fu. *ἑλῶ* n. A. Ao. *εἱλάμην* late.

2. *ἔρχομαι to go, come;* st. *ερχ*, *ἐλῠθ*.

ἐλεύσομαι *ἦλθον* (339) *ἐλήλῠθα* (321)

a. For 2 Ao. Imv. *ἐλθέ*, see 366. For *ἐλεύσομαι* (326), the Attic prose generally has *εἶμι* (405, 1 a).

3. *ἐσθίω to eat;* st. *εσθι*, *εδ*, *φᾰγ*.

ἔδομαι (378) *ἔφᾰγον* *ἐδήδοκα* (331) (*ἠδέσθην* n. A.)
ἐδήδεσμαι (331, 342) v. *ἐδεστός*, *τέος*

a. *ἐσθίω* comes from *ἔσθω* (328), and that from *ἔδω* (411 D): all these forms of the Pr. are found in Hm.

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449 D. 1. 2 Ao. 3 Sing. *ἔγεντο* Dor. (and Hes.), different from *γέντο seized* (408 D, 35). From st. *γεν* comes also poet. *γείνομαι* cl. 4, *to be born*, Ao. *ἐγεινάμην* trans. *begot*, *bore* (*οἱ γεινάμενοι the parents*, also in prose).

2. Poet. also *ἰσχάνω* (329 b), *ἰσχανάω* (331).

4. Hm. 2 Pf. Par. *πεπτεῶτας*, Soph. *πεπτώς*, -*ῶτος* (409 D, 17).

7. Hm. *ἰαύω* (*αυ*, *αυε* 331, *αε* 39) *to sleep*, Ao. *ἄεσα* (*ᾰ*, but by augm. *ᾱ*), once contr. *ἄσαμεν*.

450 D. 1. Hd. Pf. *ἀραίρηκα* (321 D).

2. Poet. 2 Ao. *ἤλῠθον* with *υ* (but only in Ind., 1, 2, 3 S. and 3 P.), Dor. (not Pind.) *ἦνθον*, *ἦλσον*. Hm. 2 Pf. *εἰλήλουθα*, 1 P. *εἰλήλουθμεν* (409 D, 13).

3. Hm. Pr. Inf. *ἔδμεναι* (406 D, 3), 2 Pf. Par. *ἐδηδώς*, Pf. M. *ἐδήδομαι*.

4. ὁράω *to see*, Impf. ἑώρων (312); st. ὁρα, ἰδ, ὀπ.

ὄψομαι	εἶδον (ἴδω etc. Imv. ἰδέ 366)	ἑώρᾱκα, ἑώρᾱμαι ὄπωπα (321), ὦμμαι	ὤφθην, V. ὁρατός, ὀπτός, τέος

a. The Comic poets have Pf. ἑόρακα: ὄπωπα is chiefly Ion. and poet.: ἑωράθην is late. Ao. M. ὠψάμην is rare; εἰδόμην (for εἶδον) is generally poetic (in Att. prose only in comp.), Imv. ἰδοῦ, but as exclamation ἰδού *lo!* Poetic is also Pr. Mid. εἴδομαι *to appear, appear like*, Ao. εἰσάμην.

5. τρέχω *to run;* st. τρεχ, δρεμ (334 a).

δραμοῦμαι	ἔδρᾰμον	δεδράμηκα (331)	V. θρεκτέον (66 c)

a. θρέξομαι, ἔθρεξα (66 c), and δέδρομα are found in poetry; δεδράμημαι occurs in composition.

6. φέρω *to bear;* st. φερ, οι, ενεκ.

οἴσω	ἤνεγκον (384)	ἐνήνοχα (321, 334 a)	ἠνέχθην
οἴσομαι (as	ἤνεγκα (381)	ἐνήνεγμαι	ἐνεχθήσομαι
mid. and pass.)	ἠνεγκάμην	V. οἰστός, τέος	οἰσθήσομαι

7. ὠνέομαι *to buy*, Impf. ἐωνούμην; st. ωνε, πρια.

ὠνήσομαι	ἐπριάμην (408, 8)	ἐώνημαι	ἐωνήθην

a. ἐωνησάμην is late. The syllabic augment is rarely omitted in Att. ἐώνημαι *may* have, ἐωνήθην *always* has, a passive meaning (415).

8. εἶπον *I said;* st. ειπ, ερ, ῥε (340).

ἐρῶ	εἶπον	εἴρηκα (319 e)	ἐρρήθην, V. ῥητός
	εἶπα	εἴρημαι	(ἐρρέθην n. A.)
	(Imv. εἰπέ 366)	εἰρήσομαι	ῥηθήσομαι

a. The Pr. Impf. are supplied by λέγω, φημί, and (especially in comp.) by ἀγορεύω *to discourse*, as ἀπαγορεύω *to forbid*, Ao. ἀπεῖπον. The form εἶπον comes from ε-επ-ον, orig. ϝε-ϝεπ-ον, a reduplicated 2 Ao. like πέπιθον (384 D): cf. ἔπος, orig. ϝεπος, *word*. The stem of ἐρῶ was orig. ϝερ (cf. Lat. verbum); hence εἴρηκα for ϝε-ϝρη-κα, ἐρρήθην for εϝρηθην, ῥητός for ϝρητος.

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4. Hm. Fu. ἐπιόψομαι *shall choose*, but ἐπόψομαι *shall look on*. Aeol. Pr. ὄρημι Theoc. For ὄσσομαι (οπ), see 429 D, 4. 5. Dor. τράχω.

6. Hm. Pr. Imv. φέρτε (406 D, 4), Ao. ἤνεικα (rarely ἤνεικον), M. ἠνεικάμην; Ao. Imv. οἶσε (349 D), Inf. οἰσέμεν(αι), V. φερτός. Hd. has Ao. ἤνεικα, Pf. M. ἐνήνειγμαι, Ao. P. ἠνείχθην.

8. Hm. Pr. εἴρω rare, Fu. ἐρέω, Ao. εἶπον and in Ind. (with augm.) ἔειπον (= ε-ϝεϝεπον). From st. σεπ, ἐπ (63), comes ἐν-έπω or ἐννέπω, 2 Ao. ἔνι-σπον (339), Imv. ἔνι-σπε or ἔνισπες (2 P. ἔσπετε for εν-σπετε), Fu. ἐνίψω (=ενι-σπ-σω) or ἐνι-σπήσω (331). Hd. makes Ao. usu. εἶπα, Ao. P. εἰρέθην and εἰρήθην as well as ἐρρήθην.

ALPHABETICAL LIST

of Verbs described in the foregoing Sections.

451. In the following alphabetical list, the verbs before described are not only referred to by the present; but one or more forms are generally added, to exhibit the stem and its changes, or to show the most important peculiarities of formation.

In using this index, as well as in looking out verbs in the lexicon, the student should bear in mind especially the following points:

I. At the *beginning* of verb-forms,

a. ε before a consonant (sometimes even before vowels) may be the augment or reduplication (308, 312, 319, 322).

b. ει may arise by augment or reduplication from ε (312, 322).

c. η may arise by augment or reduplication from α or ε (309).

d. ω may arise by augment or reduplication from ο (309).

e. ει in a few words takes the place of λε, με, ρε, as redupl. (319 e).

f. A consonant with ε may be the reduplication, when followed by the same consonant, or when a smooth mute with ε is followed by the cognate rough mute (319).

g. A vowel and consonant may be the Attic reduplication, if the same vowel and consonant follow; but the initial stem-vowel is usually lengthened after it (321).

h. When prepositions are prefixed, there is danger of mistaking an initial stem-vowel for the final vowel of the prep. Thus καταντύω = κατ-ανύω not κατα-νυω, ἀπολέσας = ἀπ-ολέσας not απο-λεσας, ἐπιδοῦσα may be either ἐπ-ιδοῦσα (Pr. ἐφ-οράω) or ἐπι-δοῦσα (Pr. ἐπι-δίδωμι).

II. In the *middle* of verb-forms,

i. α or ο may arise from ε in the stem and present (334). So οι may arise from ει, and ω rarely from η.

j. η may arise from a final α or ε of the stem, and ω from a final ο (335). In the first aorist system of liquid verbs, η may arise from α and ει from ε (337). In the second perfect system, η may arise from α (338).

k. The relations of the *consonants* are shown in the following table, where any termination of the other tenses may correspond to any form of the present given on the same line:

Fut.	1 Aor.	2 Pf.	Perfect Middle.	1 Ao. P.	Present.
-ψω	-ψα	-φα	-μμαι, -ψαι, -πται, -φϑον	-φϑην	-πω, -βω, -φω, -πτω
-ξω	-ξα	-χα	-γμαι, -ξαι, -κται, -χϑον	-χϑην	-κω, -γω, -χω, -σσω, -ζω
-σω	-σα		-σμαι, -σαι, -σται, -σϑον	-σϑην	-τω, -δω, -ϑω, -σσω, -ζω -άω, -έω, -ίω, -όω, -ύω

PART THIRD.

FORMATION OF WORDS.

452. Simple and Compound Words. A word is either *simple*, i. e. formed from a single stem: λόγ-ο-ς *speech* (st. λεγ), γράφ-ω *to write* (st. γραφ);——or *compound*, i. e. formed from two or more stems: λογο-γράφο-ς *writer of speeches*.

A. FORMATION OF SIMPLE WORDS.

453. Verbals and Denominatives. Words formed immediately from a verb-stem are called *verbals:* ἀρχ-ή *beginning*, from the stem of ἄρχ-ω *to begin.*——Those formed immediately from a noun-stem are called *denominatives:* ἀρχα-ῖο-ς *of the beginning*, *original*, from the stem of ἀρχή (αρχα) *beginning*.

454. Suffixes. Nouns (substantive or adjective), whether derived from a verb-stem or a noun-stem, are formed by means of added endings: these are called *formative-endings*, or *suffixes*. Thus λόγ-ο-ς is formed from the verb-stem λεγ by means of the suffix ο; ἀρχα-ῖο-ς, from the noun-stem αρχα by means of the suffix ιο.

Rem. a. The suffixes limit the general idea of the stem, by assigning particular relations, under which it exists or manifests itself. Thus the verb-stem ποιε (ποιέ-ω) has the general sense of *making* or *composing:* from this are formed by various suffixes, ποιη-τή-ς *person composing*, *poet*, ποίη-σι-ς *act* or *art of composing poetry*, ποίη-μα (ποιη-ματ) *thing composed*, *poem.* From the

verb-stem γραφ (*γράφ-ω to write*) come *γραφ-εύ-ς writer*, *γραφ-ί-ς* (γραφ-ιδ) *writing-instrument*, *γράμ-μα* (for γραφ-ματ) *written letter* or *document*, *γραμ-μή written stroke* or *line*. Similarly, noun-stem δικα, Nom. *δίκη right*, *δίκα-ιο-ς righteous, just*, *δικαιο-σύνη justice;* noun-stem βασιλευ, Nom. *βασιλεύ-ς king*, *βασίλε-ιᾰ queen*, *βασιλε-ίᾱ kingdom*, *βασιλ-ικό-ς kingly*.

REM. b. A few verbal nouns are formed without any suffix: φυλάσσω (φυλακ) *to watch*, *φύλαξ* (φυλακ) *watchman*. Such words change ε of the verb-stem to ο (cf. 25): *φλέγ-ω to burn*, *φλόξ* (φλογ) *flame*.

455. EUPHONIC CHANGES. The union of stems and suffixes gives occasion to many euphonic changes:

a. *Vowels*, when they come together, are often *contracted:* ἀρχαῖος for αρχα-ιο-ς, βασιλεία for βασιλε(υ)-ια, ἀλήθεια *truth* for αληθε(σ)-ια (64) from ἀληθής (αληθες) *true*, αἰδοῖος *venerable* for αιδο(σ)-ιο-ς from αἰδώς *shame, reverence*.

b. But a final vowel is often *elided* before a vowel in the suffix: οὐράν-ιο-ς *heavenly* from οὐρανό-ς *heaven*, ἑσπέρ-ιο-ς *belonging to evening* from ἑσπέρα *evening*. Even a *diphthong* may be elided: βασιλ-ικό-ς from βασιλεύ-ς.

c. Again, vowels are *interchanged*, ε with ο, ει with οι: cf. 25. This occurs chiefly in verbals formed by the suffixes ο and α (457): τρόπ-ο-ς *turning, manner*, from τρέπ-ω *to turn*, λοιπ-ό-ς *remaining* from λείπ-ω *to leave*, πομπ-ή *sending, escort*, from πέμπ-ω *to send*, ἀλοιφ-ή *ointment* from ἀλείφ-ω *to anoint*. Also ἀρωγ-ό-ς *helpful* from ἀρήγ-ω *to help*.

d. Further, vowels are sometimes *lengthened:* λήθ-η *forgetfulness* from λανθάνω (λᾰθ) mid. *to forget*.——Especially, vowel-stems lengthen their final vowel before a consonant: ποίη-μα, ποίη-σι-ς, ποιη-τή-ς, from ποιέ-ω;—or annex σ before μ or τ: κέλευσ-μα *command*, κελευσ-τή-ς *commander*, from κελεύ-ω *to command*. In these changes they follow the formation of the Perf. Mid.: cf. πε-ποίη-μαι, -σαι, -ται, κε-κέλευσ-μαι, -ται; and, on the other hand, δό-μα *gift*, δό-σι-ς *giving*, δο-τήρ *giver*, from δίδωμι *to give*, Perf. Mid. δέ-δο-μαι, -σαι, -ται.

e. Lastly, *consonants*, when they come together, are subject to euphonic changes: γράμ-μα for γραφ-μα(τ), λέξις *speaking* for λεγ-σι-ς, δικασ-τή-ς *judge* for δικαδ-τη-ς from δικάζω *to judge*, etc.

456. ACCENT. As a general rule, neuter substantives take the accent as far as possible from the end (*recessive* accent): λύτρον *ransom*, πλῆκτρον *instrument for striking the lyre*, ἄροτρον *plough*, παιδάριον *little boy* or *girl*, γράμμα *writing*, πνεῦμα *breath*, ποίημα *poem*. This is true without exception in words of the 3d decl.: for exceptions in the 2d decl., see 463 b, 465 a.

Many masculine and feminine suffixes are regularly accompanied by recessive accent. Those which are not so will be specially noticed in the following enumeration.

I. FORMATION OF SUBSTANTIVES. PRINCIPAL SUFFIXES.

457. A. Many verbals are formed, especially from primitive verbs, by adding to the stem the suffixes,

ο, Nom. ο-ς, masculine: λόγ-ο-ς *speech* from λέγ-ω *to speak*.

ᾱ, Nom. ᾱ or η, feminine: μάχ-η *fight* from μάχ-ομαι *to fight*.

For change of vowel, see 455 c.

a. These words are properly *abstracts*, expressing the *action* of the verb; but actually they have a wide range of meaning: στέλ-λω *to equip, send*, στόλ-ο-ς *a sending, expedition;* hence *that which is sent, an army* or *navy*,

στολ-ή that with which one is equipped, clothing, dress ;——*φυλάσσω* (*φυλακ*) *to guard*, *φυλακ-ή act* of guarding; but also *place* of guarding, *watch-station; time* of guarding, *watch* of the night; *party* guarding, *garrison.*

b. Adjectives also are formed by the same suffixes: *λοιπ-ό-ς*, *-ή*, *-ό-ν remaining*, from *λείπ-ω to leave.*

c. *Accent.* Adjectives in *ος* thus formed are oxytone: *λοιπ-ό-ς.* So too substantives in *ος*, when they denote an *agent: ἀγ-ό-ς leader.* So also most in *ᾰ* or *η*; especially those which have the change of vowel (455 c): *πομπ-ή*; or come from stems of more than one syllable: *φυλακ-ή.*

458. B. The AGENT is expressed by the following suffixes: in *verbals*, they denote the person who performs some action; in *denominatives*, the person who has to do with some object.

1. *ευ*, Nom. *εύς*, masculine; always oxytone.

Examples of verbals in *εύς.*

γραφ-εύ-ς writer	from *γράφ-ω to write*
γον-εύ-ς parent	*γίγνομαι* (*γεν*) *to be born*
κουρ-εύ-ς barber	*κείρω* (*κερ*) *to shave*

Denominatives in *εύς.*

ἱππ-εύ-ς horseman, rider	from *ἵππο-ς horse*
πορθμ-εύ-ς ferryman	*πορθμό-ς ferry*

a. Several masculines in *εύς* have corresponding feminines in *ειᾰ* (proparox.): *βασιλεύς* (of uncertain derivation) *king*, fem. *βασίλεια queen* (later *βασίλισσα*).

459. 2.

τηρ,	Nom. *τηρ*	} masc.;	{	*τειρα*,	Nom. *τειρᾰ*	} fem.
τορ,	*τωρ*			*τρια*,	*τριᾰ*	
				τριδ,	*τρι-ς*	
τα,	*τη-ς*			*τιδ*,	*τι-ς*	

Verbals.

σω-τήρ savior } *σώ-τειρᾰ* fem. }	from st. *σω*, Pr. *σώζω* (431, 5)
ῥή-τωρ (*-τορ*) *orator*	st. *ῥε*, Fu. *ἐρῶ* (450, 8)
κρι-τή-ς (*-τα*) *judge*	st. *κρι*, Pr. *κρίνω*
ποιη-τή-ς (*-τα*) *poet* } *ποιή-τριᾰ* fem. }	*ποιέ-ω to compose*
αὐλη-τή-ς (*-τα*) *flute-player* } *αὐλη-τρί-ς* (*-τριδ*) fem. }	*αὐλέ-ω to play the flute*

Denominatives.

πολί-τη-ς (*-τα*) *citizen*	from *πόλι-ς city*
οἰκέ-τη-ς (*-τα*) *house-servant* } *οἰκέ-τι-ς* (*-τιδ*) fem. }	*οἶκο-ς house*

a. *Accent.* Verbals in *τηρ* and *τρις* are always oxytone: so also most of those in *της*, especially when the penult is long by nature or position. Verbals in *τωρ*, *τειρᾰ*, *τριᾰ*, and all denominatives, have recessive accent.

460. C. The ACTION is expressed by the following suffixes:

a. *τι*,	Nom. *τι-ς*	} feminine.
σι,	*σι-ς*	
σιᾱ,	*σιᾱ*	

These belong to verbals only: *σι* is for *τι* by 62, cf. Lat. ti-o.

πίσ-τι-ς faith	from *πείθω* (*πιθ*), 2 Pf. *trust*

μίμη-σι-ς imitation from *μιμέ-ομαι to imitate*
σκέψι-ς consideration *σκέπ-τομαι to view, consider*
πρᾶξι-ς action *πράσσω* (*πρᾶγ*) *to act*
γένε-σι-ς origin *γίγνομαι* (*γεν, γενε*) *to become*
δοκιμα-σία examination *δοκιμάζω* (*δοκιμαδ*) *to examine*

b. *μο*, Nom. *μό-ς*, masc. and oxytone, belongs only to verbals.

ὀδυρ-μό-ς wailing from *ὀδύρ-ομαι to wail*
λογισ-μό-ς calculation *λογίζομαι* (*λογιδ*) *to calculate*
σπα-σ-μό-ς spasm *σπά-ω to draw*
ῥυ-θ-μό-ς (movement) *rhythm* *ῥέω* (*ῥυ*) *to flow*

c. From verbs in *εύω* are formed substantives in *εία* (for *ευ-ια*) which express the action; they are all fem. and parox.: *παιδεία education*, from *παιδεύω to educate; βασιλεία kingship, kingdom*, from *βασιλεύω to be king* (cf. 458 a).

461. D. The RESULT of an action is expressed by the suffixes,

a. *ματ*, Nom. *μα*, neuter; only in verbals.

πρᾶγ-μα (*-ματ*) *thing done, affair* from *πράσσω* (*πρᾶγ*) *to do*
(almost the same as *τὸ πεπραγμένον*, Lat. factum)
ῥῆ-μα (*ῥηματ*) *word* from st. *ῥε*, Fu. *ἐρῶ*
(cf. *τὸ εἰρημένον*, Lat. dictum)·
τμῆ-μα (*τμηματ*) *section* from *τέμνω* (*τεμ, τμε*) *to cut*
(cf. *τὸ τετμημένον piece cut off*)

b. *ες*, Nom. *ος*, neuter.

λάχ-ος (*λαχες*) *lot* from *λαγχάνω* (*λαχ*) *to get by lot*
ἔθ-ος (*εθες*) *custom* st. *εθ*, *εἴωθα am accustomed*
τέκ-ος (*τεκες*) *child* *τίκτω* (*τεκ*) *to bring forth*

In *denominatives*, the same suffix expresses QUALITY:

βάθ-ος (*βαθες*) *depth* from *βαθύ-ς deep*
βάρ-ος (*βαρες*) *weight* *βαρύ-ς heavy*
μῆκ-ος (*μηκες*) *length* *μακ-ρό-ς long*

462. E. The INSTRUMENT or MEANS of an action is expressed by *τρο*, Nom. *τρο-ν*, neuter; cf. Lat. *trum.*

ἄρο-τρο-ν plough (aratrum) from *ἀρό-ω to plough*
λύ-τρο-ν ransom *λύ-ω to loose*
δίδακ-τρο-ν teacher's hire *διδάσκω* (*διδαχ*) *to teach.*

REM. a. The kindred feminine suffix *τρα* is less definite: *ξύ-σ-τρα flesh scraper* from *ξύ-ω to scrape*, *ὀρχή-σ-τρα place of dancing* from *ὀρχέ-ομαι to dance*, *παλαί-σ-τρα wrestling-ground* from *παλαί-ω to wrestle.*

463. F. The PLACE is expressed by

a. *τηριο*, Nom. *τηριο-ν*, neuter; only in verbals.

ἀκροα-τήριο-ν Lat. *audi-torium* from *ἀκροά-ομαι to hear*
δικασ-τήριο-ν court of justice *δικάζω* (*δικαδ*) *to judge*

b. *ειο*, Nom. *εῖο-ν*, neut.; properisp., contrary to 456; in denom.

λογ-εῖο-ν speaking-place from *λόγο-ς speech*
κουρ-εῖο-ν barber's shop *κουρεύ-ς barber*
Μουσ-εῖο-ν seat of the Muses *Μοῦσα Muse*

c. ωv, Nom. ώv, masc. and oxytone; only in denominatives.

This denotes a place where something abounds: *ἀμπελ-ών vineyard* from *ἄμπελο-ς vine*, *ἀνδρ-ών men's apartment* from *ἀνήρ* G. *ἀνδρ-ός man*, *οἰν-ών wine-cellar* from *οἶνο-ς wine*.

464. G. Substantives expressing QUALITY are formed from adjective-stems by the following suffixes:

a. τητ, Nom. της, feminine (Lat. *tât*, *tût*, Nom. *tas*, *tus*).

παχύ-της (-τητ) *thickness*	from *παχύ-ς thick*
νεό-της (-τητ) *youth*	*νέο-ς young*
ἰσό-της (-τητ) *equality*	*ἴσο-ς equal*

b. συνα, Nom. σύνη, feminine.

δικαιο-σύνη justice	from *δίκαιο-ς just*
σωφρο-σύνη discreetness	*σώφρων* (*σωφρον*) *discreet*

c. ια, Nom. ια, feminine.

σοφ-ίᾱ wisdom	from *σοφό-ς wise*
εὐδαιμον-ίᾱ happiness	*εὐδαίμων* (*ευδαιμον*) *happy*
ἀλήθε-ιᾰ truth	*ἀληθής* (*αληθες*) *true*
εὔνο-ιᾰ good-will	*εὔνους* (*ευνοο*) *well-disposed*

d. ες, Nom. ος, neuter, see 461 b.

465. H. DIMINUTIVES are formed from substantive-stems by the following suffixes:

a. ιο, Nom. ιο-ν, neuter.

παιδ-ίο-ν little child	from *παῖς* (*παιδ*) *child*
κηπ-ίο-ν little garden	*κῆπο-ς garden*
ἀκόντ-ιο-ν javelin	*ἄκων* (*ακοντ*) *lance*

Those of three syllables are parox., if the first syllable is long by nature or position: *παιδίον*.

Other forms connected with ιο are

ιδιο: *οἰκ-ίδιο-ν little house*	from *οἶκο-ς house*
αριο: *παιδ-άριο-ν little child*	*παῖς* (*παιδ*) *child*
υδριο: *μελ-ύδριο-ν little song*	*μέλος* (*μελες, μελε*) *song*

b. Masc. ισκο, Fem. ισκα, Nom. ίσκο-ς, ίσκη, parox.

νεαν-ίσκο-ς Lat. *adolescentulus*	from *νεανία-ς young man*
παιδ-ίσκη young girl	*ἡ παῖς* (*παιδ*) *girl*
στεφαν-ίσκο-ς little wreath	*στέφανο-ς wreath*

466. I. PATRONYMICS (substantives which express descent from a *father* or *ancestor*) are formed from proper names of persons by adding the suffixes,

δα, Nom. δη-ς, masculine, paroxytone; and
δ, Nom. ς, feminine, oxytone.

These suffixes are applied *directly* to stems of the first declension:

Masc. Βορεά-δη-ς,	Fem. Βορεά-ς,	from Βορέᾱ-ς
Αἰνειά-δη-ς		Αἰνείᾱ-ς

Stems of the second declension in ιο change this to ια:

Masc. Θεστιά-δη-ς,	Fem. Θεστιά-ς,	from Θέστιο-ς
Μενοιτιά-δη-ς		Μενοίτιο-ς

All other stems take ι as a *connecting vowel*, before which ο of the 2d decl. is dropped. Those in ευ lose υ by 39.

Masc. Κεκροπ-ί-δη-ς, Fem. Κεκροπ-ί-ς, from Κέκροψ
Πηλε-ί-δη-ς from Πηλεύ-ς
(Hm. has also a form Πηλη-ιά-δη-ς, cf. 189 D.)
Λητο-ί-δη-ς from Λητώ (Λητο)

and from stems of the 2d declension:

Masc. Ταντα λ-ί-δη-ς, Fem. Ταντα λ-ί-ς, from Τάνταλο-ς
Κρον-ί-δη-ς from Κρόνο-ς

a. A rarer suffix for patronymics is ιον, Nom. ίων: Κρον-ίων (Κρον-ΐον) *son of* Κρόνο-ς. The poets allow themselves many liberties for the sake of the metre.

467. J. Gentiles (substantives which designate a person as belonging to some *people* or *country*) have the following suffixes:

a. ευ, Nom. εύ-ς, oxytone: cf. 458.

Μεγαρ-εύ-ς a Megarian from Μέγαρα (2d. decl. plur.)
'Ερετρι-εύ-ς an Eretrian 'Ερετρία (1st decl.)

b. τα, Nom. τη-ς, paroxytone: cf. 459.

Τεγεά-τη-ς from Τεγέα, Αἰγινή-τη-ς from Αἴγινα, 'Ηπειρώ-τη-ς from "Ηπειρο-ς, Σικελιώ-τη-ς from Σικελία.

c. The corresponding feminine stems end in δ, Nom. ς: Μεγαρίς (Μεγαριδ) a *Megarian woman*, Τεγεᾶτις (-ιδ), Σικελιῶτις (-ιδ). The accent falls on the same syllable as in the corresponding masculine.

II. Formation of Adjectives. Principal Suffixes.

468. 1. ιο, Nom. ιο-ς,

expresses that which pertains in any way to the substantive from which the adjective is formed:

οὐράν-ιο-ς heavenly from *οὐρανό-ς heaven*
πλούσ-ιο-ς wealthy (for πλουτ-ιο-ς) *πλοῦτο-ς wealth*
οἰκεῖο-ς domestic (for οικε-ιο-ς) *οἶκο-ς house*
ἀγοραῖο-ς forensis (for αγορα-ιο-ς) *ἀγορά* forum
θέρειο-ς of the summer (for θερεσ-ιο-ς) *θέρος* (θερες) *summer*
αἰδοῖο-ς venerable (for αιδοσ-ιο-ς) *αἰδώς* (αιδος) *shame*
βασίλειο-ς kingly (for βασιλευ-ιο-ς) *βασιλεύ-ς king*

a. This suffix is also used in connection with adjective-stems: *ἐλευθέρ-ιο-ς* liberalis, from *ἐλεύθερο-ς* liber.

b. It often serves to form adjectives denoting country or people (*gentiles*), which may be used also as substantives: Μιλήσ-ιο-ς (for Μιλητ-ιο-ς) *Milesian* from Μίλητο-ς, 'Αθηναῖο-ς *Athenian* from 'Αθῆναι *Athens*.

c. Adjectives in αιο-ς, οιο-ς are generally properispomena (*αῖος, οῖος*).

469. 2. κο, Nom. κό-ς, always oxytone, generally applied to the stem with a connecting vowel ι.

a. In verbals, it expresses ability or fitness: *ἀρχ-ι-κό-ς capable of governing, γραφ-ι-κό-ς fitted for writing* or *painting*.——Many verbals insert, before this ending, the syllable τι, which denotes the *action* (460 a): *αἰσθη-τι-κό-ς capable of feeling, πρακ-τι-κό-ς suited for action.*

b. Denominatives in κό-ς express that which pertains to the noun from which they are derived: *βασιλ-ι-κό-ς kingly, φυσ-ι-κό-ς natural.*

470. 3. ιvο, Nom. ιvο-ς, and
4. εο, Nom. εο-ς, contracted οῦ-ς (145 c).

These denote the MATERIAL: λίϑ-ινο-ς *of stone* from λίϑο-ς, ξύλ-ινο-ς *wooden* from ξύλο-ν, (χρύσ-εο-ς) χρυσ-οῦ-ς *golden* from χρυσό-ς.——But ιvο, Nom. ινό-ς, oxytone, forms adjectives denoting TIME: χϑεσ-ινό-ς *belonging to yesterday* hesternus, νυκτερ-ινό-ς nocturnus, ἐαρ-ινό-ς vernus.

5. εντ, Nom. M. ει-ς, F. εσσα, N. εν,
denotes FULNESS OR ABUNDANCE: χαρί-ει-ς *graceful* from χάρι-ς, ὑλή-ει-ς *woody* from ὕλη. These are mostly poetic.

471. 6. Adjective-suffixes of less definite meaning are

νό-ς, oxytone, mostly passive: δει-νό-ς *fearful* (to be feared), σεμ-νό-ς (σέβ-ομαι) *to be revered.*

λό-ς, mostly oxytone and active: δει-λό-ς *fearful* (timid), ἀπατη-λό-ς *deceptive.*

ρό-ς, mostly oxytone and active: λαμπ-ρό-ς *shining*, φοβε-ρό-ς *frightful* (alarming), also pass. *afraid.*

μο-ς, active: μάχ-ι-μο-ς *warlike;* or passive: ἀοίδ-ι-μο-ς *to be sung of.* And akin to this,

σιμο-ς (σι = τι, 460 a): χρή-σιμο-ς *useful*, φύξιμο-ς (= φυγ-σιμο-ς) *avoidable* or *able to avoid.*

ες, Nom. ης, Neut. ες, oxytone, chiefly in compounds, see 475.

III. Denominative Verbs.

472. Denominative verbs are formed from noun-stems in many ways. The most important endings are the following; they are given as seen in the present. In their effect upon the meaning, they are not clearly distinguished from each other.

a. ο-ω	μισϑό-ω *to let for hire*	from μισϑός *hire*
	χρυσό-ω *to gild*	χρυσός *gold*
	ζημιό-ω *to punish*	ζημία *penalty*
b. α-ω	τιμά-ω *to honor*	τιμή *honor*
	αἰτιά-ομαι *to accuse*	αἰτία *fault*
	γοά-ω *to lament*	γόος *lamentation*
c. ε-ω	ἀριϑμέ-ω *to number*	ἀριϑμός *number*
	εὐτυχέ-ω *to be fortunate*	εὐτυχής *fortunate*
	ἱστορέ-ω *to know by inquiry*	ἵστωρ *knowing*
d. ευ-ω	βασιλεύ-ω *to be king*	βασιλεύ-ς *king*
	βουλεύ-ω *to take counsel*	βουλή *counsel*
	ἀληϑεύω *to speak truth*	ἀληϑής *true*
e. ιζ-ω	ἐλπίζ-ω *to hope*	ἐλπίς *hope*
	ἑλληνίζ-ω *to speak Greek*	Ἕλλην *Greek*
	φιλιππίζ-ω *to favor Philip*	Φίλιππος
f. αζ-ω	δικάζ-ω *to judge*	δίκη *justice*
	ἐργάζ-ομαι *to work*	ἔργον *work*
	βιάζ-ομαι *to use force*	βία *force*
g. αιν-ω	σημαίν-ω *to signify*	σῆμα *sign*
	λευκαίν-ω *to whiten*	λευκός *white*
	χαλεπαίν-ω *to be angry*	χαλεπός *hard, angry*
h. υν-ω	ἡδύν-ω *to sweeten*	ἡδύς *sweet*
	λαμπρύν-ω *to brighten*	λαμπρός *bright*
	αἰσχύν-ομαι *to be ashamed*	αἶσχος *shame*

Rem. i. It happens occasionally, that from the same noun are formed several verbs with different endings and different meanings: thus from δοῦλο-ς *slave*, δουλό-ω *to enslave*, δουλεύ-ω *to be a slave*; from πόλεμο-ς *war*, πολεμέ-ω and πολεμίζ-ω *to wage war*, πολεμό-ω *to make hostile*.

Rem. j. Verbs expressing *desire* (desideratives) are formed from verbs and nouns; most frequently with the ending σειω: γελασείω *to desire to laugh*, δρασείω *to have a mind to do*; also in αω, ιαω: φονάω *to be eager for murder*, κλαυσιάω *to be disposed to weep*.——Some verbs in αω, ιαω express an affection of the body: ὠχριάω *to be affected with pallor*, ὀφθαλμιάω *to have sore eyes*.

Rem. k. A few intensives (almost entirely poetic) are formed from primitive verbs, by a more or less complete repetition of the stem, generally with some change of vowel: μαιμά-ω *to reach after, long for*, from μαίομαι (μα) *id.*, πορφύρ-ω *to be agitated* (of the sea) from φύρ-ω *to mix up together*, ποιπνύ-ω *to puff with exertion* from πνέω (πνυ) *to breathe*. Here belongs Ep. παμφαίνων (once Sub. 3 Sing. παμφαίνῃσι), also παμφανόων, *shining brightly*, from φαίνω (παμ-φαν for φαν-φαν, 65 a, 48).

B. COMPOSITION OF WORDS.

I. Form of Compound Words.

473. When a *noun* stands as the *first* part of a compound word, only its *stem* is used: ναυ-μαχία (ναῦς, μάχη) *ship-fight*, χορο-διδάσκαλος (χόρος, διδάσκαλος) *chorus-teacher*.

a. Stems of the 1st decl. change α to ο, appearing thus like stems of the 2d decl.: χωρο-γράφο-ς (χώρα, γράφω) *land-describer*. Stems of both these declensions drop their final vowel, when a vowel follows: χορ-ηγός (χόρος, ἄγω) *chorus-leader*. It is retained, however, when the second part of the compound began originally with *digamma*: Hm. δημιο-εργό-ς *artisan*, Att. δημιουργός.

Stems of the 3d decl. commonly assume ο as a connecting vowel before a consonant: ἀνδριαντ-ο-ποιό-ς *image-maker*, πατρ-ο-κτόνο-ς *parricide*, φυσι-ο-λόγο-ς *natural philosopher*, ἰχθυ-ο-φάγο-ς *fish-eating*.

b. But the exceptions to these rules are quite numerous. Thus, the stems in ς are often found in a shortened form: ξιφ-ο-κτόνος (ξίφος, st. ξιφες) *slaying with the sword*, τειχ-ο-μαχία (st. τειχες) *battle at the wall*.——Stems of the 1st decl. sometimes retain the final α (as ᾱ or η): ἀρετᾱ-λόγος *prater about virtue*, χοη-φόρος *bearing libations for the dead*.——Sometimes an inflected case is found instead of the stem: νεώς-οικος *ship-house*, ναυσί-πορος *traversed by ships*.

474. When a noun stands as the *last* part of a compound, its final syllable is often changed.

This is the case especially in compound adjectives: φιλό-τιμο-ς (τιμή) *honor-loving*, πολυ-πράγμων (πρᾶγμα) *busy*.——So too in compound substantives, when the last part is an *abstract* word: λιθο-βολία (βολή) *throwing of stones*, ναυ-μαχία (μάχη) *ship-fight*, εὐ-πραξία (πρᾶξις) *good success*. Only after a *preposition* can the abstract word remain unchanged: προ-βουλή *forethought*.

475. A very frequent ending of *compound adjectives*, though seldom seen in simple words, is ης masc. and fem., ες neut.: it is found

a. in many adjectives formed directly from the verb-stem: ἀ-βλαβ-ής (βλάπτω, st. βλαβ) *unharmed*, αὐτ-άρκ-ης (ἀρκέω) *self-sufficing*, *independent*.

b. in adjectives of which the last part is a substantive in ες (Nom. ος): δεκα-ετής (ἔτος) *of ten years*, κακο-ήθης (ἦθος) *ill-disposed*.

476. Compounds in which the *first* part is made directly from a *verb-stem*, are nearly confined to poetry. They are formed in two ways:

a. The verb-stem appears without addition, except a connecting vowel (ε, ῐ, or ο) used before a consonant: πείθ-αρχος *obedient to command*, δακ-έθυμος (δάκ-νω *to bite*) *heart-corroding*, ἀρχ-ι-τέκτων *master-builder*, μισ-ό-γυνος *woman-hater*.

b. The verb-stem has σι added to it: this expresses *action* (cf. 460 a, 469), and becomes σ before a vowel: λῡ-σί-πονος *releasing from toil*, ἐρυ-σ-άρματ-ες, -ας (nom. acc. plur., Hm.) *chariot-drawing*, πλήξ-ιππος (πλήσσω, st. πληγ) *horse-driving*, στρεψί-δικος (στρέφ-ω) *perverter of justice*.

477. Compound Verbs are formed directly or indirectly. They are formed directly by prefixing a *preposition* to a simple verb.

Originally the prefix was a mere adverb, qualifying the verb. Hence the augment was applied to the latter, not to the preposition (313). Hence also in the early language, as in Homer, the preposition was often separated from the verb by intermediate words, and even placed after the verb: in the last case prepositions of two syllables suffer *anastrophe* of accent (102 D b). This separation of the preposition from the verb is called tmesis (τμῆσις *cutting* from τέμνω *to cut*).

478. All other compound verbs are formed indirectly, being denominatives made *from compound nouns*:

Thus from λίθος and βάλλω comes the compound noun λιθο-βόλος *stone-throwing*, and from this the compound verb λιθοβολέω *to throw stones*; from ναῦς and μάχομαι comes ναυ-μάχος *fighting in ships*, and from this ναυμαχέω *to fight in ships*; from εὖ and st. εργ comes εὐεργέτης *benefactor*, and from this εὐεργετέω *to benefit*.

479. Accent. Compounds of the first and third declensions are accented like simple words with the same endings. But many compounds in ης (3d decl., 471, 475) are paroxytone instead of oxytone.

Compounds of the second declension are generally proparoxytone. But those formed from compound verbs, by adding suffixes, are commonly accented like simple words with the same suffixes: συλλογισ-μό-ς from συλλογίζομαι *to infer*, ἀποδο-τέο-ς from ἀποδίδωμι *to give back*.

a. Objective compounds (480) of the second decl., when the last part is an *intransitive* verbal, follow the above rule: λιθό-βολος *thrown at with stones*, μητρό-κτονος *slain by a mother*. But when the last part is *transitive*, and made by adding ο (Nom. ος) to a *verb-stem*, they accent the *penult* if it is short;—if long, the *ultima*: λιθο-βόλος *throwing stones*, μητρο-κτόνος *matricide*; στρατηγός *army-leader, general*, λογο-ποιός *story-maker*, ψυχο-πομπός *conductor of souls*.

But compounds of ἔχω and ἄρχω, with some others, follow the general rule: ἡνίοχος (rein-holder) *charioteer*, δᾳδοῦχος (contr. from δᾳδό-οχος) *torch-holder*, ἵππαρχος *commander of horse*.

II. Meaning of Compound Words.

480. As regards their meaning, compound nouns (substantive and adjective) may be divided into three principal classes. The division relates properly to *direct* compounds, as ναυπηγός *ship-builder*, from ναῦς

and *πήγνυμι*; not to *indirect* compounds (derived from nouns already compounded), as *ναυπηγία ship-building*, *ναυπηγικός belonging to ship-building*, derived from the compound *ναυπηγός*.

1. Objective Compounds. In these, one part is related to the other as a grammatical object; so that, when the two are expressed as separate words, one must be put in an oblique case, depending, either immediately or by means of prepositions, on the other:

λογο-γράφο-ς speech-writer = *λόγους γράφων*
ἀξιό-λογο-ς worthy of mention = *ἄξιος λόγου*
δεισι-δαίμων fearing the divinities = *δεδιὼς τοὺς δαίμονας*
χειρο-ποίητο-ς made with hands = *χερσὶ ποιητός*
θεο-βλαβής harmed by the god = *ὑπὸ τοῦ θεοῦ βεβλαμμένος*
οἰκο-γενής born in the house = *ἐν οἴκῳ γενόμενος*

481. 2. Possessive Compounds. In these, the first part qualifies the second like an adjective or adverb, while the whole is understood as *belonging* to something; so that, when the compound is expressed by separate words, a participle of *ἔχω to have*, or some verb of similar meaning, must be added:

μακρό-χειρ long-handed = *μακρὰς χεῖρας ἔχων*
ἀργυρό-τοξο-ς with silver bow = *ἀργυροῦν τόξον ἔχων*
ὁμό-τροπο-ς of like character = *ὅμοιον τρόπον ἔχων*
γλαυκ-ῶπις bright-eyed = *γλαυκοὺς ὀφθαλμοὺς ἔχων*
πικρό-γαμο-ς having a (bitter) *unhappy marriage*
δεκα-ετής (having) *lasting ten years*

a. Here belong the numerous adjectives in *-ώδης* (*-ο-ειδής*): *γυναικώδης* = *γυναικο-ειδής* having the appearance or character of woman, *woman-like*.

482. 3. Determinative Compounds. In these also, the first part qualifies (or *determines*) the second, but without the added idea of possession; so that the compound may be expressed by two words, the first of which is an adjective or adverb:

ἀκρό-πολι-ς (summit-city) *citadel* = *ἄκρα πόλις*
μεσ-ημβρία mid-day = *μέση ἡμέρα*
ψευδο-κῆρυξ false herald = *ψευδὴς κῆρυξ*
ὁμό-δουλο-ς fellow-servant = *ὁμοῦ δουλεύων*
μεγαλο-πρεπής (grand-appearing) *magnificent*
ὀψί-γονο-ς late-born = *ὀψὲ γενόμενος*

This is the least numerous of the three classes.

Rem. *Prepositions* may be connected with substantives in each of the above-described relations:

a. Objective:
ἐγχώριος native = *ἐν τῇ χώρᾳ* (*ὤν*)
ἐφίππιος belonging to a horse = *ἐφ' ἵππῳ* (*ὤν*)

b. Possessive:
ἔνθεος having a god in him, inspired, = *ἐν* (*ἑαυτῷ*) *θεὸν ἔχων*
ἀμφικίων having pillars round it = *κίονας ἀμφ'* (*αὐτὸν*) *ἔχων*

c. Determinative:
ἀμφιθέατρον amphitheatre = a surrounding or circular theatre
ἀπελεύθερος freed-man, = free from (the gift of) another, = *ὁ ἀπό τινος ἐλεύθερος*.

483. Alpha privative. The prefix ἀν- (cf. ἄνευ *without*, Lat. *in-*, Eng. *un-*), before consonants ἀ-, is called on account of its meaning Alpha privative. Compounds formed with it are determinative, when the second part comes from a verb or adjective; when it comes from a substantive, they are mostly possessive:

> *ἄ-γραφο-ς unwritten* = οὐ γεγραμμένος
> *ἀν-ελεύθερο-ς unfree* = οὐκ ἐλεύθερος
> *ἀν-αιδής shameless* = αἰδῶ οὐκ ἔχων
> *ἄ-παις childless* = παῖδας οὐκ ἔχων

a. Determinative compounds formed with this prefix *from substantives*, are rare and poetic: μήτηρ ἀμήτωρ *an unmotherly mother* = μήτηρ οὐ μήτηρ οὖσα.

b. Words, which began originally with *digamma*, have ἀ-, not ἀν-: ἀ-έκων, ἄκων, *unwilling*, ἀ-εικής, αἰκής, *unseemly* (st. ικ, ἔοικα).

484. The inseparable prefix δυς- *ill* is the opposite of εὖ *well*, and expresses something *bad*, *unfortunate*, or *difficult*: δύσβουλος *ill-advised* (possessive) = κακὰς βουλὰς ἔχων, δυσάρεστος (determinative) *ill-pleased*, δυσάλωτος *hard to be caught*. Here too, determinative compounds formed from substantives are very rare: Hm. Δύσπαρις *wretched Paris*.

PART FOURTH.

SYNTAX.

DEFINITIONS.

485. Syntax (σύνταξις *arranging together*) shows how words are combined in sentences.

A sentence is simple, when the essential parts of a sentence are found in it *only once*. (For *compound sentences*, see 724.)

The essential parts of a sentence are

the Subject, of which something is said, and

the Predicate, which is said of the subject.

The subject of a sentence is a *substantive* (or substantive pronoun) in the *nominative* case. The predicate of a sentence is a *finite verb* in the same number and person as the subject.

a. The only nominatives of the *first person* are ἐγώ, νώ, ἡμεῖς; of the *second person*, σύ, σφώ, ὑμεῖς; all other nominatives are of the *third person*.

b. These are sometimes called the *grammatical*, in distinction from the *logical*, subject and predicate. The latter include, beside the nominative and finite verb, all other words in the sentence which belong to these respectively. Thus in the sentence μυρίων ἐναντιωμάτων ἡ ψυχὴ γέμει ἡμῶν *our soul is full of numberless contradictions*, ψυχή and γέμει are the grammatical subject and predicate, ἡ ψυχὴ ἡμῶν and μυρίων ἐναντιωμάτων γέμει the logical.

c. The *infinitive* mode, though it is not the predicate of a sentence, has its subject. The subject of the infinitive is a *substantive* in the *accusative* case.

486. Object. The verb, beside its subject, may have an object on which its action is exerted. The object of a verb is a *substantive* in an *oblique* case (accusative, genitive, or dative).

The object is *direct* or *indirect*, according as it is related immediately or remotely to the action of the verb. The verb is *transitive*, when its action passes over to a direct object: otherwise, it is *intransitive*.

a. The *remote* relations of an object to a verb are expressed to a great extent by means of *prepositions*.

b. The *infinitive* and *participle* may have objects, both direct and indirect, like the finite verbs to which they belong.

ATTRIBUTIVE, APPOSITIVE, AND PREDICATE-NOUN.

487. A substantive may be qualified

a. by an *adjective* in the same case, number, and gender.

b. by a *substantive* in the same case.

488. The adjective is called

a. an ATTRIBUTIVE, when its connection with the substantive is *taken for granted* in the sentence, not brought about by it: ὁ ἀγαθὸς ἀνὴρ ἀσκεῖ τὴν δικαιοσύνην *the good man practises justice*

b. a PREDICATE-ADJECTIVE, when it is brought *by the sentence* into connection with the substantive: ὁ ἀνὴρ ἀγαθός ἐστι (γίγνεται, φαίνεται, καλεῖται, νομίζεται) *the man is* (becomes, appears, is called, is considered as) *good.*

REM. c. The adjective in the former case is purely *adnominal*, belonging exclusively to its substantive: in the latter case, it is generally *adverbial*, being connected also with the verb.——Thus the Greek often uses a predicate-adjective, where other languages use an adverb, or a preposition with its case: τριταῖοι ἀπῆλθον *they went away on the third day*, Λακεδαιμόνιοι ὕστεροι ἀφίκοντο *the Lacedaemonians arrived afterward*, ὅρκιός σοι λέγω *I speak to you under oath.* In some such cases, the adverb, used in Greek, would give a different meaning: πρῶτος Μηθύμνῃ προσέβαλε *he first* (before any one else) *attacked Methymna;* πρώτῃ Μηθύμνῃ προσέβαλε *he attacked Methymna first* (before any other place); but with the adverb, πρῶτον Μηθύμνῃ προσέβαλε *first* (before doing any thing else) *he attacked Methymna.*

489. In the same two cases (488 a, b), the qualifying substantive is called

a. an APPOSITIVE: θαυμάζω Μιλτιάδην τὸν στρατηγόν *I admire Miltiades the general.*

b. a PREDICATE-SUBSTANTIVE: ποιοῦσι (καλοῦσι, καθιστᾶσι, νομίζουσι) Μιλτιάδην στρατηγόν *they make* (call, appoint, consider) *Miltiades a general.*

REM. c. The substantive qualified is called the SUBJECT of the attributive, appositive, or predicate-noun. This must not be confounded with the subject of a *sentence* (485).

d. The attributive stands in the closest relation to its subject, forming with it one complex idea, like the parts of a compound word. The appositive, in general, is less closely related to its subject, being added to it as an explanation or description. (But see 500 a.) The predicate-noun (adjective or substantive) is still less closely related to its subject, being brought into connection with it by the sentence.

e. The predicate-noun is sometimes called simply a *predicate.* It is occasionally preceded by ὡς *as*, expressing comparison: τοῖς ἥττοσιν ὡς δούλοις χρῶνται *they treat the weaker as slaves.*

VERBS OF INCOMPLETE PREDICATION.

490. Many verbs, from the nature of their meaning, are commonly connected with a predicate-noun. Such are verbs which

signify *to be*, *become*, *appear*, *be called*, *chosen*, *considered*, and the like. With these, a predicate-noun is put in the *nominative* case, agreeing with the *subject* of the verb: ὁ ἀνὴρ ἀγαθός ἐστι (γίγνεται, φαίνεται, καλεῖται, νομίζεται); see 540.

a. The verb εἰμί *to be*, when thus used, is called the *copula*, since it does little more than *couple* the subject and the predicate-noun. For the frequent omission of the copula, see 508 a.

b. Yet all these verbs, even εἰμί *to be*, are often used without a predicate-noun, as complete predicates.

c. *Transitive* verbs, which correspond in sense to the foregoing, take a predicate-noun in the *accusative* case, agreeing with the *object* of the verb. Such are verbs which signify *to make*, *call*, *appoint*, *consider*, and the like: ποιοῦσι (καλοῦσι, καθιστᾶσι, νομίζουσι) Μιλτιάδην στρατηγόν; see 556.

d. The *infinitives* and *participles* of the same verbs are also connected with predicate-nouns belonging to their subject or object.

PRONOUNS OF REFERENCE.

491. a. RELATIVE PRONOUN. A substantive may be qualified by a sentence: ἀνὴρ ὃν πάντες φιλοῦσι *a man whom all love* = ἀνὴρ πᾶσι φίλος *a man beloved by all*. The sentence is then introduced by a relative pronoun, in the same number and gender as the substantive. The latter, as it commonly goes before the relative, is called its ANTECEDENT.

b. DEMONSTRATIVE PRONOUN OF REFERENCE. A substantive, once used, may be recalled or referred to by a demonstrative pronoun, in the same number and gender as the substantive or *antecedent*.

492. EQUIVALENTS OF THE SUBSTANTIVE AND ADJECTIVE. The functions of the substantive and adjective, described in the foregoing sections, may be sustained by other parts of speech or forms of expression.

The principal equivalents of the ADJECTIVE are

a. the article: οἱ ἄνθρωποι *the men*.

b. the adjective pronoun: τίνες ἄνθρωποι *what men?*

c. the participle: ἀθυμοῦντες ἄνθρωποι *dispirited men*.

d. The article is used *only* as an attributive. So too the adjective and participle are always attributive, when placed directly after the article. In like manner, other forms of expression, when they follow the article, have the force of attributives: especially

e. a substantive in the genitive: *οἱ τῆς πόλεως ἄνθρωποι the men of the city.*

f. an adverb: *οἱ νῦν ἄνθρωποι the men now* (living).

g. a preposition with its case: *οἱ ἐν τῇ πόλει ἄνθρωποι the men in the city.*

h. Even without an article preceding it, the genitive is often used as an attributive: *νόμισμα ἀργύρου coin of silver = silver coin;* also as a predicate-

noun: *τὸ νόμισμα ἀργύρου ἐστί the coin is of silver.* A similar use of the adverb, and of the preposition with its case, is comparatively rare: *ἡ ἧσσα οὐκ ἄλλο τι φέρει ἢ ἄντικρυς δουλείαν defeat brings nothing else than utter servitude, ἐν τούτῳ τῷ τρόπῳ ἦσαν οἱ Ἕλληνες the Greeks were in this condition.*

For the use of a sentence (*relative sentence*) as equivalent to the adjective, see 491 a.

493. The principal equivalents of the SUBSTANTIVE are

a. the adjective, or any of its equivalents, when used without a substantive: *πάντες ἐπῄνεσαν all approved, οἱ ἐν τῇ πόλει ἐχαλέπαινον those in the city were angry.*

b. the substantive pronoun (personal or reflexive): *ἡμεῖς ὁμολογοῦμεν we assent.*

c. the infinitive, with or without the neuter article: *ἔδοξεν ἀπελθεῖν it was thought best to depart.*

d. a sentence, used as the subject or object of another sentence: *λέγεται ὅτι ταῦτα ἐγένετο it is said that these things took place.*

e. any word or phrase viewed merely as a thing: *τὸ γνῶθι σεαυτόν καὶ τὸ σωφρόνει ἐστὶ ταὐτόν the "know thyself" and the "be wise" are the same thing.*

The forms c, d, e, are equivalent to substantives of the *neuter* gender.

f. A preposition with a numeral may take the place of a substantive: *ἀπέθανον αὐτῶν περὶ ἑβδομήκοντα there died of them about seventy, διέφθειραν ἐς ὀκτακοσίους they destroyed to the number of eight hundred.* So also the phrases, *ἐπὶ πολύ a wide extent, ἐπὶ μέγα a great part, καθ' ἑκάστους* or *καθ' (ἕνα) ἕκαστον each by himself,* and a few others: *αἱ νῆες ἐπὶ πολὺ τῆς θαλάσσης ἐπεῖχον the ships covered a wide extent of the sea.*

g. All these forms are said to be used *substantively*, or used as substantives.

Indeterminate Subject or Object.

494. The *subject* of a *sentence* may be thought of in a manner wholly vague and general, merely as that to which the predicate applies. This is called the *indeterminate subject*, and is not expressed in words:

ὀψὲ ἦν it was late, ἡμέρα ἐγένετο it became day, καλῶς ἔχει it is well, δεῖ μάχης (it needs a battle) *there is need of a battle, δηλοῖ* (there is something that makes clear) *it is clear, παρείκει* (there is something that allows) *it is allowed.* ——The same construction is seen in *passive* verbs, especially in the *perfect* and *pluperfect: παρεσκεύασταί μοι* (things have been prepared) *preparation has been made by me.* But it occurs most frequently when the verbal in *τέον* (or *τέα*) is used with *εἰμί to be* (expressed or understood): *οὐκ ἀδικητέον ἐστί* (not any thing is to be unjustly done) *injustice must not be done, τῷ νόμῳ πειστέον* (or *πειστέα*) *obedience must be rendered to the law.*

a. These verbs which have the indeterminate subject, are most properly called IMPERSONAL verbs. That name, however, is applied also to the more frequent cases, in which the subject of a verb is not a nominative, but an infinitive or a sentence: *ἔξεστιν εὐδαιμονεῖν it is possible to be happy, δῆλον ἦν ὅτι ἐγγύς που ὁ βασιλεὺς ἦν it was plain that the king was somewhere near.*

495. The *object* of a *verb* may be similarly indeterminate:

poet. ὅταν ὁ δαίμων εὖ διδῷ, τί δεῖ φίλων *whenever the divinity may give abundantly, what need of friends?* Transitive verbs may thus appear as intransitive: ὁ λόγος κατέχει *the story* (holds) *prevails.*

496. The *subject* of an *attributive* is very often indeterminate. The attributive then is *neuter*, and may be either singular or plural. The indeterminate subject may be expressed by such words as *thing*, *affair*, *condition*, *quality*, *space*, *time*, and many more:

ἀγαθά (good things) *goods*, τὸ λεγόμενον (the thing said) *the common saying*, τὰ χρήσιμα (the useful things) *that which is useful*, τὰ τῆς πόλεως *the* (*affairs*) *of the city*, τὸ τυραννικόν *the* (*condition* or *character*) *of tyrant*, τὸ καλόν *the* (quality) *beautiful*, ἐπὶ πολύ (over much space or time) *to a great extent* or *for a long time*, ἐν μέσῳ (in the midst) *in public*, ἀφ' οὗ (from what time) *since*, τὸ ἀπὸ τοῦδε (the time from this time) *henceforth*, τὸ ναυτικόν *the* (naval force) *navy*, τὸ βαρβαρικόν *the* (barbarian world) *barbarians*, τὸ κοινόν *the commonwealth*, τὰ Διονύσια *the* (*festival*) *of Dionysus*; cf. 563 b.

a. Neuter *pronouns* are very often thus used with indeterminate subject: other attributives, in this use, are generally preceded by the neuter article.

GENERAL RULES OF AGREEMENT.

Finite Verb and Subject-Nominative.

497. a. A finite verb agrees with its subject-nominative in number and person. But

b. With a neuter plural nominative, the verb is singular. Cf. 514 e.

Examples. a. εὖ σὺ πάντα εἶπες, καὶ ἐπῃνέσαμεν ἡμεῖς *thou saidst all things well, and we approved.*——b. τὰ πράγματα ταῦτα δεινά ἐστι *these circumstances are fearful.*——For exceptions in number, see 511–17. For omission of the subject or the predicate, see 504, 508.

Adjective and Substantive.

498. An adjective agrees with its substantive in case, number, and gender:

ἀνὴρ φιλότιμος ἐθέλει αἰσχρῶν κερδῶν ἀπέχεσθαι *a man fond of honor is disposed to abstain from dishonorable gains.*——This rule applies both to the *attributive* and the *predicate-adjective.* Similar rules may be given for the article, adjective-pronoun, and participle.——For exceptions in number and gender, see 511–23. For omission of the subject, see 509.

Appositive and Substantive.

499. The appositive agrees in case with its subject:

εἰς Πέλτας πόλιν οἰκουμένην *to Peltae, an inhabited city.*——A similar rule may be given for the predicate-substantive.

500. Apposition is of several kinds:

a. Attributive Apposition: the appositive has the force of an attributive: *ὀπισθοφύλακες λοχαγοί rear-guard captains.*

In this way, words denoting station or condition are connected with *ἀνήρ man* or *ἄνθρωπος person* (the former often implying *respect*, the latter *contempt*): *ἄνδρες δικασταί judges* (juror-men, cf. Eng. gentlemen of the jury), *μέτοικος ἄνθρωπος a foreign-resident.* Names of nations in attributive apposition assume the character of adjectives: *Ἕλληνες πελτασταί Grecian targeteers.*

Here belong also the cases in which an appositive is placed between the article and its substantive (534 a): *ὁ Εὐφράτης ποταμός the river Euphrates, ὁ Μεταγειτνιὼν μήν the month Metageitnion.*

b. Partitive Apposition: the appositive is related to its subject as the part to the whole: *ὁ στρατὸς, ἱππεῖς καὶ πεζοί the army, cavalry and infantry, λῦπαι αἱ μὲν χρησταί εἰσιν, αἱ δὲ κακαί pains are, some good, others evil, αἱ τέχναι τὸ αὑτῆς ἑκάστη ἔργον ἐργάζεται the arts work each one its own work, οὗτοι ἄλλος ἄλλα λέγει these say, one one thing, another another.*

To words denoting *person*, in the accusative or dative, the poets often add an appositive denoting the *part* (head, hand, heart, mind, shield, etc.) which is specially affected by the action: *Δηϊοπίτην οὔτασεν ὦμον he wounded Deïopites* (*in*) *the shoulder, κὰδ δ' ἄχος οἱ χύτο μυρίον ὀφθαλμοῖσιν excessive grief overspread* (him the eyes) *his eyes, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων what manner of saying has escaped the fence of thy teeth? ἄδός τέ μιν ἵκετο θυμόν and satiety came to his spirit, σοὶ γάρ τε μάλιστά γε λαὸς Ἀχαιῶν πείσονται μύθοισι for thy words most of all will the people of the Achaeans obey.*

c. Descriptive Apposition: the subject gives the name of something, which is then described by the appositive: *ἡ ἡμετέρα πόλις, ἡ κοινὴ καταφυγὴ τῶν Ἑλλήνων our city, the common refuge of the Greeks, θάρρος καὶ φόβος, ἄφρονε ξυμβούλω boldness and fear, inconsiderate counsellors, Ἀλέξανδρος ὁ Φιλίππου* (sc. *υἱός*) *Alexander the son of Philip.*

d. Definitive Apposition: the subject vaguely indicates something, which is then definitely expressed by the appositive: *ὁ θάνατος τυγχάνει ὢν δυοῖν πραγμάτοιν διάλυσις, τῆς ψυχῆς καὶ τοῦ σώματος death happens to be a separation of two things, the soul and the body, τοῦτό γε αὐτό, ἡ εὐβουλία this very thing, good counsel, δοκῶ τὸ ῥᾷστον ποιεῖν, ἐπιτιμᾶν τοῖς ἄλλοις I seem to be doing the easiest thing, censuring the others.*——In Hm., the demonstrative *ὁ δέ*, used at the beginning of a sentence, is often explained at the close by adding as an appositive the object referred to: *οἱ δ' ἀντίοι ἔγχε' ἄειραν Τρῶες but they in opposition raised their spears, the Trojans, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος but it flew over him, the brazen spear.* With *ὁ μέν*, this is much less often the case.

501. When a word and a sentence are in apposition, the word may stand either in the *nominative* or the *accusative*:

poet. *κεῖνται πεσόντες, πίστις οὐ σμικρὰ πόλει they are fallen, no small ground of confidence to the city,* poet. *εὐδαιμονοίης, μισθὸν ἡδίστων λόγων may you be happy, a reward for the sweetest words.*——The word is put in the nominative, as not depending in construction upon any other word (542). When, however, it is put in the accusative, it is brought into a kind of dependence on the verb of the sentence, as if in apposition with a cognate-accusative (547) supplied after the verb: *εὐδαιμονοίης* (*εὐδαιμονίαν*) *μισθὸν*, etc.

502. a. When the word is *neuter*, it is not certain from the form, which of the two cases is used. If, however, it stands in apposition with a *dependent* sentence, it must be regarded as an accusative.

b. Neuter words often used in apposition with a sentence, are σημεῖον *sign*, τεκμήριον *evidence*, κεφάλαιον *chief point*; also attributives with the neuter article, τὸ μέγιστον *the greatest thing*, τὸ ἐναντίον *the contrary*, τὸ τῆς παροιμίας *the expression of the proverb*; and neuter pronouns, as αὐτὸ τοῦτο *this very thing*, ταὐτὸ τοῦτο *this same thing*, δυοῖν θάτερον *one of two things*, ἀμφότερον or ἀμφότερα *both*, etc.

c. The sentence is sometimes introduced by γάρ *for*, especially after σημεῖον and τεκμήριον, which may then be regarded as sentences themselves: οὐδὲν ἐπίστευον ἐκεῖνοι· σημεῖον δέ· οὐ γὰρ ἂν δεῦρ' ἧκον ὡς ἡμᾶς *they had no confidence; but proof* (of this is here, follows); *for they would not* (otherwise) *have come to us.*

Pronoun of Reference with its Antecedent.

503. The relative agrees with its antecedent in number and gender:

ἐνταῦθα ἦν κρήνη, ἐφ' ᾗ λέγεται Μαρσύας τὸν Σάτυρον θηρεῦσαι *here was a spring, by which Marsyas is said to have caught the Satyr*, παράδεισος θηρίων πλήρης, ἃ Κῦρος ἐθήρευε *a park full of wild beasts, which Cyrus used to hunt.* ——A similar rule may be given for the DEMONSTRATIVE OF REFERENCE.

a. If the relative is subject of a sentence, its verb takes the *person* of the antecedent: ἡμεῖς οἳ τοῦτο λέγομεν *we who say this.*

For exceptions, see 511–23. For *attraction*, *incorporation*, and other peculiarities of relative sentences, see 807–23.

OMITTED SUBJECT,

PREDICATE, AND OBJECT.

504. The SUBJECT of a FINITE VERB is often omitted;

a. when it is a pronoun of the first or second person.

It is then sufficiently expressed by the personal ending of the verb: λέγω *I speak*, ἀκούσατε *hear ye.* But the pronoun is not omitted, if there is an emphasis upon it: ἃ ἂν ἐγὼ λέγω, ὑμεῖς ἀκούσατε *whatever I may say, do you hear.* Compare 667.

b. when it is a pronoun of the third person, referring to a word in the context:

Κῦρος τὰς ναῦς μετεπέμψατο, ὅπως ὁπλίτας ἀποβιβάσειε, καὶ βιασάμενοι τοὺς πολεμίους παρέλθοιεν, εἰ φυλάττοιεν *Cyrus sent for the ships, that he* (Cyrus) *might land heavy-armed men, and they* (the army of Cyrus) *having overpowered the enemy might effect a passage, if they* (the enemy) *should be keeping guard.* The subject may be only *implied* in the context; as the subject of παρέλθοιεν in the example just given: ναυτικὰ ἐξηρτύετο ἡ Ἑλλάς, καὶ τῆς θαλάσσης ἀντείχοντο (sc. οἱ Ἕλληνες) *Greece was fitting out navies, and they* (the Greeks) *were applying themselves to the sea.*

c. when it is a general idea of person (ἄνθρωπος).

Thus in plurals such as φασί, λέγουσι, *they* (men, people) *say.* Less often in the singular: ἐσάλπιγξε *the trumpet sounded*, lit. (one) sounded the trumpet. A subject of this kind is very often omitted, when it is the antecedent of a re-

lative pronoun; the relative sentence then takes the place of a subject (810): *ὃν οἱ θεοὶ φιλοῦσιν ἀποθνήσκει νέος* (one) *whom the gods love dies young.*

Here belong, at least in their original use, such verbs as *ὕει it rains, νίφει it snows, ἀστράπτει it lightens, σείει* (it shakes) *there is an earthquake*, etc.; these operations of nature being regarded by the Greeks as actions of a divine person, *Ζεύς* or *θεός* (which are sometimes expressed with these verbs). In later use, the idea of personal agency seems to have been lost, so that the subject became wholly indeterminate; see d.

d. when it is the indeterminate subject (494):

ὡς δὲ αὐτῷ οὐ προυχώρει but when (things did not advance for him) *he had no success.* Here also a relative sentence may take the place of a subject: poet. *ἐκ τοῦ φιλοπονεῖν γίγνεθ' ὧν θέλεις κρατεῖν from love of toil are produced* (*things*) *which you wish to possess.*

505. The OBJECT of a VERB may be omitted in the same cases (the first, of course, excepted): thus

b. when it is a pronoun, referring to a word expressed or implied in the context: *ἐμπιπλὰς ἁπάντων τὴν γνώμην ἀπέπεμπε* (sc. *αὐτούς*, referring to *ἁπάντων*) *filling the mind of all he sent* (*them*) *away.*

c. when it is a general idea of person: *φιλοτιμία παροξύνει* (sc. *ἀνθρώπους*) *κινδυνεύειν ὑπὲρ εὐδοξίας τε καὶ πατρίδος emulation incites* (*men*) *to incur danger for fame and country*, poet. *ζηλῶ ἀνδρῶν ὃς ἀκίνδυνον βίον ἐξεπέρασε I envy among men* (*one*) *who has passed a life without danger.*

d. when it is indeterminate: *διαφέρει πάμπολυ μαθὼν μὴ μαθόντος one who has learned* (things learnable, i. e. truth, knowledge) *differs entirely from one who has not learned, οἱ θεοὶ ὧν δεόμεθα κατεσκευάκασι the gods have provided* (*the things*) *which we require.*

506. The *subject* of an *appositive* or *predicate-noun* may be omitted, when it is the same with the omitted subject or object of a verb: thus,

of an APPOSITIVE: *Θεμιστοκλῆς ἥκω παρὰ σέ* (*I*) *Themistocles am come to thee*;——of a PREDICATE-NOUN: *ῥήτορές ἐστε* (*ye*) *are orators, ὃν οἱ θεοὶ φιλοῦσιν ἀποθνήσκει νέος* (one) *whom the gods love dies young, τὰ κακῶς τρέφοντα χωρί' ἀνδρείους ποιεῖ* (sc. *ἀνθρώπους*) *the places that furnish a poor support make* (*men*) *manly.*

507. The PREDICATE-NOUN is seldom omitted: *τί δή ἐστι τοῦτο, περὶ οὗ αὐτὸς ἐπιστήμων ἐστὶν ὁ σοφιστής, καὶ τὸν μαθητὴν* (sc. *ἐπιστήμονα*) *ποιεῖ what, now, is this, with which the sophist is both acquainted himself, and makes his pupil* (*acquainted*)?

508. The VERB itself is sometimes omitted: thus

a. the verb *εἰμί to be*, when used as a copula (490 a).

The forms *ἐστί* and *εἰσί* are very often omitted: *ἀγαθὸς ὁ ἀνήρ the man* (*is*) *good, θεῶν δύναμις μεγίστη the power of the gods* (*is*) *greatest, τί τοῦτο what* (*is*) *this? what of it? ταῦτα μὲν οὖν δὴ οὕτως I say, then, these things* (*are*) *so, οὐχ ὥρα καθεύδειν* (*it is*) *not time to be sleeping, οἱ ἄδικοι οὐδὲν πράττειν μετ' ἀλλήλων οἷοί τε the unjust* (*are*) *able to accomplish nothing with one another, ἱππέας ἔπεμψεν ἐροῦντας ὅτι ἐν ὁδῷ ἤδη πάντες he sent horsemen to say that* (*they are*) *now all on the way*:——especially with verbals in *τέον* or *τέα* (494): *τῷ νόμῳ πειστέον* (*πειστέα*) *the law must be obeyed*, lit. (something is, or things are) to be done in obedience to the law.——The omission of the copula in other forms is

comparatively rare: φιλήκοος ἔγωγε (sc. εἰμί) *I for my part (am) fond of hearing*, ἕως (sc. ἐστέ) ἔτ' ἐν ἀσφαλεῖ, φυλάξασθε *while (you are) yet in safety, beware*, νὺξ (sc. ἦν) ἐν μέσῳ, καὶ παρῆμεν τῇ ὑστεραίᾳ *night intervened, and we were present on the next day.*

b. some common verbs of *being, doing, saying, going, coming, bringing.*

This omission is nearly confined to brief and pointed expression, especially in questions and commands. Thus, ἄλλο τι ἤ or ἄλλο τι (sc. ἔστι, *is*) *any thing else* (true, than what follows?, see 829 a).——ἵνα τί (sc. γένηται) *to what end?* lit. that what (thing may come to pass?, see 826 b).——ἀγριωτέρους αὐτοὺς ἀπέφηνε, καὶ ταῦτα (sc. ἐποίησεν) εἰς αὑτόν *he rendered them wilder, and that* (he did, viz. rendered them wilder) *toward himself;* καὶ ταῦτα is especially used with concessive participles (789 f): δοκεῖς μοι οὐ προσέχειν, καὶ ταῦτα σοφὸς ὤν *you seem to me not to observe, and that* (you do) *though you are wise.*——τί ἄλλο οὗτοι (sc. ἐποίησαν) ἢ ἐπεβούλευσαν *what else (did) these men than plot against (us)?* οὐδὲν ἄλλ' ἢ συμβουλεύουσιν ἡμῖν *(they do) nothing else than advise us*, τί χρὴ τὸν μέτριον πολίτην; τὰ ἑαυτοῦ πειρᾶσθαι σώζειν *what should the moderate citizen (do)? endeavor to preserve his own*, εὖ γε, νὴ τὴν Ἥραν, ὅτι ὀρθοῖς τὸν πατέρα *(thou dost) well, by Hera, that thou art upholding thy father.*——καίτοι καὶ τοῦτο (sc. λέγω or λέξω) *though this also* (I say, or will say), ἀλλ' οὔπω περὶ τούτων *but not yet concerning these things* (will I speak), ἐπεὶ κἀκεῖνο (sc. λεκτέον ἐστί) *since that too* (must be mentioned), μή μοι μυρίους ξένους (sc. λέγετε, *tell*) *me not of ten thousand mercenaries.*——ὦ φίλε Φαῖδρε, ποῖ δὴ (sc. εἶ), καὶ πόθεν (sc. ἥκεις) *dear Phaedrus, whither, I pray* (are you going), *and whence* (are you come)? ἐς κόρακας (sc. ἔρρε, *go*) *to destruction*, lit. to the crows, as their prey, οὐκ ἐς κόρακας (sc. ἐρρήσεις) *wo'nt you go to destruction?*——ὕδωρ, ὕδωρ (sc. φέρετε), ὦ γείτονες (bring) *water, water, ye neighbors.*——For οὐχ ὅτι, μὴ ὅτι, see 848 c.

c. any verb may be omitted, where it is readily supplied from a verb in the context:

σύ τε γὰρ Ἕλλην εἶ, καὶ ἡμεῖς (sc. ἐσμὲν Ἕλληνες) *for both you are a Greek, and we (are Greeks)*, τὸ σαφὲς οὐδεὶς οὔτε τότε (sc. εἶχεν) οὔτε νῦν ἔχει εἰπεῖν *the certain fact no one either then (was able) or now is able to state.* Such omissions are especially frequent in connection with conditional and relative sentences, cf. 754, 819.——The infinitive and participle may be omitted in the same way: οὔτε πάσχοντες κακὸν οὐδέν, οὔτε μέλλοντες (sc. πάσχειν) *neither suffering any evil, nor being likely to* (suffer any), ἀνεχώρησαν καὶ οἱ Ἀθηναῖοι, ἐπειδὴ καὶ τοὺς Λακεδαιμονίους εἶδον (sc. ἀναχωροῦντας) *the Athenians* (also, 856 b) *retired, when they saw the Lacedaemonians also (retiring).*——For οὐ μὴν ἀλλά, see 848 e.

509. The SUBJECT of an ATTRIBUTIVE is very often omitted;

a. when it is expressed or implied in some word of the context:

εἰ τῶν μυρίων ἐλπίδων μία τις (sc. ἐλπίς) ὑμῖν ἐστι *if of ten thousand hopes you have any one* (hope of being saved), τίς ἂν αἰσχίων εἴη ταύτης (sc. δόξης) δόξα *what reputation could be more shameful than this?*——τοῦτον ὀλίγας ἔπαισε (sc. πληγάς) *he struck this one a few (blows)*, ὡς βαθὺν ἐκοιμήθης (sc. ὕπνον) *how deep* (a sleep) *you slept*, ἐς μίαν βουλεύειν (sc. βουλήν) *to join in one resolve.*

b. when it is a word in common use, and readily understood from the meaning of the attributive or the connection of the sentence. The words most commonly omitted are ἀνήρ or ἄνθρωπος *man*, γυνή *woman*.

Other words omitted are masc. κόλπος *gulf*, οἶνος *wine;* and a number of feminines, such as ἡμέρα *day*, γῆ *land*, χώρα *country*, ὁδός *way*, χείρ *hand*, τέχνη *art*, and some others.

ὁ σοφός *the wise (man)*, ὁ βάρβαρος *the barbarian*, ἡ καλή *the beautiful (woman)*, οἱ πολλοί *the many, common people*, οἱ Θηβαῖοι *the Thebans*, οἱ ἐπιγιγνόμενοι *the (men) of after times*, ἐκκλησιάζουσαι *(women) in popular assembly*.—— ὁ Ἰόνιος *the Ionian (gulf*, = Adriatic sea), ὁ ἄκρᾱτος *unmixed (wine)*, ἡ προτεραία *the (day) before*, ἡ ἐπιοῦσα *the coming (day)*, ἡ αὔριον *the morrow*, ἡ ἄνυδρος *the desert* (land without water), ἡ ἐμαυτοῦ *my own (country)*, βάδιζε τὴν εὐθεῖαν *walk the straight (way)*, ἦγε τὴν ἐπὶ Μέγαρα *he was leading on the (way) toward Megara*, ἡ δεξιά *the right (hand)*, ἡ ἀριστερά *the left (hand)*, ῥητορική *rhetoric* (oratorical art), κατὰ τὴν ἐμήν (sc. γνώμην) *according to my (judgment)*, ἐρήμην (sc. δίκην) κατηγοροῦσι *they bring as plaintiffs a deserted (suit*, the defendant not appearing), εἰκοστή (μερίς) *a twentieth (part)*, ἡ πεπρωμένη (μοῖρα) *the allotted (portion), destiny*.

(α) Feminine adjectives without a subject are often used to express *direction, manner*, or *condition*. These uses may have grown out of an original omission of ὁδός *way:* ἐξ ἐναντίας *from an opposite direction, in front*, μακράν *a long way off*, ἐς μακράν *at a long remove* (in time), ἧκε τὴν ταχίστην *he sent* (the quickest way) *most quickly*, λῃστεύειν ἀνάγκη τὴν πρώτην *it is necessary to plunder* (as the first course) *at first*, τὴν ἄλλως ἀδολεσχῶ *I am prating to no purpose* (the way that leads otherwise, to no proper end), ἡ ἴση καὶ ὁμοία *the equal and uniform (way of government), condition of civil equality*.

(β) With an attributive genitive, υἱός *son* is often omitted: Ἀλέξανδρος ὁ Φιλίππου (sc. υἱός) *Alexander the (son) of Philip*, ὁ Σωφρονίσκου *the (son) of Sophroniscus*, i. e. *Socrates*. So οἶκος *house*, or a word of similar meaning, in phrases such as εἰς Πλάτωνος *to Plato's* (house), ἐν Ἅιδου *in* (the abode of) *Hades*, ἐν Διονύσου *in (the temple) of Dionysus*, εἰς τίνος διδασκάλου *to what teacher's* (school)?

REM. The omitted subjects mentioned under this head have been all masc. or fem. In like manner, neuter substantives might sometimes be supplied with attributives of neuter gender; but almost all cases of the kind are better referred to the following head.

c. when it is indeterminate: the attributive is then neuter, and may be singular or plural. For examples, see 496.

In cases b and c, the adjective is said to be used as a substantive: it may thus have another adjective joined with it as an attributive: πλεῖστοι πολέμιοι *very many enemies*, ἀναγκαῖον κακόν *a necessary evil*.

510. The ANTECEDENT of a RELATIVE pronoun (if the relative sentence has the force of an attributive) may be omitted in the same three cases, 509 a, b, c; cf. 810: thus,

a. when it is expressed or implied in some word of the context: ναυμαχία παλαιτάτη (sc. τῶν ναυμαχιῶν) ὧν ἴσμεν *a sea-fight the most ancient* (of the sea-fights) *that we know of*.

b. when it is a word like ἄνθρωπος, ἀνήρ, γυνή, etc.: ἔχομεν καὶ γῆν πολλὴν καὶ οἵτινες ταύτην ἐργάσονται *we have both much land and (men) who will work it*, οὐδεμία πάρεστιν ἃς ἥκειν ἐχρῆν *there is no one present (of the women) who ought to have come*.

c. when it is indeterminate: ἀμελεῖς ὧν δεῖ ἐπιμελεῖσθαι *you neglect (things) which you ought to care for*.

PECULIARITIES IN THE USE OF

NUMBER AND GENDER.

AGREEMENT WITH TWO OR MORE SUBJECTS.

511. Two or more subjects connected by AND may have a predicate-word (verb or adjective) in common. For this case, we have the following rules.

With two or more subjects connected by AND,

a. the finite verb (or predicate-adjective) is in the *plural:*

b. with two singular subjects, the *dual* may be used.

With subjects of different *persons,*

c. the verb is in the *first,* if that is found among the subjects:

d. otherwise, it is in the *second* person.

With subjects of different *genders,*

e. the predicate-adjective is *masculine,* if they denote persons:

f. it is *neuter,* if they denote things:

g. if they denote persons and things together, it takes the gender of the *persons.*

Often, however,

h. the predicate-word agrees with one of the subjects (the nearest, or the most important), being understood with the rest. Especially so, when the predicate stands before all the subjects, or directly after the first of them.

a. λήθη καὶ δυσκολία καὶ μανία εἰς τὴν διάνοιαν ἐμπίπτουσι *forgetfulness and peevishness and madness get into the mind.*——b. ἡδονὴ καὶ λύπη ἐν τῇ πόλει βασιλεύσετον *pleasure and pain will bear sway in the city.*——c. δεινοὶ καὶ σοφοὶ ἐγώ τε καὶ σὺ ἦμεν *both I and thou were skilful and wise.*——d. καὶ σὺ καὶ οἱ ἀδελφοὶ παρῆστε *both thou and thy brothers were present.*——e. καὶ ἡ γυνὴ καὶ ὁ ἀνὴρ ἀγαθοί εἰσι *both the woman and the man are good.*——f. πόλεμος καὶ στάσις ὀλέθρια ταῖς πόλεσίν ἐστι *war and faction are fatal to cities.*——g. ἡ τύχη καὶ Φίλιππος ἦσαν τῶν ἔργων κύριοι *fortune and Philip had control over the actions.*——h. βασιλεὺς καὶ οἱ σὺν αὐτῷ εἰσπίπτει εἰς τὸ στρατόπεδον *the King and those with him break into the camp,* Ἀθήνησι οἱ πένητες καὶ ὁ δῆμος πλέον ἔχει *at Athens the poor and the common people have superior power,* ἔπεμψέ με Ἀριαῖος καὶ Ἀρτάοζος, πιστοὶ ὄντες Κύρῳ καὶ ὑμῖν εὔνοι, καὶ κελεύουσι φυλάττεσθαι *Ariaeus and Artaozus sent me, being faithful to Cyrus and well-disposed toward you, and bid you be on your guard,* ἐγὼ λέγω καὶ Σεύθης τὰ αὐτά *I and Seuthes say the same things.*

REM. i. When there is a predicate-adjective in the neuter plural, the verb is *regularly* in the singular: οὔτε σώματος κάλλος καὶ ἰσχὺς δειλῷ ξυνοικοῦντα πρέποντα φαίνεται *nor do beauty and strength of body, when dwelling with a coward, appear suitable.* The predicate-adjective may be in the neuter plural, when the subjects (denoting things) are all masc. or all fem. (522): εὐγένειά τε καὶ δύναμις καὶ τιμαὶ δηλά ἐστιν ἀγαθὰ ὄντα *high birth and power and honor are manifest as being good things.* It may also be in the neuter plural, when the subjects (or part of them) are persons, these being viewed merely as things: ἡ καλλίστη πολιτεία καὶ ὁ κάλλιστος ἀνὴρ λοιπὰ ἂν ἡμῖν εἴη διελθεῖν *the noblest polity and the noblest man would be left for us to consider.*

512. a. A plural predicate is rarely used, when singular subjects are connected by ἤ *or*, οὔτε *nor*: ἔμελλον ἀπολογήσασθαι Λεωχάρης ἢ Δικαιογένης *Leochăres or Dicaeogĕnes were about to make a defence;* rarely, also, when a singular subject is followed by the preposition *with:* Δημοσθένης μετὰ τῶν συστρατηγῶν σπένδονται Μαντινεῦσι *Demosthenes with his associate-generals make a treaty with the Mantineans.*

b. The ATTRIBUTIVE regularly agrees with the nearest subject: παντὶ καὶ λόγῳ καὶ μηχανῇ *by every word and means.*

c. For the APPOSITIVE and PREDICATE-SUBSTANTIVE, rules may be given similar to those of 511 a, b: θάῤῥος καὶ φόβος, ἄφρονε ξυμβούλω *daring and terror, unintelligent advisers,* Ἡρακλῆς καὶ Θησεὺς ὑπὲρ τοῦ βίου τῶν ἀνθρώπων ἀθληταὶ κατέστησαν *Heracles and Theseus became champions for the life of men.*

d. For the PRONOUN OF REFERENCE, the same rules may be given as for the predicate-adjective above (511): thus a and f, περὶ πολέμου καὶ εἰρήνης, ἃ ἔχει μεγίστην δύναμιν ἐν τῷ βίῳ τῶν ἀνθρώπων *concerning war and peace, which have the greatest power in the life of men;* so h, ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους κατέστημεν *delivered from wars and dangers and trouble, in which we have now become involved with one another.*

AGREEMENT WITH A PREDICATE-NOUN.

513. a. A verb of incomplete predication (490) may agree with the predicate-noun, when this stands nearer than the subject, or is viewed as more important

αἱ χορηγίαι ἱκανὸν εὐδαιμονίας σημεῖόν ἐστι *the dramatic expenditures are a sufficient sign of prosperity,* τὸ χωρίον πρότερον Ἐννέα ὁδοὶ ἐκαλοῦντο *the place was before called Nine Ways.* So, also, participles of such verbs: ὑπεξέθεντο τὰς θυγατέρας παιδία ὄντα *they conveyed away their daughters being children.*

b. A relative pronoun, used as a subject, instead of agreeing with its antecedent, may agree with its predicate-noun:

ἡ τοῦ ῥεύματος πηγή ὃν ἵμερον Ζεὺς ὠνόμασε *the fountain of that stream which Zeus named Desire.* The relative may even agree with a predicate-noun belonging to the antecedent: οὐδέποτ' ἂν εἴη ἡ ῥητορικὴ ἄδικον πρᾶγμα, ὅ γ' ἀεὶ περὶ δικαιοσύνης τοὺς λόγους ποιεῖται *rhetoric could never be an unjust affair, since at least it* (rhetoric) *is always making its discourses about justice.*

c. A pronoun of reference, which would properly be neuter, as referring to an indeterminate subject, or to an infinitive or a sentence, may be masc. or fem. to agree with a predicate-noun:

τοῦτό ἐστιν ἄνοια *this* (view or conduct) *is folly,* but often αὕτη ἐστὶν ἄνοια; so ἥδε ἀρχὴ τῆς ὁμολογίας, ἐρέσθαι ἡμᾶς αὐτούς *this is a beginning of agreement,* (viz.) *to question one another,* ἥνπερ καλοῦμεν μάθησιν, ἀνάμνησίς ἐστι (*that*) *which we call learning, is recollecting.*

SINGULAR AND PLURAL UNITED.

514. COLLECTIVE SUBJECT. The singular is sometimes used in a collective sense, expressing more than one: ἐσθής *clothing* (clothes), πλίνθος *brick* (= bricks), ἡ ἵππος *the horse* (cavalry), ἡ ἀσπίς *the heavy-armed.*

a. A collective subject denoting *persons*, may have a predicate-word (verb or noun) in the *plural:*

Ἀθηναίων τὸ πλῆθος οἴονται Ἵππαρχον τύραννον ὄντα ἀποθανεῖν *the multitude of the Athenians believe that Hipparchus was tyrant* (of Athens) *when he died*, τὸ στράτευμα ἐπορίζετο σῖτον κόπτοντες τοὺς βοῦς καὶ ὄνους *the army provided itself food by slaughtering the oxen and asses.*

b. Such words as ἕκαστος *each*, τὶς *any one*, πᾶς τις *every one*, οὐδεὶς *no one*, may have the construction of collectives, on account of the plural which they imply: καθ' ὅσον δύνανται ἕκαστος *as far as each one is able*, οὐδεὶς ἐκοιμήθη, τοὺς ἀπολωλότας πενθοῦντες *no one went to sleep*, (*all*) *lamenting the lost.*

c. A pronoun of reference, referring to a collective, may be in the plural:

παρέσται ὠφέλεια, οἳ τῶνδε κρείσσους εἰσί (assistance, i. e.) *an auxiliary force will be present, who are more effective than these*, μελέτω σοι τοῦ πλήθους, καὶ κεχαρισμένως αὐτοῖς ἄρχε *be careful of the multitude, and govern in a way acceptable to them*, συγκαλέσας πᾶν τὸ στρατιωτικόν, ἔλεξε πρὸς αὐτοὺς τοιάδε *having called together the entire soldiery, he spoke to them as follows*, τὸ Ἀρκαδικὸν ὁπλιτικόν, ὧν ἦρχε Κλεάνωρ *the Arcadian heavy-armed force, whom Cleanor led*, πᾶς τις ὄμνυσιν, οἷς ὀφείλων τυγχάνω *every body swears, whom I happen to owe*, ἤν ἀδικεῖν τις ἐπιχειρῇ, τούτοις Κῦρος πολέμιος ἔσται *if any one attempt to do injustice, to these Cyrus will be an enemy.*

d. Any singular antecedent, though denoting an individual, may suggest the idea of other-like individuals, and may thus have a pronoun of reference in the plural: θησαυροποιὸς ἀνήρ, οὓς δὴ καὶ ἐπαινεῖ τὸ πλῆθος *a money-making man, just* (*those*) *whom the multitude even praise.* Conversely, when the antecedent is plural, the pronoun of reference is sometimes singular, referring to an individual of the number: ἀσπάζεται πάντας, ᾧ ἂν περιτυγχάνῃ *he embraces all men, whatsoever one he may fall in with.*

e. When the collective subject denotes THINGS (not persons), the predicate is regularly *singular*. The *neuter plural* subject was regarded by the Greeks in this way, as a collection of things, and was accordingly connected with a singular verb. But if the neuter plural subject denote *persons*, then, like the collective, it may have a verb in the plural. Hence the following rules:

515. NEUTER PLURAL SUBJECT. A neuter plural nominative has the finite verb in the singular: see 497 b. But

EXC. a. A neuter plural subject, denoting PERSONS, may have a verb in the plural: τὰ τέλη ὑπέσχοντο *the authorities promised*, τοσάδε μετὰ Ἀθηναίων ἔθνη ἐστράτευον *so many nations were combating on the side of the Athenians.*

b. Other exceptions to this rule, though rare in Attic, are frequent in the other dialects: thus Hm. σπάρτα λέλυνται *the cables are loosed.*

516. In a few instances, a plural subject, *masculine* or *feminine*, has a verb in the singular. This can hardly occur, except when the verb stands first, the subject being then thought of indeterminately, but afterwards specified by the nominative: δοκοῦντι δικαίῳ εἶναι γίγνεται ἀπὸ τῆς δόξης ἀρχαί τε καὶ γάμοι *to* (*a man*) *reputed to be just, there comes, in consequence of his reputation, both offices and nuptials.* So with the dual: ἔστι τούτω διττὼ τὼ βίω *there are these two different ways of living.*

For ἔστιν οἵ (οἵτινες), see 812.

517. Dual and Plural United. In speaking of two, the dual is used, if the specific number is prominently thought of; if not, the plural. Hence,

The dual and plural are freely united or interchanged in the same construction:

προσέτρεχον δύο νεανίσκω two young men were running up, ἐγελασάτην ἄμφω βλέψαντες εἰς ἀλλήλους they both laughed out on looking at one another, μέθεσθέ μ' ἤδη, χαίρετον let me go now, fare ye well.

518. Plural for Singular. The Greek sometimes uses the plural, where English idiom prefers the singular: thus,

a. in *impersonal* constructions (494 a), a predicate-adjective may stand in the neuter plural: thus, with *indeterminate* subject, *πολεμητέα ἦν it was necessary to make war* (things were to be done in war), *πλωιμώτερα ἐγένετο navigation became more advanced* (things became more favorable to navigation). So too, with an *infinitive* as subject: *ἀδύνατά ἐστιν ἀποφυγεῖν it is impossible to escape.*

b. a neuter pronoun may be plural, when referring to an *infinitive* or *sentence*, which is then viewed as something complex: *ὁ ἀνόητος ἄνθρωπος τάχ' ἂν οἰηθείη ταῦτα, φευκτέον εἶναι ἀπὸ τοῦ δεσπότου a man without sense would perhaps think this, that it was necessary to flee from his master, κατόπιν ἑορτῆς ἥκομεν, καὶ ὑστεροῦμεν; τούτων αἴτιος Χαιρεφῶν ατε, we arrived after the feast, and too late for it? for this is Chaerephon to blame.*

c. in abstract substantives, to express repeated instances of the quality: *ἐμοὶ αἱ σαὶ εὐτυχίαι οὐκ ἀρέσκουσι to me thy* (often repeated) *good fortune is not agreeable.*

Hm. often uses the plural of abstract words to express the various ways in which a quality is manifested: *ἱπποσύνῃς ἐκέκαστο he was distinguished in* (the arts of) *horsemanship, ἀφραδίῃσι νόοιο in foolishness* (foolish operations) *of mind.* Even in concrete words, the poets sometimes use the plural for the singular: *χάλα τοκεῦσι εἰκότως θυμουμένοις forgive a parent justly indignant* (as all such have a claim to indulgence).

d. in the first person, especially when an *author* is speaking of himself: *τοῦτο πειρασόμεθα διηγήσασθαι this I* (we) *will endeavor to explain.* The plural here is preferred as seeming less egotistical.

This construction is much more often found in *poetry*, sometimes with abrupt change of number: *ἥλιον μαρτυρόμεσθα, δρῶσ' ἃ δρᾶν οὐ βούλομαι I call the sun to witness, while doing what I do not wish to do.* The predicate-adjective, when plural, is masculine, even though a woman is speaking (520): *πεσούμεθ', εἰ χρή, πατρὶ τιμωρούμενοι I* (Electra) *will fall, if need be, in assisting my father.*

519. Singular for Plural. a. In dramatic poetry, a chorus is commonly treated as an individual, the Coryphaeus being regarded as speaking and acting for the whole body; so that the singular is often used in reference to it.

b. A nation is sometimes designated by the singular with ὁ: *ὁ Μακεδών, ὁ Πέρσης*, for *the Macedonians, the Persians;* but this is nearly confined to monarchical states, where everything centres in the sovereign: seldom *ὁ Ἕλλην* for *the Greeks.*

520. Masculine for Person in general. The masculine is used in speaking of persons, if sex is not thought of:

τῶν εὐτυχούντων πάντες εἰσὶ συγγενεῖς *all* (persons) *are kinsfolk of the prosperous.* Further——a. The masculine is used, when sex is thought of, if the same expression is applied to both sexes: ὁπότερος ἂν ᾖ βελτίων, εἴθ' ὁ ἀνήρ, εἴθ' ἡ γυνή, οὗτος καὶ πλεῖον φέρεται τοῦ ἀγαθοῦ *whichever of the two may be the better, whether the man or the woman, that one also receives more of the good.*

521. Masculine Dual for Feminine. The masculine form is often used for the feminine in the dual of *pronouns;* not often, in the dual of *adjectives* and *participles.*

For τά, ταύτᾱ, the forms τώ, τούτω are almost always used: τούτω τὼ τέχνα *these two arts*, τούτοιν τοῖν κινησέοιν *of these two motions,*—δύο λείπεσθον μόνω μηχανά *only two means are left*, ἡμῶν ἐν ἑκάστῳ δύο τινέ ἐστον ἰδέα ἄρχοντε καὶ ἄγοντε *in each of us there are two ideas ruling and leading us.*

522. Neuter for Masculine or Feminine. A predicate-adjective is often neuter, when the subject is masculine or feminine.

In this case the adjective is used as a substantive (509 c); it expresses, not an accidental peculiarity of the subject, but its essential nature: σφαλερὸν ἡγεμὼν θρασύς *a daring leader is dangerous* (prop., a dangerous thing, with indeterm. subject), καλὸν ἡ ἀλήθεια καὶ μόνιμον *beautiful is truth, and abiding*, δεινὸν οἱ πολλοί, ὅταν κακούργους ἔχωσι προστάτας *formidable are the many, whenever they have villains for leaders*, ταραχαὶ καὶ στάσεις ὀλέθρια ταῖς πόλεσι *disturbances and factions are ruinous to cities.*

So too, a pronoun of reference may be neuter, when the antecedent is masc. or fem.: τυραννίδα θηρᾶν, ὃ χρήμασιν ἁλίσκεται *to pursue despotic power*, (a thing) *which is taken by means of money*, δόξης ἐπιθυμεῖ, καὶ τοῦτο ἐζήλωκε *he longs for glory, and has made this his aim.*

523. Constructio ad Sensum (κατὰ σύνεσιν). A word in agreement often conforms to the *real* gender or number of the subject, instead of the *grammatical.*

Thus, a predicate-adjective (participle): τὰ μοχθηρὰ ἀνθρώπια τῶν ἐπιθυμιῶν ἀκρατεῖς εἰσι *the miserable wretches are without control over their appetites*, ταῦτ' ἔλεγεν ἡ μιαρὰ αὕτη κεφαλή, ἐξεληλυθώς *these things spake this abominable person* (head), *having come out.* So, in poetry, an attributive: ὦ περισσὰ τιμηθεὶς τέκνον *O greatly honored child;* or a pronoun of reference; τέκνων θανόντων ἑπτὰ γενναίων, οὓς ποτ' Ἄδραστος ἤγαγε *seven noble children having fallen, whom once Adrastus led.*

a. To this head belong also the constructions with collective subjects, see 514.

b. An adjective may be followed by an appositive, or a pronoun of reference, agreeing with a substantive *implied* in it: Ἀθηναῖος ὤν, πόλεως τῆς μεγίστης *being* (an Athenian) *a man of Athens, a city the greatest*, οἰκία ἡ ὑμετέρα, οἳ χρῆσθε (your house) *the house of you, who use*, etc.

c. A word denoting *place* may be followed by an appositive, or a pronoun of reference, belonging to the *inhabitants* of that place: ἀφίκοντο εἰς Κοτύωρα, Σινωπέων ἀποίκους *they came to Cotyōra, colonists of the Sinopeans*, Θεμιστοκλῆς φεύγει ἐς Κέρκυραν, ὢν αὐτῶν εὐεργέτης *Themistocles flees to Corcyra, being a benefactor of* (them) *the Corcyreans.*

THE ARTICLE.

ʽΟ in the Dialects.

524. The word ὁ ἡ τό (like Eng. *the*) was at first a DEMONSTRATIVE pronoun, which afterwards, by gradual weakening of its force, became an article. In Homer, it is *usually* a demonstrative; and, though in many cases approaching nearly to its later use as an article (especially when placed before an attributive with omitted subject: *οἱ ἄλλοι the others, τὰ ἐσσόμενα the things about to be, τὸ πρίν formerly*), yet in all such cases its use was *allowed* merely, not *required*, by Epic idiom. In the Attic, on the other hand, the word is commonly an article, the demonstrative use being comparatively unimportant.

a. The language of Herodotus differs little in this respect from Attic prose. The lyric poets approach nearer to the Epic use; so too the Attic drama in its lyric parts. Even in the tragic dialogue, the article is more sparingly used than in Attic prose.

For ὁ ἡ τό as a RELATIVE pronoun, in Homer, Herodotus, and Attic Tragedy, see 243 D.

ʽΟ as a Demonstrative.

525. Even in Attic prose, the word sometimes retains its primitive power as a demonstrative. Thus,

a. in connection with μέν and δέ; and usually in CONTRASTED expression, ὁ μέν . . . ὁ δέ *this . . . that, the one . . . the other:*

τοὺς μὲν οἱ ἰατροὶ (ὠφελοῦσι), τοὺς δὲ οἱ σύνδικοι these (sick persons) *the physicians aid, those* (persons in a law-suit) *the advocates.* Oftener, with INDEFINITE meaning, *ὁ μέν . . . ὁ δέ one . . . another, some . . . some, part . . . part,* in which use τὶς may be added: *ἔλεγον τοῦ Κύρου, ὁ μέν τις τὴν σοφίαν, ὁ δὲ τὴν καρτερίαν, ὁ δὲ τὴν πρᾳότητα, ὁ δέ τις καὶ τὸ κάλλος they were speaking, one of Cyrus's wisdom, another of his fortitude, another of his mildness, yet another of his beauty.* Often a different expression takes the place, either of ὁ μέν, or ὁ δέ: *οἱ μὲν ᾤχοντο, Κλέαρχος δὲ περιέμενε they went, but Clearchus remained, εἰσφέρειν ἐκέλευον* (sc. ἐγὼ μέν), *οἱ δ᾽ οὐδὲν δεῖν ἔφασαν I was urging a war-tax, but others said there was no need of it.*

As adverbs, τὸ μέν . . . τὸ δέ, τὰ μέν . . . τὰ δέ, (also with τί, thus τὰ μέν τι,) mean *on the one hand . . . on the other, partly . . . partly* (in which sense we find also τοῦτο μέν . . . τοῦτο δέ).

(α) After a preposition, the order is usually changed: ἐν μὲν τοῖς, εἰς δὲ τά.

(β) In later writers (even in Demosthenes), the *relative pronoun* is sometimes used in the same way, but only in oblique cases: *πόλεις, ἃς μὲν ἀναιρῶν, εἰς ἃς δὲ τοὺς φυγάδας κατάγων destroying some cities, into others bringing back their exiles.*

(γ) Very often ὁ δέ (without preceding ὁ μέν) means *but he, but this;* when thus used in the nominative by Attic writers, it refers almost always to a different subject from that of the preceding sentence: *Ἰνάρως Ἀθηναίους ἐπηγάγετο· οἱ δ᾽ ἦλθον Inăros called in the Athenians; and they came.* Similarly, in Attic poetry we have ὁ γάρ *for he, for this.*

b. in καὶ τόν, καὶ τήν, before an infinitive: *καὶ τὸν ἀποκρίνασθαι λέγεται and it is said that he answered.* (In the nom., we have καὶ ὅς *and he*, καὶ ἥ, καὶ οἵ: *καὶ οἳ ἠρώτων and they were asking.* Cf. *ἦ δ᾽ ὅς, ἦ δ᾽ ἥ, said he, she.*)

Likewise in τὸν καὶ τόν, τὸ καὶ τό, τὰ καὶ τά, τὰ ἢ τά: ἔδει γὰρ τὸ καὶ τὸ ποιῆσαι, καὶ τὸ μὴ ποιῆσαι *for this and that we ought to have done, and this not to have done.* The nom. ὃς καὶ ὅς occurs in Hd.

c. rarely before a *relative:* ὀρέγεται τοῦ ὅ ἐστιν ἴσον *he aims at that which is equal,* προσήκει μισεῖν τοὺς οἷόσπερ οὗτος *it is proper to hate those of a character such as this one.* But here ὁ may be regarded as a proper article, the relative sentence being equivalent to an attributive with omitted subject: τοῦ ἴσου, τοὺς τοιούτους.

d. in πρὸ τοῦ (also written προτοῦ) *before this* (time). Also in a few other cases of very rare occurrence. For ἐν τοῖς with the *superlative,* see 627.

Ὁ *as an Article.*

526. The article, as a weakened demonstrative, directs special attention to its substantive, marking it either

a. as a *particular object,* distinguished from others of its class (*restrictive* article), or

b. as a *whole class,* distinguished from other classes of objects (*generic* article).

Thus ἄνθρωπος *a man,* one of the species (ἄνθρωπος εἶ *thou art a man*): but ὁ ἄνθρωπος, a. *the* (particular) *man,* distinguished from other men (ὁ ἄνθρωπος ὃν πάντες μισοῦσι *the man whom all hate*); or, b. *man* as such, comprehending every one of the species (ὁ ἄνθρωπος θνητός ἐστι *man is mortal*).——With an ATTRIBUTIVE, ἀγαθοὶ ἄνδρες *good men,* some of that character: οἱ ἀγαθοὶ ἄνδρες, a. *the* (particular) *good men,* distinguished from others of like character, or b. *good men* as a class, distinguished from men of different character.——So with ABSTRACT nouns, δικαιοσύνη *justice* in any form or relation: ἡ δικαιοσύνη, a. *justice* in the particular relation, distinguished from other relations (ἡ δικαιοσύνη τοῦ θεοῦ *the justice of the divinity*); or b. *justice* in the sum of all its relations, as distinguished from other qualities (ἡ δικαιοσύνη ἀρετή ἐστι *justice is true manliness*).

527. A. RESTRICTIVE ARTICLE. The particular object is distinguished from others of its class,

a. as BEFORE MENTIONED, or as WELL KNOWN: θορύβου ἤκουσε, καὶ ἤρετο τίς ὁ θόρυβος εἴη *he heard a noise, and asked what the noise was,* οἱ Τρῶες τὰ δέκα ἔτη ἀντεῖχον *the Trojans held out during the ten years* (the well known duration of the siege).

b. as LIMITED BY WORDS CONNECTED WITH IT: τὸ Μηδίας τεῖχος *the wall of Media,* ἡ πόλις ἣν πολιορκοῦμεν *the city which we are besieging,* ἐν ταῖς κώμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμόν *in the villages* (which are) *above the plain* (which is) *along the river Centrites.* In many such cases, we might regard the limiting expression (attributive) as uniting with the one limited (subject) to form one complex idea: in this view, the article would have its *generic* use.

c. as SPECIALLY CONNECTED WITH THE CIRCUMSTANCES of the case: πῖνε τοῦ οἴνου *drink of the wine* (here before you), ἀκήκοα τοῦ μέλους *I have heard the song* (just sung), ἐβούλετο τὴν μάχην ποιῆσαι *he desired to engage in the* (expected) *battle:*——particularly, as NATURAL, USUAL, PROPER, NECESSARY, etc., under the circumstances: αἱ τιμαὶ μεγάλαι, ἂν ἀποκτείνῃ τις τύραννον *if one kill*

a tyrant, the honors (usually resulting) *are great*, *γένοιτό μοι τὰς χάριτας ἀποδοῦναι πατρί be it mine to return the* (proper) *thanks to a father*, *τὸ μέρος τῶν ψήφων οὐ λαβὼν ἀπέτισε τὰς πεντακοσίας δραχμάς not having received the* (required) *fraction of the votes* (regularly cast), *he paid the* (prescribed) 500 *drachmas.*

d. AS SPECIALLY BELONGING TO AN OBJECT mentioned IN THE CONTEXT. The Greek generally uses this form for an unemphatic POSSESSIVE pronoun: **Κῦρος καταπηδήσας ἀπὸ τοῦ ἅρματος τὸν θώρακα ἐνέδυ** *Cyrus leaped down from his chariot, and put on his breastplate*, *οἶνος ἐν τῷ πίθῳ οὐκ ἔστι there is no wine in the* (wine-) *cask.*

e. as a SPECIMEN OF ITS CLASS, selected at pleasure. In this use, the article is often equivalent to an unemphatic EACH: *ἔδωκε τρία ἡμιδαρεικὰ τοῦ μηνὸς τῷ στρατιώτῃ he gave three half-darics a month to each soldier* (lit. the month to the soldier). This use approaches very closely to the *generic* article.

528. A NUMERAL may have the article, when distinguished as a *part* from the *whole* number (expressed or understood) to which it belongs: *ἀπῆσαν τῶν λόχων, δέκα ὄντων, αἱ τρεῖς of the companies, being ten* (*in number*), *there were absent* (the part) *three*, *τὰ δύο μέρη two thirds* (two parts out of three).——So too, an approximate *round number*, as distinguished from the (unstated) precise number: *ἀπέθανον ἀμφὶ τοὺς μυρίους there fell about ten thousand.*—A number *as such* (without reference to any thing numbered) may have the article: *μὴ ἐρεῖς ὅτι τὰ δώδεκά ἐστι δὶς ἕξ will you say that* (the) *twelve is twice six?*

a. So too, the article is used with adjectives of number, as *οἱ πλεῖστοι the most numerous part, the largest number* (in a given total), *οἱ πλέονες* (the more numerous part) *the majority*, and with much the same meaning *οἱ πολλοί* (the numerous part) *the larger number*, often used for the democratic mass, cf. *οἱ ὀλίγοι the oligarchs.* Also, *τὸ πολύ the great part.* *Οἱ ἕτεροι the one* or *other* of two parties; *οἱ ἄλλοι the rest*, but *ἄλλοι others.*

529. B. GENERIC ARTICLE. This must often be left untranslated in English:

ὁ ἄνθρωπος θνητός ἐστι man is mortal, *δὶς παῖδες οἱ γέροντες old men are twice boys;* and generally so, when applied to ABSTRACT nouns: *ἡ δικαιοσύνη justice*, *ἡ γεωργία husbandry*, *ἡ ῥητορική rhetoric*, *ἀλλ' οἱ πόνοι τίκτουσι τὴν εὐδοξίαν but toils beget good reputation.*

a. To this head belong the cases in which a single object forms a class by itself: *ἡ γῆ the earth*, *ὁ ὠκεανός the ocean*, *ὁ ἥλιος the sun*, *ἡ σελήνη the moon*, *ὁ βορέας the north wind*, *ὁ νότος the south wind*, etc. These, however, often omit the article, like proper names.

530. ARTICLE OMITTED. In many cases where the article could have been used with propriety, it was omitted, either because the definiteness of the subject was not thought of, or because it seemed unnecessary to express it. This was most frequently true of the generic article, and especially with abstract nouns, when used to express a mere idea: *ἀνθρώπου ψυχὴ τοῦ θείου μετέχει the soul of man partakes of the divine*, *φόβος μνήμην ἐκπλήσσει fear drives out recollection:* for *the divinity* (in general) *θεός* is used, but *ὁ θεός the* (particular) *god.*

a. Proper names of PERSONS and PLACES, being individual in their nature, are usually without the article; yet they often take it, to mark them as before mentioned or well known (527 a), and sometimes for other reasons: *ὅτι τοὺς στρατιώτας αὐτῶν παρὰ Κλέαρχον ἀπελθόντας εἴα Κῦρος τὸν Κλέαρχον ἔχειν* be-

cause their soldiers, who had gone to Clearchus, Cyrus allowed (the said) *Clearchus to retain;* ὁ Πλάτων *the celebrated Plato,* in plur. with generic article οἱ Πλάτωνες *the Plato's, philosophers like Plato.*——Plural proper names of NATIONS OR FAMILIES more often have the (generic) article; yet are frequently without it: τὸν πόλεμον τῶν Πελοποννησίων καὶ Ἀθηναίων *the war of the Peloponnesians and Athenians* (the article is here omitted with the second genitive, on account of the close connection, cf. οἱ στρατηγοὶ καὶ λοχαγοί *the generals and captains*).——Βασιλεύς, used almost as a proper name for the king of *Persia,* may omit the article; cf. πρυτάνεις *the prytănes* (officers in Athens).

b. Similarly, the article is omitted in many common designations of PLACE and TIME, made by such words as ἄστυ, πόλις, *city,* ἀκρόπολις *citadel,* ἀγορά *forum,* τεῖχος *wall,* στρατόπεδον *camp,* πεδίον *plain,* ἀγρός *country,* γῆ *land,* θάλασσα *sea,*—δεξιά, ἀριστερά, *right, left (hand),* δεξιόν, εὐώνυμον (κέρας), *right, left (wing),* μέσον *centre,*—ἡμέρα *day,* νύξ *night,* ἕως *morn,* ὄρθρος *day-break,* δείλη *afternoon,* ἑσπέρα *evening,* ἔαρ *spring,*—and the like,—especially after prepositions or adverbs: εἰς ἄστυ *to town,* κατὰ γῆν *by land,* ἐπὶ δόρυ *to the* (spear-side) *right,* παρ' ἀσπίδα *to the* (shield-side) *left,* εὐώνυμον εἶχον *they held the left wing,* ἅμα ἡμέρᾳ *at day-break,* νυκτός *by night,* ὑφ' ἕω *just before day-light.*——These should perhaps be regarded as relics of earlier usage, which remained unaffected by the developed use of the article.

c. The omission of the article may have *emphatic* force, attention being given wholly to the proper meaning of the word, instead of its particular relations; especially in copulative forms, as γυναῖκες καὶ παῖδες *women and children,* ψυχὴ καὶ σῶμα *soul and body,* οὔτε πατρὸς οὔτε μητρὸς φείδεται *he spares neither father nor mother* (more forcible than *his father, his mother*).

531. ARTICLE WITH ATTRIBUTIVES. When a substantive, qualified by an attributive, requires the article, this is always placed *before* the attributive.

This remark applies not only to adjectives, but also to a participle, an adverb, and (usually) a preposition with its case, when used as attributives; but much less constantly, to the attributive genitive: thus ἡ τοῦ πατρὸς οἰκία and ἡ οἰκία ἡ τοῦ πατρός *the father's house,* yet often ἡ οἰκία τοῦ πατρός (but rarely ἡ ἐπιβουλὴ ὑπὸ τῆς γυναικός *the plotting by the woman,* for ἡ ἐπ. ἡ ὑπὸ etc.).

532. A. Usually, the attributive stands between the article and substantive.

τὰ μακρὰ τείχη *the long walls,* ἡ προτέρα ὀλιγαρχία *the earlier oligarchy* (followed by another oligarchy), ἡ πρότερον ὀλιγαρχία *the earlier oligarchy* (followed by a different form of government), ἡ καθ' ἡμέραν τροφή *the daily food.*

a. When an attributive participle has other words depending on it, either these words or the participle may follow the substantive: αἱ ὑπ' Αἰσχίνου βλασφημίαι εἰρημέναι *the slanders uttered by Aeschines,* ὁ κατειληφὼς κίνδυνος τὴν πόλιν *the danger which has overtaken the city.*——When the attributive participle has a predicate-word connected with it, this is commonly put before it: ὁ στρατηγικὸς νομιζόμενος ἀνήρ *the man considered as fit for a general,* τὸ Κοτύλαιον καλούμενον ὄρος *the mountain called Cotylaeum,* οἱ αὐτοὶ ἠδικηκότες *those who have themselves done wrong.*

b. When *two* attributives precede the substantive, the article is not usually repeated with the second: οἱ ἄλλοι πολλοὶ ξύμμαχοι *the other numerous allies,* οἱ ἐπὶ τοῦ βήματος παρ' ὑμῖν λόγοι *the speeches before you on the bema,*—yet also ἡ Ἀττικὴ ἡ παλαιὰ φωνή *the ancient Attic speech.*

533. B. Less often, the substantive stands first, followed by the article and attributive: (ὁ) ἀνὴρ ὁ ἀγαθός. The latter is then less closely connected with its subject, and has the general nature of an appositive. The substantive itself may appear either *with* or *without* the article, viz.

a. WITH the article, when this would be required, even if the attributive were dropped: οἱ Χῖοι τὸ τεῖχος περιεῖλον τὸ καινόν *the Chians threw down* (the) *their wall, the new one.*

b. WITHOUT the article, when this would not be required, if the attributive were dropped: τί διαφέρει ἄνθρωπος ἀκρατὴς θηρίου τοῦ ἀκρατεστάτου *how does a violent man differ from the most violent wild beast* (but without the attributive, "from *a* wild beast")?

534. a. In general, any word or group of words standing *between* the article and its substantive, has the force of an *attributive* (492 d). Except, however, the particles μέν, δέ, γέ, τέ, γάρ, δή: τὸν μὲν ἄνδρα, τὴν δὲ γυναῖκα,—but with a preposition, πρὸς δὲ τὸν ἄνδρα or πρὸς τὸν ἄνδρα δέ (πρὸς τὸν δὲ ἄνδρα, rare in prose):—also, in Ionic, τὶς: τῶν τις Περσέων *one of the Persians*.

b. In most instances, where an attributive is used as a *substantive* (the subject, especially the indeterminate subject, being omitted), the article is found before the attributive, see 496 a.

535. ARTICLE WITH PREDICATE-NOUNS. a. The predicate-noun, in general, rejects the article: ἄνθρωπος εἶ *thou art a man.* Hence we may distinguish subject and predicate in sentences such as προδότης ἦν ὁ στρατηγός *the general was a traitor.*

The reason is, that, in ordinary predication, the subject is said to be (or not to be) AN individual of the class denoted by the predicate. But if the subject is said to be THE individual or THE class, distinguished from others, the predicate-noun may have the article: τὸν Δέξιππον ἀνακαλοῦντες τὸν προδότην *calling Dexippus the* (notorious) *traitor*, οἱ τιθέμενοι τοὺς νόμους οἱ ἀσθενεῖς ἄνθρωποί εἰσι καὶ οἱ πολλοί *the enactors of the laws are the weak men and the multitude* (as a class).

b. The predicate-adjective (or participle), if connected with a substantive which requires the article, cannot stand between the article and substantive (534), but must precede or follow both of them: ἀγαθὸς ὁ ἀνήρ or ὁ ἀνὴρ ἀγαθός *the man is good.*

τὸ σῶμα θνητὸν ἅπαντες ἔχομεν *we all have our body mortal* (the body, which we all have, is mortal), αὐτὸς ἀγαθὸς, σὺν ἀγαθοῖς τοῖς παρ' ἐμοί *good myself, with the men about me good* (while my attendants are good), ἅμα τῷ ἦρι ἀρχομένῳ *at the beginning of the spring* (when it was beginning), οἱ Ἀθηναῖοι παρ' ἑκόντων τῶν ξυμμάχων τὴν ἡγεμονίαν ἔλαβον *the Athenians received the leadership from their allies acting willingly* (these were willing to confer it), πόσον ἄγει τὸ στράτευμα *how large is he leading the army* (the army, which he leads, is how large)? ἐν ὁποίᾳ τῇ γῇ δεῖ φυτεύειν οἶδα *I know in what kind of soil one must plant* (of what kind the soil is, in which one must plant).

536. ARTICLE WITH ADJECTIVES OF PLACE. Some adjectives of place, used in the predicate position, refer to a part of the subject:

μέση ἡ χώρα or ἡ χώρα μέση *the middle of the country*, but ἡ μέση χώρα *the middle country* (between other countries); ἔσχατον τὸ ὄρος or τὸ ὄρος ἔσχατον *the extremity of the mountain*, but τὸ ἔσχατον ὄρος *the extreme mountain* (or

several mountains); ἄκρα ἡ χείρ or ἡ χεὶρ ἄκρα *the point of the hand.*——In like manner, ἥμισυς ὁ βίος or ὁ βίος ἥμισυς *half of the life.*

537. Article with πᾶς and ὅλος. The adjective πᾶς (strengthened ἅπας, σύμπας) *all* has usually the predicate position, but sometimes the attributive, with little difference of meaning: πάντες οἱ πολῖται *all the citizens*, οἱ πολῖται πάντες *the citizens all*; less often οἱ πάντες πολῖται *the whole body of citizens* (cf. οἱ πάντες with numerals, ἑκατὸν οἱ πάντες a hundred as the whole number, *a hundred in all*). Without the article, πάντες πολῖται *all citizens*; and in the sing., πᾶς πολίτης *every citizen.* Yet the sing. may mean ALL: πᾶσαν ὑμῖν τὴν ἀλήθειαν ἐρῶ *I will tell you all the truth*; so even without the article: πάσῃ προθυμίᾳ *with all zeal*, εἰς ἅπασαν φαυλότητα *to* (all) *utter meanness.*

Similarly, ὅλος *whole*: ὅλη ἡ πόλις or ἡ πόλις ὅλη *the city as a whole*, ἡ ὅλη πόλις *the whole city*, ἡ πόλις ἡ ὅλη *the city the whole of it*; without article, ὅλη πόλις *a whole city.*

538. Article with Pronouns. a. Substantives with ὅδε, οὗτος, ἐκεῖνος, require the article, and the pronoun takes the predicate position:

ὅδε ὁ ἀνήρ *this man*, τὰ πράγματα ταῦτα *these affairs* (the subst., if used without the article, is a predicate: ἐν Πέρσαις νόμος ἐστὶν οὗτος *among the Persians this is a law*). The same is true of ἄμφω, ἀμφότερος, *both*, ἑκάτερος *each* (of two). Ἕκαστος *each* (of several) has the same position, if its substantive takes the article: ἑκάστη ἡ ἀρχή *each magistracy*:——and this is likewise true of the genitives of PERSONAL pronouns (μοῦ, σοῦ, αὐτοῦ, ἡμῶν, etc.) when connected with a substantive which has the article (while the REFLEXIVE genitives, ἐμαυτοῦ, etc., have the attributive position): ἡ γλῶσσά σου *thy tongue*, μετεπέμψατο Ἀστυάγης τὴν ἑαυτοῦ θυγατέρα καὶ τὸν παῖδα αὐτῆς *Astyăges sent for his daughter and her boy.*

Yet if the article is followed by an attributive, most of the above pronouns may stand *between* the attributive and its subject: ζητητέον τὴν μίαν ἐκείνην πολιτείαν *we must seek for that one polity*, ἡ πάλαι ἡμῶν φύσις *our old nature.*

b. The pronoun αὐτός, in the predicate position, means IPSE; in the attributive, IDEM: αὐτὸς ὁ ἀνήρ or ὁ ἀνὴρ αὐτός *the man himself*; but ὁ αὐτὸς ἀνήρ *the same man*, rarely (ὁ) ἀνὴρ ὁ αὐτός.

c. The POSSESSIVE pronouns take the article, only when a particular object is referred to: ἐμὸς φίλος *a friend of mine*, ὁ ἐμὸς φίλος *my friend* (the particular one).

d. An INTERROGATIVE pronoun may take the article, when it relates to an object before mentioned: πάσχει δὲ θαυμαστόν· τὸ τί; *A. He suffers something wonderful. B.* (The what) *What is it?*——So, even a personal pronoun: δεῦρο δὴ εὐθὺ ἡμῶν· παρὰ τίνας τοὺς ὑμᾶς; *A. Come hither straight to us. B.* (To the you being whom) *Who are you, that I must come to?*

e. Ἕτερος (Lat. alter) *one* or *other* of two; ὁ ἕτερος *the one, the other*; οἱ ἕτεροι *the one, the other* (of two *parties*), may mean *the enemy.*——Ἄλλος (Lat. alius) *another*, ὁ ἄλλος *the other, the rest*: Σπάρτην τε καὶ τὴν ἄλλην Ἑλλάδα *Sparta, and the rest of Greece*; often used for all except a part mentioned AFTERWARD: τῷ μὲν ἄλλῳ στρατῷ ἡσύχαζεν, ἑκατὸν δὲ πελταστὰς προπέμπει *with the rest of the army he kept quiet, but sends forward a hundred peltasts.*——These pronouns have sometimes an APPOSITIVE relation to their substantives: οἱ πολῖται καὶ οἱ ἄλλοι ξένοι *the citizens and* (the others, being foreigners) *the foreigners beside*, γέρων χωρεῖ μεθ' ἑτέρου νεανίου *an old man comes with* (a second person, a young man) *a young man beside.*

THE CASES.

A. NOMINATIVE.

539. Subject-Nominative. The subject of a finite verb is put in the nominative. (For the rule of agreement, see 497.)

540. Predicate-Nominative. The predicate-noun, when it belongs to the subject of a finite verb, is put in the nominative. This occurs with verbs which mean *to be, become, appear, be made, chosen, called, considered*, and the like (cf. 490):

καθίσταται βασιλεύς *he becomes* (established as) *king*, Ἀλέξανδρος θεὸς ὠνομάζετο *Alexander was named a god*, ἥκεις μοι σωτήρ *thou art come for me as a savior*.——To these verbs belongs ἀκούω *to hear*, in the sense of *being called*: οἱ ἐν Ἀθήναις φιλιππίζοντες κόλακες καὶ θεοῖς ἐχθροὶ ἤκουον *those in Athens, who favored Philip, were called flatterers and enemies of the gods*.

541. Nominative for Vocative. The nominative is often used for the vocative in address, especially in connection with οὗτος: ὁ Ἀπολλόδωρος οὗτος, οὐ περιμενεῖς *you Apollodorus there, will you not stay?*——also in exclamations: νήπιος *fool!*

542. Nominative Independent. The nominative is used for names and titles, which form no part of a sentence: Κύρου Ἀνάβασις *Expedition of Cyrus*, Βιβλίον Πρῶτον *Book First*;——and sometimes so, even when they become part of a sentence: προσείληφε τὴν τῶν πονηρῶν κοινὴν ἐπωνυμίαν, συκοφάντης *he obtained the common appellation of the vile, "sycophant,"* παρεγγύα ὁ Κῦρος σύνθημα, Ζεὺς ξύμμαχος καὶ ἡγεμών *Cyrus gave out, as pass-word, "Zeus, our ally and leader."*

B. VOCATIVE.

543. The person (or thing) addressed is put in the vocative.

a. In Attic prose, ὦ is usually prefixed; but in animated address, it is sometimes wanting: μὴ θορυβεῖτε, ὦ ἄνδρες Ἀθηναῖοι *make no noise, O men of Athens*, ἀκούεις, Αἰσχίνη *hearest thou, Aeschines?*

b. The vocative, like the interjections, forms no part of a sentence, and is therefore enclosed in commas.

C. ACCUSATIVE.

544. The accusative properly denotes the object of an action, that *to, on*, or *over* which an action is directed; thus

The Direct Object of a transitive verb is put in the accusative:

ὁ θεὸς σῴζει ἡμᾶς ἐν κινδύνοις *the god preserves us in dangers*.——For *omission* of the *object*, see 505: for omission of the *verb*, see 508.

a. Many Greek verbs are transitive and followed by an object-accusative, when the verbs commonly used to render them in English are intransitive and followed by a preposition:

ὀμνύναι τοὺς θεούς to swear by the gods, εὖ (κακῶς) ποιεῖν τοὺς ἀνθρώπους to do good (*ill*) *to men, μένειν τινά to wait for one, φεύγειν τινά to flee from one, λανθάνειν τινά to escape the notice of one, φυλάττεσθαί τινα to guard* (himself) *against one* (act. *φυλάττειν τινά to guard one*), *αἰδεῖσθαι, αἰσχύνεσθαι τὸν πατέρα to feel shame before his father, θαρρεῖν τινα to rely on one, θαρρεῖν τὰς μάχας to have no fear of the battles, πλεῖν τὴν θάλασσαν to sail over the sea, νικᾶν μάχην* (*δίκην, γνώμην*) *to be victorious in a battle* (*a law-suit, a resolution*).

b. Conversely, many Greek verbs are intransitive and followed by a genitive or dative, when the verbs commonly used for them in English are transitive:

ἄρχειν ἀνθρώπων to rule men, ἅπτεσθαι τῆς κάρφης to touch the hay, ἀκούειν θορύβου to hear a noise, πελάζειν τῇ εἰσόδῳ to approach the entrance, ἀρήγειν τοῖς φίλοις to aid his friends, φθονεῖν τοῖς πλουσίοις to envy the rich.

c. In many cases, the Greek itself varies, using the same verb at different times as transitive and intransitive:

αἰσθάνεσθαί τι or *τινος to perceive something, ἐνθυμεῖσθαί τινος, τι to consider something, ἐνοχλεῖν τινα, τινι to trouble one, ἐπιστρατεύειν τινά, τινί to war against one* (so too, other compounds of *ἐπί*), *δεῖ μοί τινος I have need of something*, poet. *δεῖ* (*χρή*) *μέ τινος.* Especially in poetry, verbs usually intransitive sometimes take a direct object: *προβαίνειν τὸν πόδα to advance the foot, ἧσθαι* or *θάσσειν* (*κεῖσθαι, πηδᾶν*) *τόπον τινά to sit* (*lie, leap*) *in a place, χορεύειν τὸν θεόν to celebrate the god by choral dance, τοὺς εὐσεβεῖς θεοὶ θνήσκοντας οὐ χαίρουσι the gods rejoice not in the death of the pious.*

d. Many intransitive verbs become transitive from being compounded with a preposition:

διαβαίνειν τὸν ποταμόν to cross the river, ἐκβαίνειν τὴν ἡλικίαν to pass out of the age, παραβαίνειν τοὺς νόμους to transgress the laws, ἀποδεδρακότες πατέρας having run away from their fathers.

e. In rare cases, an intransitive verb in connection with a verbal noun, forms a transitive phrase with an object-accusative: *ἐπιστήμονες ἦσαν τὰ προσήκοντα they were acquainted with their duties, ἔστι τὰ μετέωρα φροντιστής he is a student of things above the earth, ἔξαρνον εἶναι τὴν δίαιταν to reject the settlement, τεθνάναι τῷ φόβῳ τοὺς Θηβαίους to be mortally afraid of the Thebans, σὲ φύξιμος* (*ἐστί*) *is able to escape thee;*——so, in poetry, *εἰ δέ μ' ὧδ' ἀεὶ λόγοις ἐξῆρχες if you always thus begun your addresses to me, δεσπόταν γόοις κατάρξω I will begin with lamentations for my master.*

545. Adverbs of Swearing. Νή and *μά* are followed by the accusative (perhaps on account of *ὄμνυμι* understood): *νή* is always affirmative; *μά*, unless *ναί* precedes it, is always connected with a negative, expressed or implied: *νὴ Δία by Zeus, ναὶ μὰ Δία yea, by Zeus, οὐ μὰ Δία no, by Zeus, μα τὸν—οὐ σύ γε not you, by*—(the name of the god suppressed with humorous effect): rarely is *μά* omitted after the negative as in *οὐ, τόνδ' Ολυμπον no, by this Olympus.*

The accusative is sometimes found in other exclamations: *οὗτος, ὦ σε οι you there, ho! you, I mean.*

546. Accusative of Effect. Many transitive verbs have, as direct object, the thing effected or produced by their action: γράφει τὴν ἐπιστολήν *he writes the letter*. But many verbs, not properly transitive, take an accusative of the effect, denoting that which is made to exist or appear by their action:

πρεσβεύειν εἰρήνην *to negotiate a peace* (form a peace by acting as embassador), ὅρκια τέμνειν *foedus ferire* (hostiam feriendo foedus efficere), χορηγοῦντα παισὶ Διονύσια *celebrating the Dionysia by furnishing a chorus of boys*, poet. ἥδε (ἡ ἀναρχία) τροπὰς καταῤῥήγνυσι *this* (anarchy, breaks defeats) *causes defeats by breaking ranks.*

Closely connected with this use is the following:

547. Cognate-Accusative. This repeats the meaning of the verb in the form of a noun. It might be called the *implied* object, as being already contained in the verb. It is used with many intransitive verbs, and commonly has an attributive connected with it. Here belong

a. Accusative of Kindred Formation: μάχην ἐμάχοντο *they were fighting a battle*, πομπὴν πέμπειν *to conduct a procession*, κακίστην δουλείαν ἐδούλευσε *he became subject to a most wretched servitude*, ὃς ἂν ἀρίστην βουλὴν βουλεύσῃ *whoever may* (counsel) *give the best counsel*, τὴν ἐναντίαν νόσον νοσοῦμεν *we are* (sick) *suffering under the opposite disease*, μεγάλην τινὰ κρίσιν κρίνεται *he is undergoing a great trial.*

b. Accusative of Kindred Meaning: ζήσεις βίον κράτιστον *you will lead the best life*, πληγὴν τύπτεται βαρυτάτην *he is struck a very heavy blow*, πάσας νόσους κάμνει *he is sick with all diseases*, πόλεμον ἐστράτευσαν τὸν ἱερὸν καλούμενον *they engaged in the so-called Sacred war*, γραφὴν διώκειν *to prosecute an impeachment*, ἑστιᾶν γάμους *to* (entertain) *give a wedding-feast.*

In many cases, the meaning of the verb is not actually repeated as a noun, but must be *understood* in connection with the accusative of an *adjective* or *qualifying substantive*. Hence two more forms of the cognate-accusative:

c. Neuter Adjective. For the indeterminate subject, we may supply the repeated meaning of the verb: μέγα ψεύδεται (= μέγα ψεῦδος ψεύδεται) *he utters a great falsehood*, πάντα πείσομαι *I shall obey in all things* (render all acts of obedience), ταὐτὰ λυποῦμαι καὶ ταὐτὰ χαίρω τοῖς πολλοῖς *I have the same pains and the same pleasures with the multitude*, σμικρόν τι ἀπορῶ *I am in some little perplexity*, τί χρήσομαι τούτῳ *what use shall I make of this?* poet. σεμνὸν βλέπεις *you look grave.*

d. Qualifying Substantive. This may be regarded as standing in definitive apposition, its subject (understood) being the idea of the verb, repeated as a noun: ἀγωνίζονται πάλην *they contend in* (a contest, ἀγῶνα, viz.) *wrestling*, τοῦτον τὸν τρόπον πράξας *having acted in this manner* (of action), Hm. πῦρ ὀφθαλμοῖσι δεδορκώς *looking* (a look of) *fire with their eyes*, Hm. μένεα πνείοντες Ἀχαιοί *the Achaeans breathing courage.* Cf. 501–2, though the substantive there is less closely related to the verb of the sentence.

548. The cognate-accusative is also used in connection with *adjectives* κακὸς πᾶσαν κακίαν *bad with all badness*, ἀγαθὸς πᾶσαν ἀρετήν *good with all ex-*

cellence;——especially the accusative of *neuter* adjectives (547 c): ὁ πάντα σοφὸς ποιητής *the poet wise in all things*, ἀγαθὸς τοῦτο *good in this particular* (of goodness), ἡ πόλις ἡμῶν οὐδὲν ὁμοία γέγονεν ἐκείνοις *our city is not at all like them*, ὅσα μοι χρήσιμοί ἐστε οἶδα *I know for how many things* (uses) *ye are useful to me*. Yet these constructions might be referred to the following head.

549. Accusative of Specification. The accusative is loosely connected with predicate-words (verb, adjective, substantive), to specify the part, property, or circumstance, to which they apply. It is also, but less often, used with attributives. The accusative specifies

a. a part of the subject: κάμνω τὴν κεφαλήν *I have pain in my head*, εὖ ἔχομεν τὰ σώματα *we are well in our bodies*, poet. τυφλὸς τά τ' ὦτα τόν τε νοῦν τά τ' ὄμματ' εἶ *you are blind in your ears, your mind, and your eyes.*

b. a property of the subject (*nature, form, size, name, number*, etc.): πλῆθός τι τὴν φύσιν ἐστὶν ἡ πόλις *the city is in its nature a multitude*, παρθένος καλὴ τὸ εἶδος *a maid beautiful in her form*, ποταμὸς, Κύδνος ὄνομα, εὖρος δύο πλέθρων *a river, Cydnus by name, of two plethra in breadth*, ἄπειροι τὸ πλῆθος *infinite in their number*, δίκαιος τὸν τρόπον *just in his character.*

c. a circumstance not belonging to the subject: τὸ ἐκείνου μὲν εὐτυχεῖς μέρος *thou art happy, so far as he is concerned* (as to his part), καὶ τὰ μικρὰ πειρῶμαι ἀπὸ θεῶν ὁρμᾶσθαι *even in little things, I endeavor to begin with the gods*, ἡ πόλις εἰρήνην τὰ περὶ τὴν χώραν ἄγει *the city enjoys peace in things relating to its territory*, τὸ κατ' ἐμὲ οὐδὲν ἐλλείψει *on my side there shall be no failure.*

550. Accusative of Extent (*Time* and *Space*). The extent of time and space is put in the accusative.

a. Time: ἐνταῦθα Κῦρος ἔμεινεν ἡμέρας πέντε *there Cyrus remained five days*, αἱ σπονδαὶ ἐνιαυτὸν ἔσονται *the truce will be for a year*, δουλεύουσι τὸν λοιπὸν βίον *they are slaves all the rest of their life.*

b. Space: Κῦρος ἐξελαύνει διὰ τῆς Λυδίας σταθμοὺς τρεῖς, παρασάγγας εἴκοσι καὶ δύο *Cyrus advances through Lydia three days' marches, twenty-two parasangs*, Μέγαρα ἀπέχει Συρακουσῶν οὔτε πλοῦν πολὺν οὔτε ὁδόν *Megara is not far distant from Syracuse, either by sea or by land* (no long voyage or journey).

Rem. c. The accusative singular is used with an ordinal numeral, to show the number of days (months, years) since a particular event, including the day (month, year) of the event itself: ἑβδόμην ἡμέραν ἡ θυγάτηρ αὐτῷ ἐτετελευτήκει *his daughter had died the seventh day* (i. e. six days) *before.* The pronoun οὑτοσί is often added: ἐξήλθομεν ἔτος τουτὶ τρίτον ἐς Πάνακτον *we went out two years ago* (this, as third year) *to Panactum.*

551. Object of Motion. The poets often use the accusative without a preposition, to denote the object *towards* which motion is directed: τὸ κοῖλον Ἄργος βάς *having gone to the hollow* (low-lying) *Argos*, τοῦ κλέος οὐρανὸν ἵκει *his fame has reached to heaven*, μνηστῆρας ἀφίκετο *she came to the suitors*, σὲ τόδ' ἐλήλυθε πᾶν κράτος *this whole power has come to thee.*

552. Adverbial Accusative. The accusative is used in many words and phrases, with the force of an adverb.

This use may be explained, in most cases, by the principles already given (547–50, cf. 501–2). Thus *τόνδε* (*τοῦτον*) *τὸν τρόπον in this manner* (547 d), *πάντα τρόπον in every manner*, *ὃν τρόπον in which manner*, etc. Compare phrases in which *ὁδόν way* is perhaps to be supplied (509 *a*): *τὴν ταχίστην τῷ σώματι χαρίζεσθαι to gratify the body in the quickest way.* So (*τὴν*) *ἀρχήν*, always with a negative: *ἀρχὴν δὲ θηρᾶν οὐ πρέπει τἀμήχανα it is not proper to chase impossibilities at all* (not to make even a beginning of it);——*ἀκμὴν διέβαινον they were just passing across* (the acme of their crossing);——and, in like manner, (*τὸ*) *τέλος at last* (as the end), *προῖκα* and *δωρεάν gratis* (as a free gift). *Χάριν for the sake of* (in favor of) takes a genitive, as also *δίκην like* (in the fashion of): *ἀγγείου δίκην πεπληρῶσθαι to be filled like a pail*, *τοῦ λόγου χάριν for the sake of the discussion*, *ἐμὴν χάριν for my sake.*

a. Many neuter adjectives are used in this way: *μέγα*, *μεγάλα*, *greatly*, *πολύ*, *πολλά*, *much*, *τὸ πολύ*, *τὰ πολλά*, *for the most part*, *πρότερον before*, *τὸ πρότερον the former time*, *πρῶτον* (*at*) *first*, *τὸ πρῶτον the first time*, *τὸ λοιπόν for the rest*, *for the future* (but *τοῦ λοιποῦ at some time in the future*), *τυχόν perhaps*, *τοσοῦτον so much*, *ὅσον as far as*, *τὶ somewhat* (*ἐγγύς τι pretty near*), *τί why* (*τί κλαίεις why are you weeping?*), *τοῦτο*, *ταῦτα*, *therefore* (*αὐτὰ ταῦτα νῦν ἥκομεν for these very reasons are we now come*). Cf. adverbs of the compar. and superl. degrees (228), and the cases of apposition in 502.

For accusative as subject of the infinitive, see 773.
For accusative absolute with a participle, see 792.

Two Accusatives with One Verb.

553. Double Object. Many transitive verbs may have a double object, usually a *person* and a *thing*, both in the accusative. Thus verbs of *asking*, *teaching*, *clothing*, *hiding*, *depriving*, and others.

Thus *αἰτῶ to request* (*Κῦρον πλοῖα vessels of Cyrus*), *ἐρωτῶ to inquire* (*τοὺς αὐτομόλους τὰ περὶ τῶν πολεμίων of the deserters as to the news from the enemy*), *διδάσκω to teach* (*τὸν παῖδα τὴν μουσικήν the boy music*) *πείθω to persuade* (*ὑμᾶς τἀναντία you of the contrary*), *ἐνδύω* or *ἀμφιέννυμι to clothe* (*τινὰ τὸν χιτῶνα one in the tunic*), *ἐκδύω to unclothe, strip* (*ἐμὲ τὴν ἐσθῆτα me of the dress*), *κρύπτω to hide* (*με τοῦτο from me this thing*), *ἀφαιροῦμαι* or *ἀποστερῶ to deprive* (*τοὺς Ἕλληνας τὴν γῆν the Greeks of their land*), *συλῶ to despoil*, *πράττομαι*, also *πράττω* or *εἰσπράττω to exact* (*τοὺς νησιώτας ἑξήκοντα τάλαντα of the islanders sixty talents*), *ἀναμιμνήσκω to remind.*

a. The *passive* of these verbs retains the accusative of the thing: *διδάσκομαι τὴν μουσικήν I am taught music*, *ἀφῄρηται τὸν ἵππον he has been deprived of the horse.*

Several of these cases, and of those in 555, might be explained by the prin ciple, that

554. Causative Verbs, with the accusative of the person, take the case which belongs to the included verb. Thus *ἀναμνήσω ὑμᾶς τοὺς κινδύνους I will cause you to remember the dangers.* So, *to ask* is *to make one give an answer*; *to teach* is *to make one learn*, etc. To the included verb may belong a *genitive*: *γεύειν τινὰ τιμῆς to make one taste of honor*, *μή μ' ἀναμνήσῃς κακῶν remind me not of evils.*

555. OBJECT AND COGNATE-ACCUSATIVE. Many transitive verbs may have, beside the object, a cognate-accusative:

ὥρκωσαν τοὺς στρατιώτας τοὺς μεγίστους ὅρκους *they made the soldiers swear the greatest oaths*, Μέλιτος ἐγράψατό με τὴν γραφὴν ταύτην *Melitus brought this impeachment against me*, Hm. ὃν Ζεὺς φιλεῖ παντοίην φιλότητα *for whom Zeus feels all manner of love*: ἐμὲ ὁ πατὴρ τὴν τῶν παίδων ἔτρεφεν *my father reared me with the training of the boys*, Αἰσχίνης Κτησιφῶντα γραφὴν παρανόμων ἐδίωκε *Aeschines prosecuted Ctesiphon on charge of an illegal resolution*; εἴ τίς τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν *if one should do him any good or evil*, πολλὰ ἄν τις ἔχοι Σωκράτην ἐπαινέσαι *one would be able to bestow many praises on Socrates*, ἠδικήσαμεν τοῦτον οὐδέν *we did this one no wrong*.

a. Such verbs in the *passive* may retain the cognate-accusative: κριθῆναι ἀμφοτέρας τὰς κρίσεις *to undergo both the trials*, τύπτεσθαι πεντήκοντα πληγάς *to be struck fifty blows*, οὐ βλάψονται ἄξια λόγου (547 c) *they will not suffer injuries worth mentioning*.

556. OBJECT AND PREDICATE-ACCUSATIVE. A predicate-noun, when it belongs to the object of a transitive verb, is put in the accusative. This occurs with verbs which mean *to make*, *show*, *choose*, *call*, *consider*, and the like (cf. 490 c).

ποιοῦμαί τινα φίλον *I make one my friend*, αἱρεῖσθαί τινα στρατηγόν *to choose one as general*, παρέχω ἐμαυτὸν εὐπειθῆ *I show myself ready to obey*, οἱ κόλακες Ἀλέξανδρον θεὸν ὠνόμαζον *his flatterers named Alexander a god*, οὐ τοὺς πλεῖστα ἔχοντας εὐδαιμονεστάτους νομίζω *not those who have most, do I consider as happiest*, ἔλαβε τοῦτο δῶρον *he took this as a gift* (but τοῦτο τὸ δῶρον *this gift*).——The predicate-accusative may be an *interrogative* pronoun: τί τοῦτο ποιεῖς (as what are you doing this) *what is this you are doing?* τίνας τούσδ' εἰσορῶ *who are these I behold?* ποῖα ταῦτα λέγεις *of what nature are these things which you are saying?* cf. 826 a.

a. The predicate-accusative is often distinguished from the object by the absence of the article (535): τὰ περιττὰ χρήματα πράγματα ἔχουσι *they have their superfluous wealth for a vexation*.

b. In the *passive* construction, both of these accusatives become nominatives (540): Ἀλέξανδρος θεὸς ὠνομάζετο *Alexander was named a god*.

D. GENITIVE.

557. The genitive properly denotes, (a) that TO which something BELONGS; also, (b) that FROM which something is SEPARATED. In the latter use, it corresponds to the Latin ABLATIVE.

Genitive with Substantives.

558. One substantive may have another depending on it in the genitive.

The two things, denoted by the substantive and the dependent genitive, may have a great variety of relations (expressed generally by English OF). Thus the former may *belong* to the latter,

a. as a part of it: *Genitive of the Whole*, or *G. Partitive*.
b. as composed of it: *Genitive of Material.*
c. as more definitely expressed by it: *G. of Designation.*

(In a, b, c, the two things are more or less the same; in the following, they are distinct:)

d. as possessed by it: *Genitive of Possession.*
e. as connected with it and pertaining to it, though not strictly in possession: *Genitive of Connection.*

(The following may be regarded as special varieties of e:)

f. as an action or attribute of which it is the subject: *Genitive Subjective.*
g. as an action of which it is the object: *Gen. Objective.*
h. as produced or accounted for by it: *Genitive of Cause.*
i. as measured by it in extent, duration, or value: *Genitive of Measure.*

REM. j. It is not intended here to give an exact analysis of the relations expressed by the genitive with substantives; but only to specify relations which the student may notice with advantage.

It should always be remembered that the genitive does not express these relations *distinctly*, but only the general idea of *belonging* which is common to all of them. Hence the same construction may sometimes be referred to different heads, the two things having more than one relation to each other: thus in **πόθος τοῦ ἀποθανόντος** *regret for the dead*, **τοῦ ἀποθανόντος** may be regarded either as the *cause* of regret, or as the *object* regretted.

559. GENITIVE PARTITIVE. a. The *part* is most commonly expressed by a word of number or a superlative, the *whole* by a genitive plural: **πολλοὶ τῶν Ἀθηναίων** *many of the Athenians*, **πότερος τῶν ἀδελφῶν** *which of the two brothers*, **πάντων ἄριστος** *best of all men*, **οἱ σπουδαῖοι τῶν πολιτῶν** *the excellent among the citizens*, **τινὲς τῶν ῥητόρων** *some of the orators*, **δήμου ἀνήρ** *a man of the people*, **μικρὸν ὕπνου** *a little* (portion of) *sleep*, Hm. **δῖα θεάων** *divine among goddesses*, **ἦν μέσον ἡμέρας** *it was the middle of the day*,—**βέλτιστος ἑαυτοῦ** *in his best estate* (lit. best of himself; the superlative referring to the man in *one* condition, the genitive to the man in the sum of *all* his conditions).

b. The genitive partitive is used (with the article) to denote the *district* or *region* to which a place belongs: **Θῆβαι τῆς Βοιωτίας** *Thebes in Boeotia*, **τῆς Χερσονήσου ἐν Ἐλαιοῦντι** *in Elaeus of the Chersonesus.*

c. The genitive partitive with neuter adjectives (496) often denotes degree: **ἐπὶ μέγα δυνάμεως ἐχώρησαν** *they advanced to a great* (*degree*) *of power*, **εἰς τοῦτο ἀνοίας ἦλθον** *to this* (*extent*) *of folly did they come*, **ἐν τούτῳ τῆς παρασκευῆς ἦσαν** *in this* (*state*) *of preparation were they*, **ἐν παντὶ κακοῦ** *in extremity of evil.*

d. If the word expressing part has the article, the genitive takes the position of a predicate-adjective (535 b): **ὁ τέταρτος τῶν παίδων** *the fourth among the children*, **Ἀθηναίων ὁ δῆμος** *the people of the Athenians* (i. e. the democratic mass, opposed to the aristocracy; but **ὁ Ἀθηναίων δῆμος** the *whole* people).

e. Adjectives which have a partitive genitive, usually conform to it in gender, so as often to appear in the masc. or fem., where we might expect the neut.: ὁ ἥμισυς (ὁ λοιπός, ὁ πλεῖστος) τοῦ χρόνου *the half* (*rest, most part*) *of the time*, πολλὴ τῆς χώρας (also πολὺ τῆς χώρας) *much of the country*.

560. Genitive of Material: νόμισμα ἀργύρου *coin of silver*, κρήνη ἡδέος ὕδατος *a spring of sweet water*, βοῶν ἀγέλη *a herd of cattle*, πλῆθος ἀνθρώπων *a multitude of men*, ἅμαξαι σίτου *wagons* (wagon-loads) *of corn*, τριακόσια τάλαντα φόρου *three hundred talents of tribute*, δύο κοτύλαι οἴνου *a pint of wine*.

561. Genitive of Designation: τὸ ὄρος τῆς Ἰστώνης *the mountain of Istone*, μέγα χρῆμα συός *a* (great affair) *monster of a wild boar*. This construction is chiefly poetic: Τροίης πτολίεθρον *city of Troy*, θανάτου τέλος *end of* (life, i. e.) *death*.

562. Genitive of Possession: οἰκία πατρός *a father's house*, οἱ κῆποι τοῦ βασιλέως *the gardens of the king*, τὰ Συεννέσιος βασίλεια *the palace of Syennesis*, τὸ ἱερὸν τοῦ Ἀπόλλωνος *the temple of Apollo*.

For the *omission* of a word in phrases such as ἐς διδασκάλου *to the teacher's* (house, school), ἐν Ἅιδου *in* (the abode of) *Hades*, ἐξ Ἀπόλλωνος *from Apollo's* (temple), see 509 β.

563. Genitive of Connection: κύματα τῆς θαλάσσης *waves of the sea*, ἡ κρηπὶς τοῦ τείχους *the foundation of the wall*, ἡ τοῦ πείθειν τέχνη *the art of persuading*, ὥρα ἀρίστου *time for breakfast*. It is used especially with words which imply

a. Connection in Family, Society, State, Army, etc.: ὁ τῆς βασιλέως γυναικὸς ἀδελφός *the brother of the king's wife*, οἰκέτης Δημοσθένους *a servant of Demosthenes*, ἑταῖρος Κίμωνος *a companion of Cimon*, βασιλεὺς Μακεδονίας *king of Macedonia*, οἱ φίλοι (πολέμιοι) Κύρου *the friends* (*enemies*) *of Cyrus*, οἱ Κλεάρχου στρατιῶται *the soldiers of Clearchus*.

For the frequent *omission* of υἱός in phrases like Ἀλέξανδρος (ὁ) Φιλίππου *Alexander* (*the*) *son of Philip*, see 509 β.

b. The genitive after the *neuter article* (with indeterminate subject, 496) is usually to be regarded as a genitive of connection, though sometimes denoting possession: τὰ τῆς πόλεως *the* (*affairs*) *of the city*, τὸ τῆς τέχνης *the* (*business*) *of the art*, τὸ τῆς ὀλιγαρχίας *the* (*constitution*) *of the oligarchy*, τὰ τῶν Συρακοσίων *the* (*resources*) *of the Syracusans*, ἄδηλα τὰ τῶν πολέμων *uncertain are the* (*issues*) *of war*, δεῖ φέρειν τὰ τῶν θεῶν *we must bear the* (*ordering*) *of the gods*. In some such cases, the neuter article has little force: τὰ τῆς ψυχῆς (the soul with all that belongs to it) nearly the same as ἡ ψυχή.

564. Genitive Subjective: ὁ φόβος τῶν πολεμίων *the fear of the enemy* (which they feel), ὁ ἔπαινος τῶν πρεσβυτέρων *praise of older persons* (which they give), ἡ πορεία τοῦ βασιλέως *the march of the king*, ἡ λαμπρότης τοῦ στρατεύματος *the brilliancy of the army*, τὸ εὖρος τοῦ ποταμοῦ *the breadth of the river*.

565. Genitive Objective: ὁ φόβος τῶν πολεμίων *the fear of the enemy* (which is felt toward them), ἔπαινος τῶν πρεσβυτέρων *praise of older persons* (which is given to them), ἐξέτασις τῶν Ἑλλήνων *a review of the Greeks*, ὁ ὄλεθρος τῶν στρατιωτῶν *the destruction of the soldiers*.

Other prepositions are often to be used in translating: θεῶν εὐχαί *prayers to the gods*, ἡ τῶν κρεισσόνων δουλεία *servitude to the stronger*, ἀφορμὴ ἔργων *occasion for actions*, εὔνοια τῶν φίλων *affection for one's friends*, ἐμπειρία τῶν πολεμικῶν *experience in the affairs of war*, ἐγκράτεια ἡδονῆς *moderation in pleasure*, λύσις θανάτου *release from death*, ἀπόστασις τῶν Ἀθηναίων *revolt from the Athen-*

ians, κράτος τῆς θαλάσσης *power over the sea*, ἀπόβασις τῆς γῆς *a descent upon the land*, βίᾳ τῶν πολιτῶν (with violence toward the citizens) *in spite of the citizens*.

566. GENITIVE OF CAUSE: γραφὴ κλοπῆς *an impeachment for theft*, Ξενοφῶντος Ἀνάβασις *Xenophon's Anabasis* (by Xen. as author), poet. Νότου κύματα *waves raised by the south wind*.

567. GENITIVE OF MEASURE (*Extent, Duration, Value*): ποταμὸς εὖρος πλέθρου *a river of one plethrum in breadth*, τριῶν ἡμερῶν ὁδός *three days' journey*, μισθὸς τεττάρων μηνῶν *four months' pay*, τριάκοντα ταλάντων οὐσία *a property of thirty talents*, χιλίων δραχμῶν δίκη *a suit for a thousand drachmae*.

568. The GENITIVE OF CHARACTERISTIC so frequent in Latin (*vir summae prudentiae*) is rare in Greek prose, and scarcely found except as a predicate-genitive (572): ἔστι τούτου τοῦ τρόπου, τῆς αὐτῆς γνώμης, τῶν αὐτῶν λόγων *he is of this character, of the same opinion, he uses the same language*, poet. ὁ τῆς ἡσυχίας βίοτος *a life of quiet* = a quiet life, poet. τόλμης πρόσωπον *a front of audacity* = an audacious front.

569. TWO GENITIVES WITH ONE SUBSTANTIVE. The same substantive may have two genitives depending on it, usually in different relations:

τῶν ἀνθρώπων δέος τοῦ θανάτου (f and g) *men's fear of death*, διὰ τὴν τοῦ ἀνέμου ἄπωσιν τῶν ναυαγίων (f and g) *because the wind drove the wrecks out to sea*, ἵππου δρόμος ἡμέρας (f and i) *a day's run for a horse*, Διονύσου πρεσβυτῶν χόρος (d and b) *a Dionysiac chorus of old men*, Ξενοφῶντος Κύρου Ἀνάβασις (h and f) *Xenophon's Expedition of Cyrus*.

Genitive with Verbs.

570. The genitive sometimes appears to be connected with a verb, when it really belongs (as genitive of connection) to a neuter pronoun or a dependent sentence:

τοῦτο ὑμῶν μάλιστα θαυμάζομεν *for this we most admire you* (lit. this of you we most admire), τί δὲ ἵππων οἴει *but of horses, what think you?* ἃ διώκει Αἰσχίνης τοῦ ψηφίσματος ταῦτ' ἐστί *the points which Aeschines impeaches in the decree, are these* (lit. which points of the decree), ἀγνοοῦμεν ἀλλήλων ὅ τι λέγομεν *we misunderstand each other's language*, τοῦ οἴκαδε πλοῦ διεσκόπουν ὅπῃ κομισθήσονται *touching their homeward voyage, they were considering* (this question) *by what course they should return*.

571. GENITIVE AS SUBJECT. The genitive (used partitively) is sometimes found as the subject of an intransitive verb:

οὐ προσήκει μοι τῆς ἀρχῆς *I have no part in the government* (lit. to me belongs not of the government), ἐν ὀλιγαρχίᾳ πένησιν οὐ μέτεστι συγγνώμης *in an oligarchy, poor men have no share of indulgence*, οὐκ ἀπέθανον αὐτῶν πλὴν εἴ τις ὑπὸ Τεγεατῶν *there were not slain* (any) *of them except some one* (slain) *by the Tegeans*, ἐπιμιγνύναι ἔφασαν σφῶν πρὸς Καρδούχους *they said that* (*some*) *of their number had intercourse with the Carduchians*. In such cases the genitive might be regarded as depending on an omitted form of τίς.

572. GENITIVE AS PREDICATE. With verbs of incomplete predication (490), the genitive is often used in place of a predi-

cate-noun. The subject (or object) of the verb is thus brought into various relations with the genitive,—relations which correspond to those in 558. Thus we have the PREDICATE-GENITIVE

a. PARTITIVE: οἱ Θεσσαλοὶ τῶν Ἑλλήνων ἦσαν *the Thessalians* (were of) *belonged to the Hellenes*, ἐξῆν Εὐκράτει τῶν τριάκοντα γενέσθαι *it was in the power of Eucrătes to become* (*one*) *of the thirty*, ἔστιν ἡ Πύλος τῆς Μεσσηνίδι ποτὲ οὔσης γῆς *Pylus belongs to what was once the Messenian land.*

b. OF MATERIAL: τὸ τεῖχος λίθου πεποίηται *the wall is made of stone.*

c. OF POSSESSION: ἡ οἰκία τοῦ στρατηγοῦ ἐγένετο *the house became the general's* (property), ἑαυτοῦ εἶναι (γίγνεσθαι) *to be* (become) *one's own man* = one's own master.

d. OF CONNECTION: τὸ πολλὰ ἀπολωλέναι τῆς ἡμετέρας ἀμελείας ἄν τις θείη δικαίως *that many things are lost, one might justly regard as* (*the fruit*) *of our neglect*, τὸ ναυτικὸν τέχνης ἐστί *the navy is* (*a thing*) *of art.*

The predicate-genitive of connection is especially used to denote *birth* or *origin*: Δαρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο *of Darius and Parysatis are born two sons*, Θουκυδίδης οἰκίας (πόλεως) μεγάλης ἦν *Thucydides was of a great house* (*city*).

e. SUBJECTIVE: ὁ λόγος Δημοσθένους ἐστί *the speech belongs to Demosthenes.* The genitive in this use is often connected with an *infinitive*, and denotes one whose *nature*, *habit*, or *duty*, it is to do something: πολίτου ἀγαθοῦ νομίζεται θαρρεῖν *it is considered* (*as the part*) *of a good citizen to be courageous*, τὸ τὰ αἰσχρὰ εἰδότα εὐλαβεῖσθαι σοφοῦ τε καὶ σώφρονος ἔκρινε *to know and shun what is shameful, he judged* (*to be the part*) *of a wise and discreet man.*

f. OBJECTIVE: οὐ τῶν κακούργων οἶκτος, ἀλλὰ τῆς δίκης *compassion is not for the evil-doers, but for justice.*

g. OF CAUSE: ἡ γραφὴ κλοπῆς ἦν *the impeachment was for theft.*

h. OF MEASURE (*Extent*, *Duration*, *Value*): ἐπὶ τὸν Εὐφράτην ποταμόν, ὄντα τὸ εὖρος τεττάρων πλέθρων *to the river Euphrates, being* (of) *four plethra in breadth*, ἦν ἐτῶν ὡς τριάκοντα *he was* (of) *about thirty years old*, τὸ τίμημά ἐστι τὸ τῆς χώρας ἑξακισχιλίων ταλάντων *the rateable property of the country is* (of) *six thousand talents.*

For the predicate-genitive of CHARACTERISTIC, see 568.

GENITIVE AS OBJECT.

573. Many verbs, which in Latin or English would take the accusative, have the genitive in Greek, because the action is regarded as *belonging* to the object, rather than as falling directly upon it. Many verbs vary in their construction, see 544 c.

The relations, expressed by the genitive with verbs, correspond, for the most part, to those of the genitive with substantives.

574. The genitive is used with verbs whose action affects the object only IN PART (compare Genitive Partitive). Such are verbs of *sharing* (having, giving, or taking, part of something), *touching* (which affects only the surface), *aiming* (seeking to touch), *enjoying* (more or less of something), etc. Here then belong

a. VERBS OF SHARING: ἀνθρώπου ψυχὴ τοῦ θείου μετέχει *man's soul has part in the divine* (being); so μεταλαμβάνω *to receive part*, μεταδίδωμι *to give part* (τῆς λείας τινί *of the booty to some one*), κοινωνέω *to participate*, and the like.

b. Verbs of touching, taking hold of, beginning: πυρὸς ἔστι θιγόντα μὴ εὐθὺς καίεσθαι *it is possible that one touching fire should not be burned immediately;* so ἅπτομαι, ψαύω, *to touch,* ἔχομαι *to hold on to, be close to* (τῆς πόλεως *the city*), ἀντέχομαι, ἐπιλαμβάνομαι, *to take hold of,* ἄρχομαι *to begin* (τῆς παιδείας *the education*).

The same verb may have an accusative of the *person*, and a genitive of the *part*, touched: ἔλαβον τῆς ζώνης τὸν Ὀρόντην *they took hold of Orontes by the girdle.* So too, with verbs in which touching is only *implied:* ἄγει τῆς ἡνίας τὸν ἵππον *he leads the horse by the bridle.* The genitive of the part touched is seen also in κατεαγέναι (συντριβῆναι) τῆς κεφαλῆς *to have one's head broken (bruised).*

c. Verbs of aiming, reaching, attaining: στοχάζομαι *to aim at* (τοῦ σκοποῦ *the mark*), ὀρέγομαι *to reach after* (τῶν ἀλλοτρίων *the property of others*), ἐξ-(ἐφ-)ικνοῦμαι *to arrive at, attain* (τῶν καλῶν *what is honorable*), τυγχάνω *to hit upon, obtain* (τῶν ἄθλων *the prizes*), λαγχάνω *to get by allotment,* and in poetry κυρέω *to light upon.*

d. Verbs of enjoying: ἀπολαύω *to enjoy* (τῶν μεγίστων ἀγαθῶν *the greatest advantages*), εὐωχοῦ τοῦ λόγου *feast on the discourse,* ἑνὸς ἀνδρὸς εὖ φρονήσαντος πολλοὶ ἂν ἀπολαύσειαν *from one man who has thought well, many might receive profit.*

e. Other Verbs, when their action affects the object only in part: τῶν ὑμετέρων ἐμοὶ διδόναι *to give me (some) of your property,* λαβόντες τοῦ βαρβαρικοῦ στρατοῦ *having taken (part) of the barbarian army,* ἀφίησι τῶν αἰχμαλώτων *he releases (some) of the prisoners,* τῆς γῆς ἔτεμον *they ravaged (part) of the land,* πίνειν οἶνον *to drink wine,* but πίνειν οἴνου *to drink some wine.*

575. The genitive is used with verbs which signify *fullness* or *the contrary* (compare Genitive of Material), i. e. with

Verbs of Plenty and Want: πίμπλημι, πληρόω, *to fill,* πλήθω, γέμω, *to be full,* δέομαι (δεῖ μοι) *to want,* τὰ ὦτα ἐνέπλησαν δαιμονίας σοφίας *they filled their ears with divine wisdom,* Φίλιππος χρημάτων εὐπόρει *Philip had abundance of treasure,* οὐ χρυσίου πλουτεῖν, ἀλλὰ ζωῆς ἀγαθῆς *to be rich, not in gold, but in a good life,* σεσαγμένος πλούτου τὴν ψυχὴν *having his soul glutted with wealth;* ——πολλῶν ἐνέδει αὐτῷ *he lacked much (provision),* οἱ τύραννοι ἐπαίνου οὔποτε σπανίζετε *you tyrants never have a scarcity of praise.*

Here belong expressions such as ἐμεθύσθη τοῦ νέκταρος *he became intoxicated with the nectar,* ἡ πηγὴ ῥεῖ μάλα ψυχροῦ ὕδατος *the spring runs with very cold water.*

a. The active δέω, as a personal verb, is found only with genitives of quantity, πολλοῦ *much,* ὀλίγου, μικροῦ, *little,* τοσούτου (also τοσοῦτο) *so much:* τοσούτου δέω καταφρονεῖν *I am so far from despising;* also impersonally, πολλοῦ δεῖ οὕτως εἶναι *it wants much of being so.* With omitted δεῖ, ὀλίγου and μικροῦ have the force of adverbs, meaning *almost:* πτωχοὺς ὁρᾷς ὀλίγου πάντας *thou seest that nearly all are beggars.* After a negative sentence, οὐδ' ὀλίγου δεῖ has the meaning, (nor does it want little) *far from it;* so οὐδὲ πολλοῦ δεῖ (nor does it want much, but rather every thing). For participle δέων in designations of number, see 256.

576. The genitive is used with many verbs which signify an *action* of the *senses* or the *mind* (compare Genitive of Connection) i. e. with

Verbs of Sensation and Mental Action: ἀκούω, ἀκροάομαι, *to hear,* γεύομαι *to taste* (act. *to cause to taste*), ὀσφραίνομαι *to smell* (for verbs of touching,

see 574 b), *αἰσθάνομαι to perceive*, *μιμνήσκομαι to remember* (act. *to remind*), *ἐπιλανθάνομαι to forget*, *μέλει μοί τινος I am concerned for something*, *μεταμέλει μοί τινος I repent of something*, *ἐπιμέλομαι to take care of*, *ἐντρέπομαι to regard*, *ἀμελέω to neglect*, *ὀλιγωρέω to think little of*, *ἐράω to love*, *ἐπιθυμέω to desire*, *πεινάω to hunger* (*χρημάτων for property*), *διψάω to thirst* (*ἐλευθερίας for freedom*), *πειράομαι to make trial of*, *πυνθάνομαι to be informed of* (by inquiry) more comm. with the accusative.

a. Many of these verbs vary in construction: *ἀκούω* and *ἀκροάομαι to hear* usually have the *thing* heard in the acc., the *person* heard in the gen. (perhaps gen. of source, 582): *ἀκούειν τὸν λόγον to hear the discourse*, but *ἀκούειν τοῦ διδασκάλου to hear the teacher*.

577. The genitive of *cause* (566) is used with

a. VERBS OF EMOTION: *θαυμάζω σε τῆς σωφροσύνης I admire thee for thy discretion*, *συγχαίρω τῶν γεγενημένων I share the joy for the things which have occurred*, *τούτους οἰκτείρω τῆς ἄγαν χαλεπῆς νόσου I pity these for their very severe sickness*, *ὧν ἐγώ σοι οὐ φθονήσω* (for which things I shall not envy you) *which I shall not grudge you*, Hm. *χωόμενος γυναικός angry on account of a woman*.——Here belong also *ἐπαινῶ Ἀλέξανδρον τῆς εἰς τὸν ἑταῖρον πίστεως I praise Alexander for his confidence in his friend*, *τοῦδ' ἂν οὐδεὶς ἐνδίκως μέμψαιτό μοι for this no one could justly blame me*, *εὐδαιμονίζειν τινὰ τῶν ἀγαθῶν to congratulate one on his advantages*, *συγγιγνώσκειν αὐτοῖς χρὴ τῆς ἐπιθυμίας it is right to forgive them for the desire.*

b. VERBS OF JUDICIAL ACTION: *κλοπῆς γράφεσθαι αἰσχρόν to be impeached for theft is disgraceful*, *φόνου διώκειν to prosecute for murder*, *φεύγει παρανόμων he is indicted for an illegal resolution*, *ἀπέφυγε κακηγορίας he was acquitted of slander*, *ἑάλωσαν προδοσίας they were convicted of treason*, *δώρων ὀφλεῖν to incur a charge of bribery*, *πολλῶν οἱ πατέρες μηδισμοῦ θάνατον κατέγνωσαν our fathers passed sentence of death against many persons for favoring the Persians.*

Θανάτου, used with such verbs, is a genitive of value, giving a measure of the judicial action: *οἱ Ἔφοροι τὸν Σφοδρίαν ὑπῆγον θανάτου the Ephori impeached Sphodrias on a capital charge.*

REM. c. To these, add VERBS OF CLAIMING OF DISPUTING: *μεταποιοῦνται ἀρετῆς they make pretensions to virtue*, *οὐκ ἀντιποιούμεθα βασιλεῖ τῆς ἀρχῆς we do not contend for the sovereignty against the king*, *Εὔμολπος ἠμφισβήτησεν Ἐρεχθεῖ τῆς πόλεως Eumolpus disputed with Erechtheus the possession of the city.*

578. The genitive of *value* (567) is used with

a. VERBS OF VALUING, BUYING, SELLING: *ὁ δοῦλος πέντε μνῶν τιμᾶται the slave is valued at five minae*, *πολλοῦ ὠνεῖσθαι to buy at a great price*, *ταλάντου ἀποδόσθαι to sell for a talent*, *οἰκία μδ' μνῶν ὑποκειμένη a house mortgaged for 44 minae.*

b. Sometimes with other verbs: *χρημάτων ἐπικουρεῖν to help for money*, *οἱ τύραννοι μισθοῦ φύλακας ἔχουσι the tyrants have guards for pay*, *πόσου διδάσκει for how much does he teach?* *προπέποται τῆς παραυτίκα χάριτος τὰ τῆς πόλεως πράγματα the interests of the city have been sacrificed for immediate popularity*, *τὴν παραυτίκα ἐλπίδα οὐδενὸς ἀλλάττεσθαι to exchange the hope of the moment for nothing.*

REM. c. The thing valued is rarely put in the gen. (of cause): *Σωκράτης οὐδένα τῆς συνουσίας ἀργύριον ἐπράττετο* (553) *Socrates for his society demanded money of no one.*

579. The genitive is further used (as an *ablative* case) to denote

a. that FROM which something is *separated:*
b. that FROM which something is *distinguished:*
c. that FROM which something *proceeds.*

It is used, therefore, with

580. 1. VERBS OF SEPARATION, i. e. verbs which imply *removing, restraining, releasing, ceasing, failing;* also *sparing* (refraining from), *yielding* (receding from), and many others: ἡ νῆσος οὐ πολὺ διέχει τῆς ἠπείρου *the island is not far distant from the mainland,* εἰ θαλάττης εἴργοιντο *if they should be excluded from the sea,* ἔχει τοὺς πολεμίους τῆς εἰς τὸ πρόσθεν παρόδου *he keeps the enemy from advancing further,* χρεῶν ἠλευθέρωσε *he freed* (men) *from debt,* βούλου ἁμαρτημάτων καθαρεύειν *wish to be clear from faults,* εἰ καταλύειν πειράσεσθε τοῦτον τῆς ἀρχῆς *if ye shall try to put this man out of his command,* λωφᾷ τῆς ὀδύνης καὶ γέγηθε *it rests from its pain and rejoices,* ἐψεύσθη τῆς ἐλπίδος *he was disappointed of his expectation,* τῶν σωμάτων ἀφειδήσαντες ἔστησαν τρόπαια *having been unsparing of their bodies, they set up trophies,* τῆς ὀργῆς ἀνέντες *resigning their anger,* τῆς τῶν Ἑλλήνων ἐλευθερίας παραχωρῆσαι Φιλίππῳ *to surrender the freedom of the Greeks to Philip.*

a. Verbs of *depriving* sometimes take a gen. of separation (instead of the acc., 553): τῶν ἄλλων ἀφαιρούμενοι χρήματα *taking away property from the rest,* πόσων ἀπεστέρησθε; οὐχὶ Φωκέας; οὐ Πύλας; *of how many things have you been bereft? of the Phocians, have you not? of Thermopylae?*

581. 2. VERBS OF DISTINCTION, SUPERIORITY AND INFERIORITY: διαφέρει παμπολὺ μαθὼν μὴ μαθόντος *one who has learned differs altogether from one who has not,* Ἑρμοκράτης ξύνεσιν οὐδενὸς ἐλείπετο *Hermocrătes was* (left away from) *second to no one in understanding* (in ἡ ἀρετὴ τοῦ πλήθους περιγίγνεται *courage gets the better of numbers,* εἴ τις ἑτέρου προφέρει ἐπιστήμῃ *if one is more advanced than another in knowledge,* the gen. is probably owing to the preposition in the compound verbs). This construction is frequent with verbs derived from *comparative* adjectives: τιμαῖς τούτων ἐπλεονεκτεῖτε *in honors you had the advantage over these men* (but πλεονεκτεῖν τῶν τιμῶν *to have more of the honors,* gen. part.), ὑστερίζουσι τῶν πραγμάτων *they are* (later than) *too late for their affairs,* ἡττᾶσθαι τῶν ἐχθρῶν (also ὑπὸ τῶν ἐχθρῶν or τοῖς ἐχθροῖς) *to be worsted by their enemies;* νικᾶσθαι *to be vanquished* has the same constructions as ἡττᾶσθαι. ——Add further

a. VERBS OF RULING AND LEADING: θεῖον τὸ ἐθελόντων ἄρχειν *it is divine to govern willing men,* Ἔρως τῶν θεῶν βασιλεύει *Love is king of the gods,* Πολυκράτης Σάμου ἐτυράννει *Polycrătes was tyrant of Samos,* Λάχης ἱππέων ἐστρατήγει *Laches was general of cavalry,* Μίνως τῆς θαλάσσης ἐκράτησε *Minos became master of the sea,* Χειρίσοφος ἡγεῖτο τοῦ στρατεύματος *Chirisophus led the army.* The gen. with these verbs is perhaps more properly explained by 563, 573.

582. 3. Other Verbs, to denote the SOURCE: ταῦτα δέ σου τυχόντες *but obtaining these things of you,* μάθε δέ μου καὶ τάδε *but learn of me also these things,* ἐπυνθάνοντο οἱ Ἀρκάδες τῶν ἀμφὶ Ξενοφῶντα, τί τὰ πυρὰ κατασβέσειαν *the Arcadians sought to learn from those with Xenophon, why they extinguished the fires.* In the above cases, the gen. might be regarded as depending, not on the verb, but on the acc. or sentence which forms its direct object (570); in other cases, it might be taken as gen. absolute with a following participle (593): εἰ γιγνώσκεις ἐμοῦ φθεγγομένου *if you understand from my statement.*

a. In poetry, the genitive of the source is sometimes used with passive participles and verbals, to denote the *agent*: σφαγεὶς Αἰγίσθου *slain by Aegisthus*, φωτὸς ἠπατημένη *deceived by a husband*, κείνης διδακτά *taught by her*, φίλων ἄκλαυτος *unwept by friends*.

583. COMPOUND VERBS. Many verbs compounded with a preposition take the genitive, when the preposition, used by itself in the same sense, would have that case:

πρόκειται τῆς Ἀττικῆς ὄρη μεγάλα *in front of Attica lie great mountains*, ἐπιβάντες τοῦ τείχους *having mounted the wall*, ὑπερεφάνησαν τοῦ λόφου *they appeared over the ridge*, ὑπερδικεῖν τοῦ λόγου *to plead for the principle*.——Especially many compounds of κατά, which have the sense of feeling or acting AGAINST: χρὴ μὴ καταφρονεῖν τοῦ πλήθους *we should not contemn the multitude*, τίς οὐκ ἂν καταγελάσειεν ὑμῶν *who would not deride you?* δι' ἔχθραν καταψεύδονταί μου *through enmity they attack me with falsehood*, Λεωκράτης κατεγνώκει αὑτοῦ προδεδωκέναι τὴν πατρίδα *Leocrătes had convicted himself of having betrayed his country*, τὰ τῶν τριάκοντα ἁμαρτήματα ἐμοῦ κατηγόρουν *they charged on me the offences of the thirty*, ἐνίων ἔπεισαν ὑμᾶς ἀκρίτων θάνατον καταψηφίσασθαι *they persuaded you to pass sentence of death on some persons without trial*.

Genitive with Adjectives and Adverbs.

584. The genitive is used with adjectives which correspond, in derivation or meaning, to verbs that take the genitive; especially with adjectives

a. OF SHARING: μέτοχος σοφίας *partaking in wisdom*, ἰσόμοιρος τῶν πατρῴων *having an equal part of the patrimony*.

b. OF PLENTY OR WANT: μεστὸς κακῶν *full of evils*, πλούσιος φρονήσεως *rich in good sense*, πένης χρημάτων *poor in property*, κενὸς ἐπιστήμης *void of knowledge*. So the adverb ἅλις *enough*.

Many *compounds of alpha privative* take a genitive of the thing wanted: ἄπαις ἀῤῥένων παίδων *childless as to male children*, ἄδωρος χρημάτων *taking no bribes of money*.

c. OF SENSATION OR MENTAL ACTION. Thus compounds of ἀκούω, ἐπήκοος λόγων καλῶν *listening to excellent discourses*, ὑπήκοος τῶν γονέων *obedient to one's parents*.——τυφλὸς τοῦ μέλλοντος *blind to the future*, poet. ἄγευστος κακῶν *without taste of evils*, ἀμνήμων τῶν κινδύνων *unmindful of the dangers*, ἐπιμελὴς σμικρῶν *attentive to little things*, ἄπειρος γραμμάτων *unskilled in letters*, δύσερως τῶν ἀπόντων *enamored of things absent*.

d. OF ACCOUNTABILITY: αἴτιος τούτων *accountable for these things*, ἔνοχος δειλίας *liable to a charge of cowardice*, ὑπόδικος φόνου *subject to a trial for murder*, ὑπεύθυνος τῆς ἀρχῆς *bound to give account of his office*, ὑποτελὴς φόρου *subject to payment of tribute*.

e. OF VALUE: ἄξιος ἐπαίνου *worthy of praise*, ἀνάξιος τῆς πόλεως *unworthy of the city*, ὠνητὸς χρημάτων *to be purchased for money*.

f. OF SEPARATION: ὀρφανὸς ἀνδρῶν *bereft of men*, ἐλεύθερος αἰδοῦς *free from shame*, καθαρὸς πάντων τῶν κακῶν *clear from all things evil*, γυμνὸς τοῦ σώματος *stripped of the body*. Some of these might be referred to b.

g. OF DISTINCTION: διάφορος τῶν ἄλλων *different from the rest*, ἄλλα τῶν δικαίων *things other than the just*, ἕτερον τὸ ἡδὺ τοῦ ἀγαθοῦ *the pleasant is different from the good*. Here belong Adjectives

585. b. OF THE COMPARATIVE DEGREE. The comparative degree takes the genitive:

μείζων τοῦ ἀδελφοῦ greater than his brother, *ὕστεροι ἀφίκοντο τῆς μάχης they came* (later than) *too late for the battle* (similarly *τῇ ὑστεραίᾳ τῆς μάχης on the day after the battle*), *τοῦτ' ἀσέβημα ἔλαττον τίνος ἡγεῖσθε* (as less than what, do you consider this impiety) *what do you consider as a greater impiety than this?* *οὐδενὸς δεύτερος second to none*, *δοκεῖ εἶναι λευκοτέρα τοῦ ὄντος, τῆς φύσεως she appears to be fairer than* (reality, nature) *her real, natural complexion*, *καταδεεστέραν τὴν δόξαν τῆς ἐλπίδος ἔλαβε the reputation he obtained came short of his expectation*, *δόξα κρείττων τῶν φθονούντων a reputation* (greater than the envious) *superior to envy*, *παροίκησις ἐπικινδυνοτέρα ἑτέρων a proximity more dangerous than* (the proximity of) *other men* for *τῆς ἑτέρων παροικήσεως*.

i. *Multiplicatives* (in *-πλάσιος* and *-πλοῦς*) have the same construction: *ἄλλοις πολλαπλασίοις ὑμῶν ἐπολεμήσαμεν we engaged in war with others many times more numerous than you.*

586. a. When *ἤ than* follows the comparative, both objects compared are usually in the same case: *χρήματα περὶ πλείονος ποιεῖσθαι ἢ φίλους to consider money as of more value than friends*;—yet not always: *ἀνδρὸς δυνατωτέρου ἢ ἐγὼ υἱόν son of a man more powerful than I* (am). For *ἤ* between two comparatives, see 660 b.

b. The genitive is freely used in cases where *ἤ*, if inserted, would be followed by a nom. or acc.; much less freely, where *ἤ* would be followed by some other case or by a preposition: *ἀθλιώτερόν ἐστι μὴ ὑγιοῦς σώματος* (= *ἢ μὴ ὑγιεῖ σώματι*) *μὴ ὑγιεῖ ψυχῇ ξυνοικεῖν it is more wretched to live with a diseased soul than* (with) *a diseased body*, *βλέπειν εἰς τὴν ἐμπειρίαν μᾶλλον τῆς ἀρετῆς* (= *ἢ εἰς τὴν ἀρετήν*) *to look at skill more than* (at) *courage.*

c. The *superlative* sometimes takes a genitive of distinction, like the comparative: *μέγιστος τῶν ἄλλων* (greatest in distinction from the others, = *μείζων τῶν ἄλλων greater than the others*), more properly *μέγιστος πάντων greatest of all.* Similarly *μόνος τῶν ἄλλων* = *μόνος πάντων alone of all.*

587. The genitive is also used

a. with adjectives of TRANSITIVE ACTION, where the corresponding verbs would have the accusative: *ὀψιμαθὴς τῆς ἀδικίας late in learning injustice* (*μανθάνειν τὴν ἀδικίαν*), *κακοῦργος τῶν ἄλλων doing evil to the others* (*κακουργεῖν τοὺς ἄλλους*), *φιλαναλῶται τῶν ἀλλοτρίων ready to spend the property of others*, *σύμψηφός σοι τούτου τοῦ νόμου associated with thee in voting for this law:* especially

b. with adjectives of CAPACITY in *ικός*: *παρασκευαστικὸς τῶν εἰς τὸν πόλεμον qualified to provide the* (*requisites*) *for the war*, *διδασκαλικὸς γραμματικῆς fitted to teach grammar.*

c. with adjectives of POSSESSION, to denote the possessor (562): *κοινὸς τῶν τριῶν belonging in common to the three*, *ἴδιος* (*οἰκεῖος*) *ἐμοῦ belonging to me alone*, *ἱερὸς τοῦ Ἀπόλλωνος sacred to Apollo.*

d. with some adjectives of CONNECTION (563): *ξυγγενὴς τοῦ Κύρου akin to Cyrus*, *ἀκόλουθα ἀλλήλων consistent with one another*, *ὁμώνυμος Σωκράτους a namesake of Socrates.*

e. with some adjectives DERIVED FROM SUBSTANTIVES, where the genitive may be regarded as depending on the *included substantive: ὡραία γάμου ripe for marriage* (*ὥρα γάμου age for marriage*), *τέλειος τῆς ἀρετῆς perfect in virtue* (*τέλος ἀρετῆς perfection of virtue*), poet. *δωμάτων ὑπόστεγοι* (= *ὑπὸ στέγην δωμάτων*) *under cover of houses.*

f. with some adjectives of PLACE (589), but seldom in Attic prose: Hm. *ἐναντίοι ἔσταν Ἀχαιῶν they stood opposite to the Greeks*, Hd. *ἐπικαρσίας τοῦ Πόντου at right angles to the Pontus.*

GENITIVE WITH ADVERBS.

588. Adverbs derived from the foregoing adjectives, may have the genitive: *ἀναξίως τῆς πόλεως in a manner unworthy of the city*, *διαφερόντως τῶν ἄλλων ἀνθρώπων differently from the rest of men.*

589. The genitive is also used with other adverbs, especially those of *place*.

It is generally to be explained from the uses in 590, 591, 559; but sometimes from the *ablative* use of this case (579).——*ποῦ γῆς where on earth? οἷ προελήλυθεν ἀσελγείας ἄνθρωπος to what a pitch of profligacy the man has come, ἐντὸς* (*ἐκτός*) *τῶν ὅρων ἔμενε he remained inside* (*outside*) *of the boundaries, εἴσω* (*ἔξω*) *τοῦ τείχους ἦλθον they came within* (*without*) *the wall, πλησίον* (*ἐγγύς*, poet. *ἄγχι*) *τοῦ δεσμωτηρίου near the prison, πρόσθεν, ἔμπροσθεν* (*ὄπισθεν*) *τοῦ στρατοπέδου in front* (*rear*) *of the camp, ἀμφοτέρωθεν* (*ἑκατέρωθεν, ἔνθεν καὶ ἔνθεν*) *τῆς ὁδοῦ on both sides* (*each side, this side and that*) *of the way, ἄνω ποταμῶν up stream, εὐθὺ τῆς Φασήλιδος straight towards Phaselis, μέχρι δεῦρο τοῦ λόγου to this point of the discussion, πόρρω σοφίας ἥκει he is far advanced in wisdom,——πηνίκα τῆς ἡμέρας at what time of the day? ὀψὲ τῆς ὥρας late in the hour,——πῶς ἔχεις τῆς γνώμης in what state of mind are you? ἀκολασίαν φευκτέον ὡς ἔχει ποδῶν ἕκαστος ἡμῶν we must flee from license, as fast as we can, each one of us* (according to that condition of feet in which he is), *ἱκανῶς ἐπιστήμης ἕξει he will be well enough off for knowledge,——χωρὶς τοῦ σώματος apart from the body, ἐλεύθερος οὐδείς ἐστι πλὴν Διός no one is free except Zeus, κρύφα τῶν Ἀθηναίων* (in concealment from) *without knowledge of the Athenians.*

Genitive in Looser Relations.

590. GENITIVE OF PLACE. The genitive is used in poetry to denote the place

a. TO which an action BELONGS. The action is regarded, not as covering the whole extent of space, but as occupying more or less of it: *νέφος οὐ φαίνετο πάσης γαίης no cloud appeared over* (any part of) *the whole land, ἷζε τοίχου τοῦ ἑτέροιο he was sitting by the other wall, ἦ οὐκ Ἄργεος ἦεν Ἀχαιϊκοῦ was he not* (any where) *in Achaean Argos? θέειν πεδίοιο to run on the plain.*

In prose, this construction appears only in the adverbs of place which end in *ου*: *ποῦ where*, etc. (248), *αὐτοῦ there*, *ὁμοῦ* (in the same place) *together;* and in a few phrases: *ἐπετάχυνον τῆς ὁδοῦ they were hurrying them on the way, ἐπορεύοντο τοῦ πρόσω they were proceeding forward.*

b. FROM which something is SEPARATED: *ἵστασθε βάθρων stand off from the steps, ὑπάγειν τῆς ὁδοῦ to withdraw from the way.*

591. GENITIVE OF TIME. The genitive is used to denote the time to which an action belongs.

The action is regarded, not as covering the whole extent of time, but as occupying more or less of it: *ἡμέρας by day* (at some time in the course of the

day), νυκτός *by night*, τοῦ αὐτοῦ χειμῶνος *the same winter*, Πέρσαι οὐχ ἥξουσι δέκα ἐτῶν *the Persians will not come* (any time in) *for ten years*, οὔτε τις ξένος ἀφῖκται χρόνου συχνοῦ *nor has any stranger come within a long time*, τρία ἡμιδαρεικὰ τοῦ μηνός *three half-darics each month* (527 e), ἑκάστου ἔτους *annually*, τοῦ λοιποῦ (at any time) *in the future*, but τὸ λοιπόν *for the future* (for all future time).

592. GENITIVE OF CAUSE. The gen. of cause is used

a. in EXCLAMATIONS (with or without interjections), to show the cause of the feeling: φεῦ τοῦ ἀνδρὸς *alas for the man!* ὦ μακάριοι σφὼ τῆς θαυμαστῆς φύσεως *O happy you for your wonderful nature!* ὦ Πόσειδον, δεινῶν λόγων *O Poseidon, what fearful words!* τῆς τύχης *my* (evil) *fortune!*

b. in the INFINITIVE with neuter article τοῦ, to show the *purpose* of an action: Μίνως τὸ λῃστικὸν καθῄρει ἐκ τῆς θαλάσσης, τοῦ τὰς προσόδους μᾶλλον ἰέναι αὐτῷ *Minos was sweeping piracy from the sea, for the better coming in to him of his revenues.* See 781 a.

593. GENITIVE ABSOLUTE. The genitive is used with a participle to denote *time*, *means*, *cause*, *condition*, or *concession*. For examples, see 790.

E. DATIVE.

594. The dative is used to denote

a. that TO which something is done (not the *direct* object): *Dative of Influence.*

b. that FOR which something is, or is done: *Dative of Interest.*

c. that WITH which something is, or is done: *Dative of Association and Likeness.*

d. that BY which something is, or is done: *Dative of Instrument, Means, Manner, Cause.*

e. that IN which something is, or is done: *Dative of Place and Time.*

The dative thus, beside its proper use, to denote the indirect object, has the uses of an instrumental and a locative case, which in Latin belong mostly to the ablative.——The dative of the indirect object is most commonly a *person*, or a thing regarded as a person.

Dative of Influence.

595. The dative is used to denote that TO which something is done (not the *direct* object, 544): thus

a. with TRANSITIVE VERBS. The *direct* object stands at the same time in the accusative. But if the passive is used, the direct object of the action becomes the subject of the verb, while the dative remains unchanged.

μισθὸν διδόναι (ὑπισχνεῖσθαι, τάττειν) τοῖς στρατιώταις to give (promise, appoint) pay to the soldiers, διανέμειν χρήματα τοῖς πολίταις to distribute treasure to the citizens, ἀσφάλειαν παρέχειν τοῖς φίλοις to afford safety to one's friends, ἐπιτρέπειν τὰ πράγματα τοῖς ἐμπειροτάτοις to entrust the affairs to the most experienced, χρήματα πολλοῖς ὀφείλειν to owe money to many (persons), *βοήθειαν πέμπειν Βοιωτοῖς to send aid to the Boeotians, λέγειν (διηγεῖσθαι, ἀγγέλλειν, ὀνειδίζειν) τῷ βασιλεῖ τὰ πεπραγμένα to tell (relate, announce, cast up as a reproach) to the king what had been done.*——With the passive: *βοήθεια ἐπέμφθη Βοιωτοῖς aid was sent to the Boeotians, τὰ πεπραγμένα τῷ βασιλεῖ ἀγγέλλεται what had been done is announced to the king.*

(*a*) In some instances, the *indirect* object of the action becomes the subject of the passive verb, while the accusative remains unchanged: *οἱ ἐπιτετραμμένοι τὴν φυλακὴν those entrusted with the guard* (for *ἐκεῖνοι οἷς ἐπιτέτραπται ἡ φυλακή*), *ἄλλο τι μεῖζον ἐπιταχθήσεσθε ye will have some other greater command imposed on you* (for *ἄλλο τι μεῖζον ἐπιταχθήσεται*).

b. with INTRANSITIVE VERBS. Many of these express actions which in English are viewed as transitive, and connected with a direct object (544 b).

εὔχεσθαι τοῖς θεοῖς to pray to the gods, εἴκειν τοῖς κρείττοσι to yield to the more powerful, δουλεύειν ἡδοναῖς to be a slave to pleasure, πείθεσθαι τοῖς ἄρχουσι to obey those who rule, βοηθεῖν τοῖς φίλοις to render aid to one's friends, πρέπει (προσήκει) μοι λέγειν it becomes (belongs to) me to speak, ἀρέσκειν (ἀπαρέσκειν) τοῖς ἄλλοις to please (displease) the others, πιστεύειν (ἀπιστεῖν) τοῖς λόγοις to trust (distrust) the words. Especially with verbs denoting *disposition* toward an object: *χαλεπαίνειν (ὀργίζεσθαι, θυμοῦσθαι) τῇ πόλει to be angry toward the city, φθονεῖν τοῖς πλουσίοις to envy the rich, εὐνοεῖν τῷ δεσπότῃ to be well-affected toward his master*

c. with many ADJECTIVES, especially those denoting *disposition* toward an object:

ὕποχος τοῖς θεοῖς subject to the gods, ἀπρεπὴς στρατηγῷ unbecoming to a general, ἐναντίος τοῖς νόμοις in opposition to the laws, φίλος τῷ ἀγαθῷ a friend to the good man, δυσμενέστατος τῇ πόλει most hostile to the city, χαλεπὸς τοῖς ἀδικοῦσι severe toward wrong-doers, ἐπικίνδυνος πᾶσι dangerous to all, ἱκανὸς τοῖς σώφροσι sufficient to the wise.

d. sometimes with SUBSTANTIVES expressing ACTION: *τὰ παρ' ἡμῶν δῶρα τοῖς θεοῖς the gifts from us to the gods, ἡ ἐμὴ τῷ θεῷ ὑπηρεσία my service to the divinity.* The same substantive may have also a *genitive*, denoting either the subject or the direct object of the action: *ἐπανάστασις μέρους τινὸς τῷ ὅλῳ τῆς ψυχῆς an insurrection of some part of the soul against the whole, καταδούλωσις τῶν Ἑλλήνων τοῖς Ἀθηναίοις subjugation of the Greeks to the Athenians.*

Dative of Interest.

596. The dative is used to denote that FOR which something is, or is done. It is connected, in this use, with verbs and adjectives; sometimes even with substantives. A thing or action may be regarded as subsisting *for* a person,

a. when it tends to his *advantage* or *disadvantage.*

b. when it belongs to him in *possession.*

c. when he merely *feels* an interest in it (*ethical* interest).
d. when it is the result of his *agency*.
e. when his interest is *less definite* than the foregoing.

597. 1. Dative of Advantage or Disadvantage (dativus commodi, incommodi): ἕκαστος γεγένηται τῇ πατρίδι *each one is born for his country*, Σόλων Ἀθηναίοις νόμους ἔθηκε *Solon made laws for the Athenians*, στεφανοῦσθαι τῷ θεῷ *to be crowned in honor of the god*, μεγάλων πραγμάτων καιροὶ προεῖνται τῇ πόλει *opportunities for great affairs have been thrown away for* (to the detriment of) *the city*,——αἱ τοῖς δεσπόταις ἀποκείμεναι βάλανοι *the dates reserved for the masters*, σοφὸς ἑαυτῷ *wise for himself*, χρήσιμος ἀνθρώποις *useful for men*, βλαβερὸς τῷ σώματι *hurtful for the body*,——ἐσπάνιζον τροφῆς τοῖς πολλοῖς *they were in want of provision for the most*, ἐλπίδα ἔχει σωτηρίας τῇ πόλει *he has hope of safety for the city*.

598. 2. Dative of the Possessor. This is used with εἰμί, γίγνομαι, and similar verbs: οὐκ ἔστι χρήματα ἡμῖν *we have no treasure*, προγόνων μυριάδες ἑκάστῳ γεγόνασι *every man has had myriads of ancestors*, ὑπάρχει τοῖς παροῦσι τὰ τῶν ἀπόντων *the possessions of the absent belong to those who are present*. The verb may be omitted: τῷ πατρὶ Πυριλάμπης ὄνομα (sc. ἐστί, the father has Pyrilampes as his name) *the father's name is Pyrilampes*.

a. The possessor is more properly expressed by the *genitive* (562, 572 c): the dative denotes rather one who has something for his use and service.

b. The dative, in this use, is sometimes found in connection with *substantives*: Hd. οἵ σφι βόες *their cattle*, οἱ ἄνθρωποι ἓν τῶν κτημάτων τοῖς θεοῖς εἰσι *men are one of the possessions belonging to the gods*.

599. 3. Ethical Dative. The personal pronouns are thus used in the dative: τούτῳ πάνυ μοι προσέχετε τὸν νοῦν *to this attend carefully* (for me) *I pray you*, τί σοι μαθήσομαι (what shall I learn for you) *what would you have me learn?* ἀμουσότεροι γενήσονται ὑμῖν οἱ νέοι *the young will become ruder for you* (you will find them becoming so).

600. 4. Dative of the Agent. With *passive* verbs, the agent is sometimes expressed by the dative (usually by ὑπό with the gen.). In Attic prose, the only passive tenses often used with a dat. of the agent, are the perfect and pluperfect: τὰ σοὶ πεπραγμένα *the things done by thee*, ἐπειδὴ παρεσκεύαστο τοῖς Κορινθίοις *when preparation had been made by the Corinthians*, poet. τἀληθὲς ἀνθρώποισιν οὐχ εὑρίσκεται *the truth is not found by men*.
With *verbals* in τέος, the agent is regularly expressed by the dative, see 805.

601. 5. Dative of Interest in looser relations: Σωκράτης ἐδόκει τιμῆς ἄξιος εἶναι τῇ πόλει *Socrates seemed to be worthy of honor* (in relation to) *from the city*, τέθνηχ' ὑμῖν πάλαι *is he long dead for you?* Hm. τοῖσιν ἀνέστη (for them) *among them he rose up*. Thus the dative may denote one in whose *case* something is true: ὑπολαμβάνειν δεῖ τῷ τοιούτῳ ὅτι εὐήθης ἐστί *in the case of such a man, one must suppose that he is simple*;—or one in whose *view* something is true: poet. ὁ ἐσθλὸς εὐγενὴς ἐμοί γ' ἀνήρ *in my view, the good man is noble*.

a. In these constructions, a participle in the dative is frequently used, and often with omitted subject: ἡμέρα ἦν πέμπτη ἐπιπλέουσι τοῖς Ἀθηναίοις *it was the fifth day for the Athenians making their expedition*, συνελόντι (or ὡς συνελόντι) εἰπεῖν *to say it briefly* (lit. for one to say it, having brought the matter to a point). The participle may denote the *condition* under which something manifests itself: ἡ διαβάντι τὸν ποταμὸν πρὸς ἑσπέραν ὁδὸς *the route toward*

the west (as it presents itself to one) *after having crossed the river*;—or the *feeling* with which something is regarded: γίγνεται τοῦτο ἐμοὶ βουλομένῳ *this takes place according to my wish*, ἐπανέλθωμεν, εἴ σοι ἡδομένῳ ἐστί *let us go back, if it is your pleasure to do so.*

Dative of Association and Likeness.

602. The dative is used to denote that WITH which something is, or is done: thus

1. with WORDS OF ASSOCIATION OR OPPOSITION: ὁμιλεῖν τοῖς κακοῖς *to associate with the evil*, καταλλάττειν πόλιν πόλει *to reconcile city with city*, κοινωνεῖν ἄλλοις πόνων *to participate with others in toils*, ὁμολογεῖν ἀλλήλοις *to agree with one another*, πλησιάζειν τῷ τόπῳ *to approach the place*, ἕπεσθαι τῷ ἡγεμόνι *to follow the guide*, ἀπαντᾶν τῷ Ξενοφῶντι *to meet with Xenophon*, ἐντυγχάνειν τοῖς πολεμίοις *to fall in with the enemy*, διαλέγεσθαι τῷ διδασκάλῳ *to converse with the teacher*, κεράσαι τὴν κρήνην οἴνῳ *to mingle the spring with wine*,——ἀκόλουθος τῇ φύσει *consistent with nature*, κοινωνία τοῖς ἀγαθοῖς *participation with the good*,——μάχεσθαι τύχῃ *to fight with fortune*, ἐρίζειν (ἀμφισβητεῖν, διαγωνίζεσθαι) ἀλλήλοις *to quarrel (dispute, contend) with one another*, διαφέρεσθαι τοῖς πονηροῖς *to be at variance with the bad.*

a. So with PHRASES: Ἀθηναίοις διὰ πολέμου ἰέναι *to carry on war with the Athenians*, εἰς λόγους (χεῖρας) ἔρχεσθαί τινι *to come to words (blows) with any one.*

b. Here belong the ADVERBS ἅμα *at the same time*, ὁμοῦ *together*, ἐφεξῆς *next in order*: ἅμα τῇ ἡμέρᾳ *at day-break*, τὸ ὕδωρ ἐπίνετο ὁμοῦ τῷ πηλῷ *the water was drunk along with the mud*, τὰ τούτοις ἐφεξῆς ἡμῖν λεκτέον *we must say what comes next to these things.*

603. 2. with WORDS OF LIKENESS OR UNLIKENESS. These are chiefly adjectives, or words derived from adjectives: οἱ πονηροὶ ἀλλήλοις ὅμοιοι *the bad are like one another*, οὐ δεῖ ἴσον τοὺς κακοὺς τοῖς ἀγαθοῖς ἔχειν *the evil must not have equality with the good*, ὡπλισμένοι ἦσαν τοῖς αὐτοῖς Κύρῳ ὅπλοις *they were armed with the same weapons as Cyrus*, τοῦτο παραπλήσιόν ἐστι τῷ Ἀστυάνακτι, καὶ ἔοικεν Ἑλληνικοῖς ταῦτα τὰ ὀνόματα *this (name) is similar to Astyanax, and these resemble Greek names*, ὁ πάππος τε καὶ ὁμώνυμος ἐμοί *my grandfather, and of the same name with me*, σύμψηφος ἡμῖν εἶ *you are voting with us*, τὸ ὁμοιοῦν ἑαυτὸν ἄλλῳ μιμεῖσθαί ἐστι *to make one's self like to another is to imitate*, ἀνομοίως ἀλλήλοις *in a manner unlike one another.*

a. In such cases, the form of expression is often *abridged* (881): ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα (for ὁμοίαν τῇ τῶν δουλῶν ἐσθῆτι) *she had her dress like* (the dress of) *the female slaves.*

604. 3. with other words, as DATIVE OF ACCOMPANIMENT: ἡμεῖς καὶ ἵπποις τοῖς δυνατωτάτοις καὶ ἀνδράσι πορευώμεθα *let us go with horses the most powerful and with men*, οἱ Λακεδαιμόνιοι τῷ τε κατὰ γῆν στρατῷ προσέβαλλον τῷ τειχίσματι καὶ ταῖς ναυσὶν ἅμα *the Lacedaemonians attacked the fortification with their land-army and their ships at the same time.* This occurs chiefly in *military* expressions. The intensive αὐτός is often used with this dative: ὁ Ἱππίας πεντακοσίους ἱππέας ἔλαβεν αὐτοῖς τοῖς ὅπλοις *Hippias took* 500 *horsemen with their arms* (the arms themselves, arms and all).

605. DATIVE WITH COMPOUND VERBS. Many verbs compounded with a preposition take a dative, depending, either on

the separate force of the preposition, or on the general meaning of the compound; especially verbs compounded with ἐν, σύν, ἐπί,—less often with πρός, παρά, περί, ὑπό:

ἐπιστήμην ἐμποιεῖν τῇ ψυχῇ *to produce knowledge in the soul*, σύγγνωθί μοι *forgive me* (lit. judge with me, in my favor), ἐπέκειντο τοῖς πολεμίοις *they pressed hard upon the enemy*, ὃ ἄλλοις ἐπιτιμῶμεν *that which we bring against others as* (ground of) *censure*, προσιέναι τῷ δήμῳ *to come before the people*, παρίστασθαι (παρεῖναι) τῷ ἀνδρί *to stand by* (*be present with*) *the man*, περιπίπτειν τοῖς κακοῖς *to* (fall about) *be involved in evils*, ὑποκεῖσθαι τῷ ἄρχοντι *to be subject to the ruler*.

a. Many of these verbs take also the accusative (544 c); or use a preposition (often the same preposition repeated) before the object.

Dative of Instrument, Means, Manner, Cause.

606. The dative is used to denote that BY which something is, or is done. Hence the *means* or *instrument* by (use of) which, the *manner* by (way of) which, the *cause* by (reason of) which, something is, or is done, are put in the dative.

607. DATIVE OF MEANS OR INSTRUMENT: οὐδεὶς ἔπαινον ἡδοναῖς ἐκτήσατο *no one has gained praise by pleasures*, τὰ μέλλοντα κρίνομεν τοῖς προγεγενημένοις *we judge of the future by the past*, ἐγνώσθησαν τῇ σκευῇ τῶν ὅπλων *they were recognized by the fashion of their arms*, φαρμάκῳ ἀπέθανε *he died by poison*, ζημιοῦσθαι θανάτῳ *to be punished by death*, ἐδέχοντο αὐτοὺς τῇ πόλει *they received them* (by) *in the city*, βάλλειν τινὰ λίθοις *to throw at one with stones*, ὁρῶμεν τοῖς ὀφθαλμοῖς *we see with our eyes*, Hm. τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν *may the Greeks by thy arrows* (be made to) *atone for my tears*.

a. Hence the dative is found with χράομαι *to use* (i. e. to serve one's self) as in Lat. the ablative with *utor*. A predicate-noun is often added in the same case: τούτων τισὶ φύλαξιν ἐχρῆτο *he used some of them as guards*.

608. DATIVE OF MANNER: δρόμῳ ἠπείγοντο *they hastened* (by running) *on a run*, παντὶ τρόπῳ πειρασόμεθα *we will try* (by) *in every way*, τύχῃ ἀγαθῇ καταρχέτω *let him begin with good fortune*, πολλῇ κραυγῇ ἐπίασι *they advance with loud outcry*, ἀτελεῖ τῇ νίκῃ ἀνέστησαν *they retired with their victory incomplete*. So βίᾳ *by force, forcibly*, σιγῇ *silently*, σπουδῇ *hastily, earnestly*, γένει Ἕλλην *a Greek by descent*, φύσει κακός *evil by nature*, Θάψακος ὀνόματι *Thapsacus by name*;—and many forms with omitted subject (509 *a*): ταύτῃ (ἐκείνῃ, ᾗ, πῇ) *in this* (*that, which, what*) *way* or *manner*, ἰδίᾳ (δημοσίᾳ, κοινῇ) *by individual* (*public, common*) *action* or *expense*. Often with the idea of ACCORDING TO: τῇ ἐμῇ γνώμῃ *according to my judgment*, τούτῳ τῷ λόγῳ *according to this statement*, τῇ ἀληθείᾳ *in truth*, τῷ ὄντι *in reality*, ἔργῳ *in act, in fact*, λόγῳ *in word, in profession*, προφάσει *in pretence*.

609. DATIVE OF RESPECT. The dative of manner is used to show in what particular point or respect something is true: διαφέρειν (προέχειν, λείπεσθαι) πλήθει (μεγέθει, χρήμασι, φρονήσει) *to be distinguished* (*superior, inferior*) *in number* (*size, property, sense*), ἰσχύειν τῷ σώματι *to be strong in body*, ταῖς ψυχαῖς ἐῤῥωμενέστεροι *firmer in their spirit*, τὸ πράττειν τοῦ λέγειν ὕστερον ὂν τῇ τάξει πρότερον τῇ δυνάμει ἐστί *action, though after speech in order, is before it in power*.

610. Dative of Degree of Difference. The dative of manner is used (chiefly with the *comparative*) to show the degree by which one thing differs from another:

τέτταρσι μναῖς ἔλαττον less by four minae, *τῇ κεφαλῇ μείζων* (greater by the head) *a head taller*, *πολλαῖς γενεαῖς ὕστερον τῶν Τρωϊκῶν many generations later than the Trojan war*, *δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῖνι μάχης ten years before the battle at Salamis.* So, very often, the dative of neuter adjectives: *πολλῷ by much*, *μακρῷ by far*, *ὀλίγῳ by little*, etc., *πολλῷ χείρων* (also *πολὺ χείρων*, 552) *much worse*, *τῷ παντὶ κρείττων* (better by all odds) *infinitely better*, *πόσῳ μᾶλλον ἂν μισοῖσθε how much more would you be hated?* *τοσούτῳ ἥδιον ζῶ ὅσῳ πλείω κέκτημαι I live more pleasantly* (by that degree, by which) *in proportion as I possess more:* and with the superlative, *μακρῷ ἄριστος best by far.*

Rem. a. In many instances, the same dative may be regarded indifferently as expressing, either the *manner* of an action, or the *means* of its performance: *παρελθεῖν οὐκ ἦν βίᾳ it was not possible to get past in a violent manner*, or *by means of violence.*

611. Dative of Cause: *πολλάκις ἀγνοίᾳ ἐξαμαρτάνομεν we often err by reason of ignorance*, *φόβῳ ἀπῆλθον they departed through fear*, *οὐδεὶς οὐδὲν πενίᾳ δράσει on account of poverty no one will do anything.*

a. Many verbs of feeling take a dative of the cause: *οὐδενὶ οὕτω χαίρεις ὡς φίλοις ἀγαθοῖς you delight in nothing so much as in good friends*, *ὁ θεὸς ἔργοις τοῖς δικαίοις ἥδεται the divinity is pleased with just actions*, *ἀχθεσθεὶς τῇ ἀναβολῇ vexed at the delay*, *τῷ Ἑκατωνύμῳ χαλεπαίνοντες τοῖς εἰρημένοις angry with Hecatonymus for what he said*, *αἰσχύνομαι ταῖς πρότερον ἁμαρτίαις I am ashamed of the former errors*, *ἠγάπων τῇ σωτηρίᾳ they were contented with their safety*, *χαλεπῶς φέρω τοῖς παροῦσι πράγμασι I am distressed at the present affairs.*

Dative of Place and Time.

612. Dative of Place. In poetry, the dative is often used without a preposition, to denote the place in which something is, or is done:

Ἑλλάδι ναίων dwelling in Hellas, *Πυλίοισι ναίων dwelling* (in) *among the Pylians*, *τήν τ' οὔρεσι τέκτονες ἄνδρες ἐξέταμον which builders felled on the mountains*, *εὗδε μύχῳ κλισίης he was sleeping in the recess of the tent*, *τόξ' ὤμοισιν ἔχων having the bow on his shoulders*, *ἀγροῖσι τυγχάνει he happens* (*to be*) *in the country*, *ὁδοῖς on the way.*

a. Seldom thus in prose (mostly in reference to Attic demes): *Μελίτῃ at Melite*, *τὰ τρόπαια τά τε Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταιαῖς the trophies at Marathon, Salamis, and Plataea.*

613. Dative of Time. The dative is used to denote the time in (at) which something is, or is done.

This applies to words for day, night, month, year: *τῇ αὐτῇ ἡμέρᾳ the same day*, *τῇδε τῇ νυκτί to-night*, *τῇ ὑστεραίᾳ on the following day*, *τῷ ἐπιόντι μηνί in the coming month*, *τετάρτῳ ἔτει* (*ἐνιαυτῷ*) *in the fourth year*;—also to *ὥρᾳ*: *χειμῶνος ὥρᾳ in time of winter*;—further to festival times: *τοῖς Ὀλυμπίοις at the Olympic games.* To other words, *ἐν* is usually added: *ἐν τούτῳ τῷ χρόνῳ* (*καιρῷ*) *at this time* (*occasion*), *ἐν τῷ παρόντι at the present time*, *ἐν τῷ τότε at that time.* When time is designated by words denoting circumstance or event, *ἐν* is rarely omitted: *τῇ προτέρᾳ ἐκκλησίᾳ* (for *ἐν τῇ* etc.) *at the time of the former assembly:* cf. poet. *χειμερίῳ νότῳ at the time of the wintry south-wind.*

F. PREPOSITIONS WITH THEIR CASES.

614. The prepositions have a twofold use:——a. In *composition* with verbs, they define the action of the verb, in respect to its direction.——b. As *separate* words, connected with particular cases, they show the relations of words in a sentence, more distinctly than the cases alone could do it.

The name *preposition* (πρόθεσις) is derived from the former use. Such words, therefore, as ἄνευ *without*, πλήν *except*, ἕνεκα *on account of*, etc., which have the latter use only, not being compounded with verbs, may be called *improper* prepositions. They all take the genitive (cf. 589), except ὡς, which takes the accusative.

615. All the prepositions were originally *adverbs*. Many of them are still used as such in poetry, especially in Hm.: περί *round about*, and, with anastrophe, πέρι *exceedingly*; σὺν δέ *and therewith*. Hd. has ἐπὶ δέ *and thereupon*, μετὰ δέ *and next*, ἐν δέ or ἐν δὲ δή *and among the number*; also πρὸς δέ, καὶ πρός, *and besides*, which occur even in Attic prose.

a. The preposition, in its adverbial use, may belong to a verb understood, and may thus stand for a compound verb: so, even in Attic prose, ἔνι for ἔνεστι *it is possible*; in Attic poetry, πάρα for πάρειμι *to be present*. Hm. has also ἔπι, μέτα, for ἔπεστι, μέτεστι, etc.: similar is the imperative ἄνα *up!* (= ἀνάστηθι). For retraction of the accent (*anastrophe*) in this case, see 102 a.

616. On account of this origin, the prepositions in Hm. are very free as regards their position, being often separated from the verbs (*tmesis*, 477) or substantives to which they belong: ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκόν *and he himself put on the shining brass*, ἀμφὶ δὲ χαῖται ὤμοις ἀΐσσονται *and round their shoulders wave the manes*. In Attic prose, the preposition is separated from its substantive only by words that qualify the substantive (487, 492): but particles such as μέν, δέ, γέ, τέ, γάρ, οὖν, may be interposed after the preposition; other words, very rarely: παρὰ γὰρ οἶμαι τοὺς νόμους *for contrary, I suppose, to the laws*.

For *anastrophe* when the preposition follows the word it belongs to, see 102 D b. In prose, this is confined to περί with the genitive.

Use of different cases with the prepositions. General Remarks.

617. The *accusative* is used with prepositions, to denote the object *towards* which motion is directed (551); or, in general, the object *to*, *on*, or *over* which an action extends (544).

The *genitive* is used to denote the object *from* which an action proceeds (579), in expressions of departure, separation, or distinction: also, to denote the object *to* which an action *belongs* (compare genitive with adverbs, 589; and see 573).

The *dative* is used to denote the object *in*, *by*, or *with* which an action takes place.

618. The dative is properly used with prepositions, to express *being*, or *remaining*, IN a particular situation; for *coming* TO the situation, the accusative is used; for *passing* FROM it, the genitive: μένει παρὰ τῷ βασιλεῖ *he remains* (by the side of) *in the presence of the king*, ἥκει παρ' αὐτόν *he is come to his presence*, οἴχεται παρ' αὐτοῦ *he is gone from his presence*

a. Verbs of motion sometimes have a preposition with the dative, to denote a state of rest following the action of the verb: *ἐν τῷ ποταμῷ ἔπεσον they fell* (into, and were) *in the river.* So too, in place of a dative denoting rest, we sometimes have an accusative or genitive, in reference to a following or preceding state of motion: *στὰς εἰς μέσον* (lit. standing into the midst) *coming into the midst and standing there, τοῖς ἐκ Πύλου ληφθεῖσι to those taken* (in, and brought) *from Pylus, οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὤνια ἔφυγον those in the market left their goods and fled* (from it).

General View of the Prepositions.

619. Prepositions used with only ONE case, viz.

I. the Accusative: *εἰς, ὡς.*

II. the Genitive: *ἀντί, ἀπό, ἐξ, πρό,*—also *ἄνευ, ἄχρι, μέχρι, ἕνεκα, πλήν* (614).

III. the Dative: *ἐν, σύν.*

Prepositions used with TWO cases, viz.

IV. the Accusative and Genitive: *διά, κατά, ὑπέρ.*

V. the Accusative and Dative: *ἀνά.*

Prepositions used with THREE cases, viz.

VI. the Accusative, Genitive, and Dative: *ἀμφί, ἐπί, μετά, παρά, περί, πρός, ὑπό.*

1. *Prepositions with the Accusative only.*

620. 1. *εἰς* (also *ἐς*) *into, to;* properly *to* a position *in* something (= Lat. *in* with the acc.), opposed to *ἐξ out of.* It is used

a. of PLACE: *Σικελοὶ ἐξ Ἰταλίας διέβησαν εἰς Σικελίαν the Sicŭli passed over from Italy into Sicily, εἰς δικαστήριον εἰσιέναι to* (enter into) *come before a court* (of dicasts or jurors), *λόγους ποιεῖσθαι εἰς τὸν δῆμον to make an address to the people, εἰς ἄνδρας ἐγγράφειν to enrol among men* (write into the list of men).

b. of TIME: *εἰς νύκτα* (to) *till night, εἰς ἡμᾶς to our time, ἐς τί* (to what time) *how long? εἰς ἐνιαυτόν* (to the end of a year) *for a whole year,* poet. *ἔτος εἰς ἔτος from year to year.* An action may be thought of as taking place when a certain time is *come to;* hence *εἰς* is also used for the time WHEN (613): *ἐδόκει γὰρ εἰς τὴν ὑστεραίαν ἥξειν βασιλέα for it was thought that on the next day the king would arrive, εἰς καιρόν in good time, ἐς τέλος finally.*

c. of MEASURE and NUMBER: *εἰς διακοσίους to the number of* 200, *about* 200, *εἰς τέτταρας* to (the depth of) four men, *four deep, εἰς δύναμιν* to (the extent of one's) power, *according to one's power.*

d. of AIM OR PURPOSE: *χρήσιμον εἰς τὸν πόλεμον useful* (toward) *for the war, εἰς τόδε ἥκομεν* (to this end) *for this are we come.*

In COMPOSITION: *into, in, to.*

NOTE. In Attic prose, *εἰς* is the common form: only Thucydides (like Hd.) has *ἐς* almost always. The poets use either form at pleasure.

621. 2. *ὡς* (cf. 614) *to,* only with persons:

Hm. *αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὡς τὸν ὁμοῖον a god always brings like to like.*

II. *With the Genitive only.*

622. 1. ἀντί (compare Ep. ἄντα, ἄντην; also ἀντικρύ), as a separate preposition, lost its original meaning *over against, opposite to* (cf. ἐν-αντί-ος); but this gave the idea of *counterpart, substitute*, and hence the common meaning, *instead of, for:*

Hm. *ἀντὶ κασιγνήτου ξεῖνός θ' ἱκέτης τε τέτυκται in place of a brother* (equally esteemed and aided) *is a stranger and suppliant, ἀντὶ θνητοῦ σώματος ἀθάνατον δόξαν ἀλλάξασθαι for a mortal body, to gain in exchange immortal glory.*

In COMPOSITION: *against, in opposition, in return.*

623. 2. ἀπό (Lat. *ab, a*, Eng. *off*) *from, off from, away from;* properly *from* a position *on* something:

a. of PLACE: Hm. *ἀφ' ἵππων ἆλτο χαμᾶζε from the* (horses) *car he sprang to the ground, ἀφ' ἵππου μάχεσθαι to fight* (from a horse) *on horseback.*

b. of TIME: *ἀπ' ἐκείνης τῆς ἡμέρας* (from) *since that day.*

c. of CAUSE: *αὐτόνομος ἀπὸ τῆς εἰρήνης independent* (from) *in consequence of the peace, ἀπὸ ξυνθήματος ἥκει he is come by agreement.*

PHRASES: *ἀπὸ σκοποῦ away from the mark, without aim, ἀπὸ ταὐτομάτου* (from self-moved action) *without occasion, of itself, ἀπὸ στόματος λέγειν to speak* (from mouth, not from a thinking mind) *by rote, οἱ ἀπὸ σκηνῆς* (those who act from the stage) *the players.*

In COMPOSITION: *from, away.*

624. 3. ἐξ (before consonants ἐκ: Lat. *ex, e*) *from, out of;* properly *from* a position *in* something (627):

a. of PLACE: *ἐκ Σπάρτης φεύγει he is banished from Sparta.*

b. of TIME: *ἐκ παίδων* (from children, Lat. a pueris) *since childhood.* Hence of immediate *succession: λόγον ἐκ λόγου λέγειν to make one speech after another,* Hm. *κακὸν ἐκ κακοῦ evil after evil.*

c. of ORIGIN: *ἐκ πατρὸς χρηστοῦ ἐγένετο he came of a worthy father.* Hence with *passive* verbs (instead of ὑπό with the gen.): *τιμᾶσθαι ἔκ τινος to be honored by some one:* the agent is then viewed as the *source* of the action; this construction is rare in Att., but frequent in other dialects.

d. of INFERENCE: *ἐκ τῶν παρόντων* (judging from) *according to the present circumstances, ἐκ τῶν ὁμολογουμένων ἐμοί τε καὶ σοί according to the truths admitted both by me and by thee.*

PHRASES: *ἐκ δεξιᾶς on the right hand, ἐξ ἴσου* (from equal ground) *on an equality, δῆσαί* (*κρεμάσαι*) *τι ἔκ τινος to bind* (*hang*) *one thing on another.*

In COMPOSITION: *out of, from, away.*

625. 4. πρό (Lat. *pro*) *before:*

a. of PLACE: *πρὸ θυρῶν before the door.*

b. of TIME: *πρὸ τῆς μάχης before the battle.*

c. of PREFERENCE: *πρὸ τούτων τεθνάναι μᾶλλον ἂν ἕλοιτο before these things he would rather choose death.*

d. of PROTECTION (for one's safety, interest), a less frequent use: *πρὸ παίδων μάχεσθαι to fight for one's children* (prop. in front of them).

PHRASES: *πρὸ πολλοῦ ποιεῖσθαι* (to esteem in preference to much) *to consider as valuable, important,* Hm. *πρὸ ὁδοῦ further on the way.*

In COMPOSITION: *before, forward, forth.*

626. IMPROPER PREPOSITIONS (614).

5. ἄνευ (poetic ἄτερ) *without*, Lat. *sine*.

6. πλήν *except;* often used as a conjunction, see Rem. r.

7. ἄχρι, μέχρι, *until;* often used as conjunctions (877, 8).

8. ἕνεκα (also ἕνεκεν, εἵνεκα, poet. οὕνεκα) has two meanings:

a. *on account of, for the sake of* (with gen. of the motive, Lat. *causâ*): τῆς ὑγιείας ἕνεκα χρώμεθα τῷ ἰατρῷ *for the sake of health, we employ the physician* (cf. διά with acc., 630 b).

b. *as regards*: ἀσφαλῶς ἔζη, ἕνεκά γε τῶν συκοφαντῶν *he lived in safety, so far as the sycophants were concerned* (without danger from them).

REM. r. The adverbs μεταξύ *between*, δίχα and χωρίς *apart* (from), are often used as improper prepositions.——On the other hand, πλήν *except* is often used without a genitive, as a conjunction: poet. οὐκ ἄρ' Ἀχαιοῖς ἄνδρες εἰσὶ πλὴν ὅδε (with the same meaning as πλὴν τοῦδε) *have the Achaeans no men but this one?*

III. *With the Dative only.*

627. 1. ἐν (Hm. ἐνί, ἐν) *in*, = Lat. *in* with the ablative:

a. of PLACE: ἐν Σπάρτῃ *in Sparta*;——with a word implying number, it has the sense of *among:* ἐν τούτοις *among these*, ἐν δήμῳ λέγειν *to speak* (among) *before the people*.

b. of TIME: ἐν τούτῳ τῷ ἔτει *in this year*.

c. of OTHER RELATIONS: ἐν τῷ θεῷ τὸ τῆς μάχης τέλος (in the power of) *with God is the issue of the battle*, ἐν παρασκευῇ εἶναι *to be in* (a course or state of) *preparation*.

PHRASES: ἐν ὅπλοις εἶναι *to be* (in) *under arms*, ἐν αἰτίᾳ ἔχειν τινά (to hold one in blame) *to blame one*, ἐν ὀργῇ ἔχειν τινά *to be angry with one*, πειράσομαι ἐν καιρῷ σοι εἶναι *I will try to be* (in good time) *useful to you*, ἐν προσθήκης μέρει *in the* (part) *character of an addition, as an addition*:——also ἐν τοῖς, rarely used to strengthen the superlative: ἐν τοῖς πρῶτος ἦλθε *he came first of all* (i. e. ἐν τοῖς ἐλθοῦσι *among those who came*), cf. 665 a. For ἐν with verbs of motion (ἐν χερσὶ τιθέναι *to put in one's hands*), see 618 a.

In COMPOSITION: *in, on.*

NOTE. Rare poetic forms are εἰν, εἰνί.

628. 2. σύν (also ξύν, = Lat. *cum*) *with*, i. e. in company with, in connection with (cf. μετά with the gen., 644):

ἐπαιδεύετο σὺν τῷ ἀδελφῷ *he was educated with his brother*, σὺν Ἀπόλλωνι ἐνίκησε *he gained the victory with* (*the help of*) *Apollo*, σὺν νόμῳ (*in conformity*) *with law* (opposed to παρά with acc., 648 e).

In COMPOSITION: *with, together.*

IV. *With the Accusative and Genitive.*

629. 1. διά *through* (connected with δύο *two*, δί-χα *in two, apart*, Lat. *di-*, *dis-*, *asunder:* prop. through the space which separates two objects).

διά with the GENITIVE:

a. of PLACE: Hm. διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος *through the shining shield passed the stout spear.*

b. of TIME: διὰ νυκτός *through the night*, διὰ παντὸς τοῦ βίου ἀμηχανεῖν *to be without resource through his whole life.*

c. of MEANS: διὰ τῶν ὀφθαλμῶν ὁρῶμεν *we see* (through) *by means of the eyes*, δι' ἑρμηνέως λέγειν *to speak by an interpreter.*

d. of a STATE of action or feeling: αὐτοῖς διὰ πολέμου ἰέναι *to proceed* (in the way of war) *in a hostile manner toward them*, διὰ φόβων γίγνεσθαι *to come to be in a state of alarm.*

PHRASES: διὰ στόματος ἔχειν *to have in one's mouth* (passing through the mouth), διὰ χειρῶν ἔχειν *to have in hand*, διὰ ταχέων (by quick ways) *quickly*, διὰ τέλους *completely.*——Διά with the gen. often denotes, not the space or time of the action itself, but that which separates it from something else: διὰ μακροῦ *after a long interval*, Μεσσήνην διὰ τετρακοσίων ἐτῶν μέλλουσι κατοικίζειν *they are about to occupy Messene after* (an exile of) 400 *years*, διὰ πολλῶν ἡμερῶν ὁδοῦ *at a distance of many days' journey*, διὰ δέκα ἐπάλξεων πύργοι ἦσαν *at intervals of ten battlements, there were towers.*

630. διά with the ACCUSATIVE:

a. *through, during*, mostly poetic: Hm. διὰ δώματα *through the halls*, διὰ νύκτα *during the night.*

b. regularly, *on account of* (with accus. of the efficient cause, cf. ἕνεκα, 626 a): διὰ τὴν νόσον χρώμεθα τῷ ἰατρῷ *on account of the sickness, we employ the physician.*

PHRASES: αὐτὸς δι' ἑαυτόν *by and for himself*, διὰ τί *why, wherefore?*

In COMPOSITION: *through*, also *apart* (Lat. *di-*, *dis-*): διαφέρω = differo.

631. 2. κατά (cf. adv. κάτω *below*) originally *down* (opposed to ἀνά).

κατά with the GENITIVE:

a. *down from:* Hm. βῆ δὲ κατ' Οὐλύμποιο καρήνων *he went down from the heights of Olympus*, τὰ κατὰ γῆς *that which is* (down from) *under ground.*

b. *down towards, down upon:* Hm. κατ' ὀφθαλμῶν κέχυτ' ἀχλύς *a mist settled down upon his eyes*, φέρε κατὰ χειρὸς ὕδωρ *bring water* (*to pour*) *on the hands.* Hence *towards:* ἔπαινος κατά τινος *praise* (directed) *towards one;* but usually in a hostile sense, *against:* ψεύδεσθαι (κακὰ λέγειν, μάρτυρας παρέχεσθαι) κατά τινος *to lie* (*speak evil, produce witnesses*) *against one.*

PHRASES: πόλιν κατ' ἄκρας ἑλεῖν *to take a city completely* (from its highest point down), κατὰ νώτου *in the rear* (of an army).

632. κατά with the ACCUSATIVE, *down along;* passing *over, through*, or *unto; pertaining to, according to:*

a. of PLACE: κατὰ ῥοῦν *down stream*, κατὰ γῆν καὶ θάλασσαν (over) *by land and by sea*, Hm. Ζεὺς ἔβη κατὰ δαῖτα *Zeus came down to the feast.*

b. of TIME: κατ' ἐκεῖνον τὸν χρόνον *at that time*, κατὰ τὴν εἰρήνην *during the peace*, οἱ καθ' ἡμᾶς *our contemporaries.*

c. of OTHER RELATIONS: κατὰ τοῦτον τὸν τρόπον (according to) *in this manner*, κατὰ πάντα *in all respects*, κατὰ δύναμιν *according to ability*, κατὰ τοὺς νόμους *according to the laws*, κατ' ἐμέ *as regards me*, κατὰ Πίνδαρον, ἄριστον ὕδωρ *according to Pindar, water is best* (of all things).

d. in DISTRIBUTIVE expressions: Hm. κατὰ φῦλα *according to clans, each clan by itself*, κατὰ τρεῖς *by threes, three by three*, καθ' ἡμέραν *day by day, daily.*

In COMPOSITION: *down, against.* Often it serves only to strengthen the meaning of the simple verb, and in many such cases it cannot be translated.

633. 3. ὑπέρ (Hm. also ὑπείρ) *over* = Lat. *super.*

ὑπέρ with the GENITIVE:

a. of PLACE: ὁ ἥλιος ὑπὲρ ἡμῶν πορεύεται *the sun journeys above us.*

b. in derived sense, *for, in behalf of:* μάχεσθαι ὑπέρ τινος *to fight for one* (orig. over him, standing over to defend), ὁ ὑπὲρ τῆς πατρίδος κίνδυνος *the* (peril) *struggle for the fatherland;*——also *in place of:* ἐγὼ ὑπὲρ σοῦ ἀποκρινοῦμαι *I will answer in thy stead;*——and *on account of:* ὑπὲρ τῆς ἐλευθερίας ὑμᾶς εὐδαιμονίζω *I congratulate you on account of your freedom.*——ὑπέρ in the sense of περί *concerning* is rarely found before Demosthenes: τὴν ὑπὲρ τοῦ πολέμου γνώμην τοιαύτην ἔχειν *to have such an opinion concerning the war.*

634. ὑπέρ with the ACCUSATIVE, *over, beyond,* of place and measure: Hm. ὑπὲρ οὐδὸν ἐβήσετο *he passed over the threshold,* ὑπὲρ δύναμιν *beyond one's ability.*
In COMPOSITION: *over, beyond, exceedingly, in behalf of.*

V. *With the Accusative and Dative.*

635. ἀνά (cf. adv. ἄνω *above*) originally *up* (opposed to κατά).

ἀνά with the DATIVE, only in Epic and lyric poetry, *up on:* ἀνὰ Γαργάρῳ ἄκρῳ *on the summit of Gargarus,* χρυσέῳ ἀνὰ σκήπτρῳ *upon a golden sceptre.*

636. ἀνά with the ACCUSATIVE, *up along;* passing *over, through,* or *unto* (cf. κατά with acc., 632):

a. of PLACE: ἀνὰ ῥοῦν *up stream,* ἀνὰ πᾶσαν τὴν γῆν *over the whole land,* Hm. ἀνὰ στρατόν *through the camp.*

b. of TIME: ἀνὰ πᾶσαν τὴν ἡμέραν (over) *through the entire day.*

c. in DISTRIBUTIVE expressions: ἀνὰ τέτταρας *by fours.*

PHRASES: ἀνὰ κράτος (up to his power) *with all his might,* ἀνὰ λόγον (up to) *according to proportion,* ἀνὰ στόμα ἔχειν *to have in one's mouth, to talk about* (cf. διά, 629).
In COMPOSITION: *up, back, again.*

VI. *With the Accusative, Genitive, and Dative.*

REM. The proper meaning of the preposition is, in general, most clearly seen with the dative.

637. 1. ἀμφί (Lat. *amb-*) connected with ἄμφω *both:* properly *on both sides of;* hence *about* (cf. περί, 649).

ἀμφί with the DATIVE, only Ionic and poetic, *about,* and hence *concerning, on account of:* Hm. ἱδρώσει τελαμὼν ἀμφὶ στήθεσσι *the shield-strap will sweat about his breast,* Hd. ἀμφὶ ἀπόδῳ τῇ ἐμῇ πείσομαί τοι *concerning my departure, I will obey you,* poet. ἀμφὶ φόβῳ *on account of fear.*

638. ἀμφί with the GENITIVE, *about, concerning:* Hd. ἀμφὶ ταύτης τῆς πόλιος (about) *in the neighborhood of this city,* διαφέρεσθαι ἀμφί τινος *to quarrel about something.*

639. ἀμφί with the ACCUSATIVE, *about,* of place, time, measure, occupation: ἀμφὶ τὰ ὅρια (about) *close to the boundaries,* ἀμφὶ τοῦτον τὸν χρόνον *about this time,* ἀμφὶ τὰ ἑξήκοντα *about sixty* (Lat. circiter sexaginta), ἀμφὶ δεῖπνον πονεῖν *to be busy about the supper.*

PHRASES: οἱ ἀμφί τινα *a person with those about him, his friends, followers, soldiers,* etc.; hence even οἱ ἀμφὶ Πλάτωνα *Plato, as head of a philosophic school.*
In COMPOSITION: *about, on both sides.*

640. 2. ἐπί *on, upon.*

ἐπί with the DATIVE:

a. of PLACE: Hm. ἐπὶ χθονὶ σῖτον ἔδοντες *eating bread upon the earth*, ἐπ' τῇ θαλάσσῃ οἰκεῖν *to live* (close upon) *by the sea.*

b. of TIME: ἐπὶ τούτοις *after these things, thereupon.*

c. in OTHER RELATIONS: ἐπὶ τοῖς πράγμασιν εἶναι *to be* (over) *at the head of affairs*, ἐπὶ τοῖς πολεμίοις εἶναι *to be* (dependent upon) *in the power of the enemy*, ἐπί τινι χαίρειν *to rejoice* (on the ground of) *on account of something*;——especially of the AIM, on which an action proceeds: ἐπὶ παιδείᾳ τοῦτο ἔμαθες *in order to an education hast thou learned this*;——and the CONDITION, on which an action depends: ἐπὶ τόκοις δανείζειν *to lend on interest*, ἐπὶ τούτῳ *on this condition.*

641. ἐπί with the GENITIVE:

a. of SPACE,——to denote the place *where*: Κῦρος προὐφαίνετο ἐφ' ἅρματος *Cyrus appeared upon a chariot*, ἐπὶ τοῦ εὐωνύμου (sc. κέρως) *on the left* (*wing*), ἐπὶ μαρτύρων *in the presence of witnesses*;——or the place *whither*: ἐπὶ Σάμου πλεῖν *to sail* (upon) *toward Samos.*

b. of TIME: ἐπὶ Κροίσου ἄρχοντος *while Croesus reigned*, ἐφ' ἡμῶν *in our time*, ἐπὶ κινδύνου *in time of danger.*

c. in OTHER RELATIONS: ἐπὶ τῆς ἀρχῆς μένειν *to remain in the office*, λέγειν ἐπί τινος *to speak* (upon) *with reference to some one*, ἐφ' ἑαυτοῦ οἰκεῖν *to live by himself* (apart from others), ἐπ' ὀλίγων τεταγμένοι *drawn up with little depth* (few men in depth).

642. ἐπί with the ACCUSATIVE, *to* (a position) *upon, unto*: ἀναβαίνειν ἐφ' ἵππον *to mount on horseback*, ἐπὶ δεξιά *toward the right.*

PHRASES: ἐπὶ πολύ *to a great distance*, ὡς ἐπὶ τὸ πολύ *for the most part*, τὸ ἐπ' ἐμέ *so far as I am concerned.*

In COMPOSITION: *upon, over, after, toward, unto.* Often it only marks the action as going forth upon the object, and in many such cases cannot well be translated.

643. 3. μετά (akin to μέσος medius) *a-mid, among.*

μετά with the DATIVE, poetic, chiefly Epic: Hm. Ἕκτορα ὃς θεὸς ἔσκε μετ' ἀνδράσι *Hector who was a god among men.*

644. μετά with the GENITIVE, *with*, implying participation (cf. σύν, 628): μετὰ τῶν ξυμμάχων κινδυνεύειν *to meet the dangers of battle* (in common) *with the allies*, μετὰ δακρύων *with* (amid) *tears*, γῆρας μετὰ πενίας *old age along with poverty.*

645. μετά with the ACCUSATIVE:

a. *to* (a position) *among* or *along with*, poetic: Hm. ἰὼν μετὰ ἔθνος ἑταίρων *going among the multitude of his friends*, Hm. ξὺν δουρὶ μετ' Αὐτομέδοντα βεβήκει *he went with his spear after* (in pursuit of) *Automedon.*

b. *after* (so as to be with something, and obtain or secure it), poetic: Hm. βῆναι μετὰ πατρὸς ἀκουήν *to go after* (in quest of) *tidings of a father*, Hm. πόλεμον μέτα θωρήσσοντο *they were arming for war.*

c. *after*, in TIME or ORDER: μετὰ τὸν Πελοποννησιακὸν πόλεμον *after the Peloponnesian war*, μετὰ θεοὺς ψυχὴ θειότατον (after) *next to the gods, the soul is* (a thing) *most divine.*

PHRASES: μετὰ χεῖρας ἔχειν *to have in hand* (prop. to take between the hands and hold there), μεθ' ἡμέραν *by day* (after day comes, begins).

In COMPOSITION: *with* (of sharing), *among*, *between*, *after*, *from one place to another* (μετατιθέναι *to put in a new place*).

646. 4. παρά (Hm. also πάρ, παραί) *alongside of*, *by*, *near*.

παρά with the DATIVE: Hm. παρὰ νηυσὶ κορωνίσι μιμνάζειν *to remain by* (the side of) *the curved ships*, καὶ παρ' ἐμοί τις ἐμπειρία ἐστί *with me too* (as it were, at my side) *is some experience*.

647. παρά with the GENITIVE, *from beside*, *from*, with verbs of MOTION and those which imply RECEIVING (outwardly or inwardly): Hm. ἀπονοστεῖν παρὰ νηῶν *to return from the ships* (from a position by or near them), λαμβάνειν (μανθάνειν, ἀκούειν) παρά τινος *to take* (*learn*, *hear*) *from some one*. Very rarely, and only in poetry, without the meaning "from": ναιετῶν παρ' Ἰσμήνου ῥείθρων *dwelling by the currents of Ismenus*.

648. παρά with the ACCUSATIVE, *to* (a position) *beside*, *unto*; also *along by*:

a. of PLACE: Hm. τὼ δ' αὖτις ἴτην παρὰ νῆας *but they two went again to the ships* (to be by or near them), Hm. βῆ δ' ἀχέων παρὰ θῖνα θαλάσσης *he went sorrowing along the sea-shore*.

b. of TIME: παρ' ὅλον τὸν βίον (along by) *during his whole life*.

c. of COMPARISON: δεῖ τὰς πράξεις παρ' ἀλλήλας τιθέναι *we must put the actions beside each other*, *compare them*, μεῖζόν τι παρὰ τοῦτο *somewhat larger in comparison with this*.

d. of CAUSE: παρὰ τὴν ἡμετέραν ἀμέλειαν Φίλιππος αὔξεται *on account of our neglect Philip is becoming great* (prop. by it, in connection with it).

e. of EXCEPTION or OPPOSITION: ἔχομέν τι παρὰ ταῦτα ἄλλο λέγειν *beside this we have another thing to say*, παρὰ τὸν νόμον *contrary to the law* (prop. passing by or beyond it, trans-gressing it) the opposite of κατά with acc. (632 c).

PHRASES: παρὰ μικρόν *by little*, *within a little*, παρὰ μικρὸν ἦλθον ἀποθανεῖν *I came near dying*, παρὰ πολὺ νικᾶν *to be* (victorious by much) *completely victorious*, παρ' οὐδὲν ποιεῖσθαι *to esteem as naught*.

In COMPOSITION: *beside*, *along by* or *past*, *aside*, *amiss*.

649. 5. περί *around* (on all sides, cf. ἀμφί 637).

περί with the DATIVE, not frequent in Attic prose:

a. of PLACE: Hm. ἔνδυνε περὶ στήθεσσι χιτῶνα *he put the mail-coat around his breast*, Hm. περὶ κῆρι (about the heart) *at heart*, *heartily*.

b. of CAUSE: Hm. περὶ οἷσι μαχειόμενος κτεάτεσσι *fighting* (about) *in defence of his possessions*, ἔδεισαν περὶ τῷ χωρίῳ *they became alarmed for the place*.

650. περί with the GENITIVE:

a. chiefly in derived sense, *about*, *concerning* (Lat. *de*): βουλεύονται περὶ τοῦ πολέμου *they are taking counsel about the war*, τίνα δόξαν ἔχεις περὶ τούτων *what opinion hast thou concerning these things?*

b. in Hm. (surrounding, and hence) *surpassing*, *more than*: περὶ πάντων ἔμμεναι ἄλλων *to be superior to all others*. Hence, in prose, such phrases as περὶ πολλοῦ ποιεῖσθαι *to consider as* (more than much) *very important*, *desirable*, περὶ οὐδενὸς ἡγεῖσθαι *to esteem* (just above nothing) *very low*, *think little of*.

651. περί with the ACCUSATIVE, nearly the same as ἀμφί (639): περὶ Αἴγυπτον *about Egypt*, *in the region of Egypt*; and in derived sense, περὶ φιλοσοφίαν σπουδάζειν *to be busily engaged about philosophy*.

In COMPOSITION: *around*, (*remaining*) *over*, *surpassing* (with adjectives = Lat. *per* in *permagnus*).

For Hm. πέρι as adverb *exceedingly*, see 615.

652. 6. πρός (Hm. also προτί, ποτί) *at* or *by* (the front of, cf. παρά, 646), akin to πρό.

πρός with the DATIVE:

a. *at:* ὁ Κῦρος ἦν πρὸς Βαβυλῶνι *Cyrus was at Babylon.* Also with verbs of motion (618 a): Hm. ποτὶ δὲ σκῆπτρον βάλε γαίῃ *but he threw the staff on the ground* (so as to be, lie, there);——and in derived sense: τὸν νοῦν προσέχετε πρὸς τούτῳ *apply your mind to this.*

b. *in addition to:* πρὸς τούτοις *in addition to these things, furthermore,* πρὸς τοῖς ἄλλοις *beside all the rest.*

653. πρός with the GENITIVE:

a. *in front of, looking towards:* πρὸς Θρᾴκης κεῖσθαι *to be situated over against Thrace,* τὸ πρὸς ἑσπέρας τεῖχος *the westward wall,* cf. πρός with acc.; ——similarly in *swearing:* πρὸς θεῶν *before the gods, by the gods.* So πρὸς πατρός (μητρός) *on the father's* (*mother's*) *side,* πρὸς Πρωταγόρου εἶναι *to be on the side of Protagoras,* πρός τινος λέγειν *to speak on one's side, in one's favor,* Hm. πρὸς γὰρ Διός εἰσι ξεῖνοι *for strangers are* (on the side of) *under the care of Zeus.* Often, to express what is *natural* or *appropriate* on the part of some one: πρὸς ἰατροῦ ἐστι *it is the way of a physician,* οὐκ ἦν πρὸς τοῦ Κύρου τρόπου *it was not according to the character of Cyrus.*

b. *from* (prop. from before, cf. παρά, 647): ὄλβος πρὸς θεῶν *prosperity from the gods;*——sometimes used with passive verbs (instead of ὑπό, 656 b): πρός τινος φιλεῖσθαι *to be loved by some one* (cf. ἐκ, 624 c).

654. πρός with the ACCUSATIVE:

a. *to* (prop. to the front of): ἔρχονται πρὸς ἡμᾶς πρέσβεις *embassadors come to us,* πρὸς τὸν δῆμον ἀγορεύειν *to speak to* (before) *the people.*

b. *towards:* πρὸς Βορρᾶν *towards the north;*——especially of DISPOSITION OR RELATION toward some one: πιστῶς διακεῖσθαι πρός τινα *to be faithfully disposed towards one,* πρὸς βασιλέα σπονδὰς ποιεῖσθαι *to make a truce with the king,* δικάζεσθαι πρός τινα *to carry on a law-suit against one.*

c. *with a view to, in reference to:* πρὸς τὸ ἑαυτῷ συμφέρον *in order to his own advantage,* πρὸς τί με ταῦτ᾽ ἐρωτᾷς (to what end) *for what do you ask me this?* πρὸς ταῦτα (in view of these things) *therefore,* διαφέρειν πρὸς ἀρετήν *to differ in respect to virtue,* τὰ πρὸς τὸν πόλεμον *the things pertaining to the war,* πρὸς τὸ ἀργύριον τὴν εὐδαιμονίαν κρίνειν *to judge of happiness* (by reference to) *according to money.*

PHRASES: πρὸς ἡδονήν, χάριν *with a view to please, gratify* (one's self or another), πρὸς βίαν *by* (resort to) *force, forcibly,* πρὸς ὀργήν *in anger, angrily,* οὐδὲν πρὸς ἐμέ *it is nothing to me.*

In COMPOSITION: *to, towards, in addition.*

655. 7. ὑπό (Hm. also ὑπαί) *under* = Lat. *sub.*

ὑπό with the DATIVE: ὑπὸ τῷ οὐρανῷ *under the heavens,* ὑπὸ τῷ ὄρει *at the foot of the mountain,* ὑπ᾽ Ἀθηναίοις εἶναι *to be under* (the power of) *the Athenians,* poetic in Hm. χερσὶν ὑφ᾽ ἡμετέρῃσιν ἁλοῦσα (*Troy*) *conquered* (under) *by our hands.*

656. ὑπό with the GENITIVE:

a. of PLACE: ὑπὸ γῆς *under the earth;*——hence in some expressions of DEPENDENCE: ὑπ᾽ αὐλητῶν χορεύειν *to dance under* (*the lead of*) *flute-players.* But much oftener, under the working of a cause or agent: hence

b. of AGENCY, with PASSIVE VERBS or those of passive meaning: τιμᾶσθαι ὑπὸ τῶν πολιτῶν *to be honored by the citizens,* ἡ πόλις ἑάλω ὑπὸ τῶν Ἑλλήνων *the*

city was taken by the Greeks, πολλοὶ ἀπέθανον ὑπὸ τῶν βαρβάρων *many died* (were slain) *by the barbarians.*

c. of CAUSE: ὑπὸ γήρως ἀσθενὴς ἦν *he was weak by reason of old age.*

657. ὑπό with the ACCUSATIVE:

a. of PLACE, prop. *to* (a position) *under:* Hm. ὑπὸ πόντον ἐδύσετο κυμαίνοντα *he dived under the surging sea;* used also in expressions denoting rest (618 a): ὑπὸ τὸ ὄρος ηὐλίζοντο *they were passing the night at the foot of the mountain.* Hence, in derived sense, of subjection: πόλεις τε καὶ ἔθνη ὑφ' ἑαυτοὺς ποιεῖσθαι *to bring cities and nations under their power.*

b. of TIME (under a time either impending or in progress): ὑπὸ νύκτα *just before night* (Lat. sub noctem); ὑπὸ τὴν νύκτα *during the night.*

In COMPOSITION: *under, secretly, slightly, gradually.* It is sometimes used where the idea *under* is foreign to our conceptions, and in many such cases can hardly be translated.

ADJECTIVES.

658. For attributive and predicate-adjective, see 488. For agreement of adjective and substantive, see 498. For omitted subject, and use of adjective as substantive, see 509. For peculiarities in number and gender, see 511–23. For use of adjective as adverb, see 226, 228. For neuter adjective used as cognate-accusative, see 547 c.

Degrees of Comparison.

659. POSITIVE FOR COMPARATIVE. The positive may express a quality as disproportioned to the circumstances of the case, and may thus have a comparative force:

ἡ χώρα σμικρὰ δὴ ἐξ ἱκανῆς ἔσται *the territory, from being sufficient, will become small* (i. e. too small, smaller than its inhabitants require). In most cases of the kind, an INFINITIVE follows, usually with ὡς or ὥστε: ὀλίγοι ἐσμὲν ὡς ἐγκρατεῖς εἶναι αὐτῶν *we are too few to have possession of them.*

660. COMPARATIVE. The comparative degree may be followed by a genitive, or by ἤ *than* (see 585–6).

a. The genitive is always used, when the comparative is followed by a reflexive pronoun: ὅταν ἔν τινι κινδύνῳ ὦσι, πολλῷ χεῖρον ἑαυτῶν λέγουσι *whenever they are in any danger, they speak much worse* (than themselves, i. e. than they do under other circumstances) *than they usually do.* Compare βέλτιστος ἑαυτοῦ (best of himself, better than in any other state) *in his best estate* (559 a).

b. ἤ is always used, when the two objects of comparison are adjectives: both of these are then put in the comparative: στρατηγοὶ πλείονες ἢ βελτίονες *generals more numerous than good,* συντομώτερον ἢ σαφέστερον διαλεχθῆναι *to discourse more briefly than clearly.*

c. ἤ is used after the comparative, when the quality is represented as disproportioned to something: thus ἢ κατά with the acc., ἤ or ἢ ὡς or ἢ ὥστε with the infin.: νομοθέτης βελτίων ἢ κατ' ἄνθρωπον *a lawgiver better* (than according to man) *than consists with man's nature,* μείζω ἢ κατὰ δάκρυα πεπόνθασι *they*

have suffered things too great for tears, βελτίους ἢ ὑπὸ δώρων παρατρέπεσθαι *too good to be seduced by gifts*, ἐλάττω δύναμιν ἔχει ἢ ὥστε τοὺς φίλους ὠφελεῖν *he has too little power to serve his friends*.

d. ἤ is sometimes irregularly omitted, when πλέον (πλεῖν) *more* or ἔλαττον (μεῖον) *less* is followed by a numeral not in the genitive: ἀποκτείνουσι τῶν ἀνδρῶν οὐ μεῖον πεντακοσίους *they kill not less* (*than*) 500 *of the men*. The same adverbs, with or without ἤ, may be used for any case or number of the adjective: thus in the last example, μεῖον = μείονας; ἀπέθανον οὐκ ἔλαττον (= ἐλάττονες) τῶν εἴκοσι *there fell not less than* 20, ἐν πλέον (= πλέοσιν) ἢ διακοσίοις ἔτεσι *in more than* 200 *years*.

661. Instead of the genitive or the particle ἤ, other forms are sometimes used with the comparative:

αἱρετώτερός ἐστι ὁ καλὸς θάνατος ἀντὶ τοῦ αἰσχροῦ βίου *a noble death is more to be desired than* (lit. instead of) *a shameful life*, μηδὲν περὶ πλείονος ποιοῦ πρὸ τοῦ δικαίου *consider nothing as of more account than* (lit. before) *justice*, χειμὼν μείζων παρὰ τὴν καθεστηκυῖαν ὥραν *a cold more severe than* (lit. in comparison with) *the ordinary season*, πρὸς ἅπαντας τοὺς ἄλλους οἱ Συρακόσιοι πλείω ἐπορίσαντο *the Syracusans provided more than* (lit. in relation to) *all the rest*, ὁ πόλεμος οὐχ ὅπλων τὸ πλέον ἀλλὰ δαπάνης *war is not a thing of arms so much as of expense* (lit. not of arms more, but of expense).

662. The comparative is often used ABSOLUTELY, i. e. without any object depending on it. Such an object may then be understood from the connection:

αἱρετώτερον τὸ αὐταρκέστερον *the more independent position is more desirable* (than another less independent), μή τι νεώτερον ἀπαγγέλλεις *do you report anything newer* (than we know already)? ἄμεινόν ἐστι ὑπὸ θείου καὶ φρονίμου ἄρχεσθαι *it is better to be governed by a divine and intelligent being*.——Thus the comparative may signify MORE THAN OTHERS, MORE THAN IS USUAL or PROPER, and may be rendered sometimes by the positive with TOO, QUITE, VERY: οἱ σοφώτεροι *the wiser, men of superior wisdom*, εἰ καὶ γελοιότερον εἰπεῖν *though it is rather a funny thing to say*.

663. SUPERLATIVE. The superlative represents a quality as belonging to its subject in a higher degree than to any other individual of the same class. This class is most commonly designated by a genitive partitive (559 a), which may often be understood where there is none expressed. But the superlative is also used without definite reference to a class, to represent a quality as belonging to its subject in a very high degree: ἀνὴρ σοφώτατος *a very wise man*.

664. *Strengthened Forms*. The superlative is strengthened by various additions, especially by a prefixed ὡς or ὅτι, less often ᾗ (in poetry also ὅπως):

ὡς ἐλαχίστων δεῖσθαι *to have the very smallest wants*, ὅτι μάλιστα *as much as possible*, ὅτι ἐν βραχυτάτῳ *in the shortest possible space*, ᾗ ῥᾷστα *in the easiest manner*. Sometimes ὡς and ὅτι are used together: ἐμὲ ὡς ὅτι βέλτιστον γενέσθαι *that I should become as good as may be*. The adj. pron. οἷος has a similar use: ὁρῶ τὰ πράγματα οὐχ οἷα βέλτιστα ὄντα *I see that our affairs are not in the very best condition*; ὄντος πάγου οἵου δεινοτάτου *there being a frost of extreme severity*.

a. These forms of expression appear to have arisen by incorporation and attraction (810–11): *οὕτως δεῖσθαι, ὡς ἐλάχιστά ἐστι to want (things) in that way, in which they* (the things wanted) *are least, ἐν τούτῳ ὅ τι βραχύτατόν ἐστι in that space which is shortest, ἐμὲ ὡς τοῦτο ὅ τι βέλτιστόν ἐστι γενέσθαι that I should become as that which is best, πάγου τοιούτου οἷος δεινότατός ἐστι a frost of that sort which is most severe.*

b. In such expressions, words denoting POSSIBILITY are sometimes found (but not with ὅτι): *διηγήσομαι ὡς ἂν δύνωμαι διὰ βραχυτάτων I will state in the briefest terms I am able, οἱ Λακεδαιμόνιοι σίτῳ ᾗ ἀνυστὸν μετριωτάτῳ τρέφουσι the Lacedaemonians support life with an amount of bread as moderate as possible, ἦγε στρατιὰν ὅσην πλείστην ἐδύνατο he led as large an army as he could.*

665. a. The superlative is also strengthened by *δή* annexed: *μέγιστος δή the very greatest.* For *ἐν τοῖς* with superl., see 627.——A *negative* form of expression may be used with emphasis: *οὐκ ἐλάχιστος not least* = very great (an example of *litotes*).——The superlative may receive emphasis from the numeral *εἷς*: *πλεῖστα εἷς ἀνὴρ δυνάμενος ὠφελεῖν being able to render most aid* (as one man, i. e.) *beyond any other one man.*

b. Sometimes *μάλιστα* is added to the superlative: *διὰ τοὺς νόμους μάλιστα μέγιστοί ἐστε through the laws ye are most of all greatest.* So *μᾶλλον* is sometimes found with the comparative: *αἰσχυντηρότερος μᾶλλον τοῦ δέοντος bashful more than he ought to be.*

666. The PARTICIPLES never form a comparative and superlative, but take *μᾶλλον, μάλιστα* instead. This is the case also with many verbals in *τός*, and with some other adjectives. It is sometimes the case even with adjectives which usually form the comparative and superlative.

PRONOUNS.

667. The PERSONAL PRONOUNS, when they stand in the nominative, are *emphatic*; otherwise they would be omitted (504 a):

καὶ σὺ ὄψει αὐτόν thou also wilt see him (thou as well as others). Yet they have little emphasis in some phrases, such as *ὡς ἐγὼ ἀκούω* (*πυνθάνομαι, οἶμαι*) *as I hear* (*learn, think*).

668. The pronoun *οὗ, οἷ*, etc., of the third person, is in Attic always *reflexive* (671 a); instead of it, *αὐτός* is used as a *personal* pronoun: this also, when it stands in the nom., is emphatic: *εἶδον αὐτήν I saw her, αὐτὸς ἔφη* (ipse dixit) *he himself* (the master) *said it.*

669. INTENSIVE PRONOUN. a. *Αὐτός*, in agreement with a substantive, is intensive or emphatic (= Lat. ipse): *ὁ ἀνὴρ αὐτός* or *αὐτὸς ὁ ἀνήρ the man himself* (538 b).

So with various shades of meaning: *ἐπιστήμη αὐτή knowledge in itself* (in its own nature); *ἡ γεωργία πολλὰ καὶ αὐτὴ διδάσκει agriculture itself also* (as well as other pursuits) *affords much instruction; ἡγοῦμαι τὴν ἡμετέραν πόλιν αὐτὴν πολὺ κρείσσω εἶναι I believe our city by itself* (alone) *to be much superior in strength; αὐτοὶ ὀργιζόμενοι οἱ στρατιῶται the soldiers being angry of themselves*

(aside from the influence of others); ἐπ' αὐτοῖς τοῖς αἰγιαλοῖς *on the coasts themselves* (just upon, close upon, the coasts); τέτταρας ναῦς ἔλαβον αὐτοῖς ἀνδράσι *they took four ships, crews and all* (604). It is used, by a peculiar idiom, with ORDINAL numerals: ἐστρατήγει Νικίας τρίτος αὐτός *Nicias was general with two associates* (being himself third and chief).

b. It is often emphatic when it stands by itself (in agreement with a word understood); in the nom. it is always so (668), and sometimes in the oblique cases:

Βρασίδας τῇ Θεσσαλῶν γῇ καὶ αὐτοῖς (sc. τοῖς Θεσσ.) φίλος ἦν *Brasidas was a friend to the country of the Thessalians and to* (*the people*) *themselves*, πλευστέον (sc. ὑμῖν) εἰς τὰς τριήρεις αὐτοῖς ἐμβᾶσι (*you*) *must sail, having yourselves gone on board of the triremes*, οὐχ οἷόντε ἀμελῆ αὐτὸν ὄντα (sc. τινά) ἄλλους ποιεῖν ἐπιμελεῖς *it is impossible* (*for one*) *who is careless himself to make others careful.*

c. But usually, when standing by itself in an oblique case, it serves as a personal pronoun (668), or a weak demonstrative, referring to a person or thing previously mentioned (491 b):

Κύρῳ παρῆσαν αἱ ἐκ Πελοποννήσου νῆες, καὶ ἐπ' αὐταῖς Πυθαγόρας *the ships from Peloponnesus joined Cyrus, and Pythagoras in command of them*, οὓς δὲ μὴ εὕρισκον, κενοτάφιον αὐτοῖς ἐποίησαν *such as they did not find, they made a cenotaph for them.*

For ὁ αὐτός *the same*, see 538 b.

670. The REFLEXIVE PRONOUNS refer to the subject of the sentence: τὰ ἄριστα βουλεύεσθε ὑμῖν αὐτοῖς *take the best counsel for yourselves.*

a. When connected with a *dependent* verb (finite, infinitive, or participle), they refer to the subject, not of the dependent, but of the *principal* verb; and are then said to be INDIRECT REFLEXIVES:

τὰ ναυάγια, ὅσα πρὸς τῇ ἑαυτῶν (γῇ) ἦν, ἀνείλοντο *they took up the wrecks, as many as were close to their own* (*land*), ὁ τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν ἑαυτῷ *the tyrant thinks that the citizens are servants to him* (lit. to himself), τούτων ἦρξε Κῦρος οὐχ ἑαυτῷ ὁμογλώττων ὄντων *Cyrus became ruler of these, though they were not of the same tongue with him.*

b. Sometimes, however, the reflexive pronouns refer, not to the principal subject, but to a *dependent* word: ἀπὸ σαυτοῦ σε διδάξω *from yourself I will instruct you*, ζηλοῦτε τοὺς μηδὲν κακόν σφισιν αὐτοῖς συνειδότας *emulate those who are conscious* (with themselves) *in their own minds of no evil*, τὸν κωμάρχην ᾤχετο Ξενοφῶν ἄγων πρὸς τοὺς ἑαυτοῦ οἰκέτας *Xenophon went conducting the governor of the village to his own people* (the governor's, not Xenophon's).

671. The personal pronouns are sometimes used instead of the reflexive:

δοκῶ μοι οὐκ ἀπαράσκευος εἶναι *I* (seem to myself to be) *think that I am not without preparation;*——especially for the indirect reflexives: οὐχ ἕξειν ὅ τι χρήσεσθε αὐτῷ νομίζει *he thinks that you will not know what to do with him.*

a. The personal pronouns of the third person (οὗ, οἷ, etc.) are in Attic *always* used as indirect reflexives; but οὗ and ἕ are rare in Attic prose, and οἷ is seldom emphatic: ἐγκλήματα ἐποιοῦντο, ὅπως σφίσιν ὅτι μεγίστη πρόφασις εἴη τοῦ πολεμεῖν *they were bringing charges, that they might have the greatest pos-*

sible color for making war, λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν ἐρίζοντά οἱ περὶ σοφίας *Apollo is said to have flayed Marsyas, when contending with him* (Apollo) *in respect to skill.*

b. In Hm., οὗ, οἷ, etc., are freely used as personal pronouns (= Att. αὐτοῦ, -ῆς, etc.): αὐτόματος δέ οἱ ἦλθε Μενέλαος *but Menelaus of his own accord came to him*;——yet they are often reflexive: γαστὴρ ἐκέλευσε ἕο μνήσασθαι ἀνάγκῃ *the stomach requires one perforce to think of it.*

672. a. The reflexive pronoun of the third person is sometimes used for that of the first and second: δεῖ ἡμᾶς ἀνερέσθαι ἑαυτούς *we must question ourselves.* ——In Hm., the possessive pronoun ὅς (ἑός) has a similar use: οὐ γὰρ ἔγωγε ἧς (for ἐμῆς) γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι *for I can look on nothing sweeter than (mine) own land.*

b. The reflexive pronoun, in the plural forms, is often used for the reciprocal (ἀλλήλων, ἀλλήλοις, etc.): διελεγόμεθα ἡμῖν αὐτοῖς *we were conversing* (with ourselves) *with one another.*

673. The forms ἐμὲ αὐτόν, αὐτόν με, σὲ αὐτόν, αὐτόν σε, and the like, are *emphatic* only, not reflexive:

τοὺς παῖδας τοὺς ἐμοὺς κατήσχυνε καὶ ἐμὲ αὐτόν *he insulted my children and me myself*, poet. αὐτῷ ταῦτά σοι δίδωμι *to thee thyself do I give these things.* Instead of ἓ αὐτόν, etc., in the third person, αὐτόν alone is used: λαμβάνουσιν αὐτὸν καὶ γυναῖκα *they take the man himself and his wife.* In the plural, ἡμῶν αὐτῶν, etc., may be either reflexive or emphatic; αὐτῶν ἡμῶν, etc., emphatic only: but σφῶν αὐτῶν is only reflexive, and αὐτῶν σφῶν is never used.

a. But in Hm., to whom the compound reflexives are unknown (235 D), such forms as ἓ αὐτόν, οἷ αὐτῷ, σοὶ αὐτῷ, etc., are sometimes reflexive and sometimes emphatic.

674. The reflexive pronoun may be made to receive emphasis by prefixing αὐτός to it:

αὐτός in this use agrees, not with the reflexive itself, but with the subject to which it refers: αὐτὸς αὑτὸν ἀπέκτεινε *he* (himself) *killed himself*, τὸν σοφὸν αὐτὸν αὑτῷ μάλιστα δεῖ σοφὸν εἶναι *the wise man must be wise especially for himself.* The two pronouns are separated by a preposition: τὰ μὲν αὐτὴ διὰ αὑτῆς ἡ ψυχὴ ἐπισκοπεῖ *some things the soul surveys by itself*; but not, usually, by the article: καταλέλυκε τὴν αὐτὸς αὑτοῦ δυναστείαν *he has overthrown his own dominion.*

675. Possessive Pronouns. The article is often used instead of an (unemphatic) possessive pronoun (527 d). (For the article with a possessive pronoun, see 538 c.)

a. The genitive of the personal pronoun is very commonly used instead of the possessive: σοῦ ὁ υἱός or ὁ υἱός σου (for the position, see 538 a). For the 3d person, the Attic prose always has αὐτοῦ, -ῆς *his*, *her*, *its* (instead of ὅς); and αὐτῶν *their* (instead of σφέτερος).——σφέτερος in Attic prose is always reflexive: ὅς or ἑός is only poetic.

b. The possessive, being thus nearly equivalent to the genitive of a personal pronoun, may have an adjective or appositive connected with it in the genitive (cf. 523 b): ἡ ὑμετέρα τῶν σοφιστῶν τέχνη ἐπιδέδωκε *the art of you the sophists has advanced*, poet. τἀμὰ δυστήνου κακά *the ills of me, unhappy one*, Hm. ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν *if your* (own) *mind is offended.*

676. The possessive pronouns often have a reflexive use:

τῶν χρημάτων σοι τῶν ἐμῶν κίχρημι *I lend to thee of my own property:* as to σφέτερος, see 675 a. In this use, ἡμέτερος, ὑμέτερος commonly take αὐτῶν (675 b): ἡμέτερα αὐτῶν ἔργα οὐ λέγομεν *our own actions we do not speak;* for σφέτερος αὐτῶν, the genitive ἑαυτῶν is frequent: τὰ σφέτερα αὐτῶν (or τὰ ἑαυτῶν) εὖ τίθεσθαι *to manage well their own affairs.* The forms ἐμὸς αὐτοῦ (-ῆς) σὸς αὐτοῦ (-ῆς) are poetic: the genitives ἐμαυτοῦ (-ῆς), σεαυτοῦ (-ῆς) are used instead; and in the third person, ἑαυτοῦ (-ῆς).

677. A possessive pronoun is sometimes equivalent to an *objective* genitive: εὔνοια ἡ ἐμή *good-will to me* (not my good-will to another); so σὴν χάριν (as a favor to thee) *for thy sake.*

678. Demonstrative Pronouns. The ordinary demonstrative is οὗτος *this, that.* Ὅδε *this* (here) is used of something *near* or *present;* ἐκεῖνος *that* (yonder), of something *remote.*

a. These pronouns, and especially ὅδε, are sometimes used almost as adverbs of place:

αἴτιος Χαιρεφῶν ὅδε *Chaerephon here is to blame for it,* poet. ὁρῶ τήνδ' ἐκ δόμων στείχουσαν Ἰοκάστην *I see Jocaste coming hither from the house,* ἱππεῖς οὗτοι πολέμιοι φαίνονται *there are seen horsemen of the enemy* ("those horsemen" would be expressed by οἱ ἱππεῖς οὗτοι), νῆες ἐκεῖναι ἐπιπλέουσι *yonder are ships sailing towards us.*

679. In referring to an object already mentioned, οὗτος is generally used; but ὅδε, in reference to an object yet to be mentioned: ἔλεξαν ταῦτα *they said these things* (before stated), ἔλεξαν τάδε *they said these things* (which follow). The same distinction exists also between τοιοῦτος *such,* τοσοῦτος *so much, many,* τηλικοῦτος *so old, large,*—and the corresponding forms in δε, τοιόσδε, τοσόσδε, τηλικόσδε.

a. Yet οὗτος is sometimes used—especially the neuter τοῦτο—in reference to a word or sentence following in apposition: οὐ τοῦτο μόνον ἐννοοῦνται, τί πείσονται *they think not of this alone, what they shall suffer.* More rarely, ὅδε is used in reference to something before mentioned.

b. Ἐκεῖνος is also used in referring to an object before mentioned, even when mentioned immediately before, if the object is thought of as remote, or is otherwise especially distinguished: Κῦρος καθορᾷ βασιλέα καὶ τὸ ἀμφ' ἐκεῖνον στῖφος *Cyrus observes the king and the band around him* (some way off, as leader of the opposite army). Ἐκεῖνος may even refer to a word or sentence following in apposition: παρὰ ἐκείνων, οἶμαι, παρὰ τῶν μηδέποτε πολεμίων *from those, I think,* (viz.) *from such as never were hostile.*

680. Οὗτος sometimes repeats the subject or object of a sentence with emphatic force:

ὁ τὸ σπέρμα παρασχών, οὗτος τῶν φύντων αἴτιος *the one who furnished the seed, he is responsible for what grew from it.* So αὐτός, but without emphasis: πειράσομαι τῷ πάππῳ, κράτιστος ὢν ἱππεύς, συμμαχεῖν αὐτῷ *to my grandfather, I will try, being a first-rate horseman, to act as an ally to him.*

For καὶ ταῦτα *and that* with omitted verb, see 508 b.

a. Οὗτος is sometimes used in addressing a person: οὗτος, τί ποιεῖς *you there, what are you doing* (678 a).

681. Relative Pronouns. For agreement of relative and antecedent, see 503. For peculiarities of relative sentences, see 807–23.

a. The ordinary relatives (ὅς, ὅσος, οἷος, etc.) are often used where the antecedent is indefinite: πείθονται οὓς ἂν (= οὕστινας ἂν) ἡγῶνται βελτίστους εἶναι *they obey* (those, any) *whom they may think to be best.*

b. But the indefinite relatives (ὅστις, ὁπόσος, ὁποῖος, etc.) are not used where the antecedent is definite or particular. Where the antecedent is apparently of this nature, an indefinite idea is really connected with it: Hd. ἐπεθύμησε Πολυκράτεα ἀπολέσαι, δι' ὅντινα κακῶς ἤκουσε *he desired to destroy Polycrătes,* (as being a person) *on whose account he was ill spoken of.* Yet in late writers, ὅστις, etc., are sometimes used without any indefinite idea.

For indefinite relatives used as (dependent) interrogatives, see 682, 825: as indefinites, see 816 a.

682. Interrogatives. A question may be——1. one which the speaker himself asks (*direct* question): τί βούλεσθε *what do you want?* or——2. one which he describes as being asked (*indirect* or *dependent* question): ἠρώτα τί βούλοιντο *he asked what they wanted.*

The interrogatives (pronouns and adverbs, 247–8) are used in both kinds of questions. But in dependent questions, the indefinite relatives are more common: ἠρώτα ὅ τι βούλοιντο; in direct questions, they are never found.

For peculiarities of interrogative sentences, see 824–31.

683. Indefinite Pronouns. The pronoun τὶς, τὶ, may express indefiniteness, not in respect to the particular object, but in regard to its *nature* or *quality:*

ὁ σοφιστὴς πέφανταί τις ἔμπορος *the sophist has been shown to be* (not some one who trades, but one who pursues some trade) *a sort of trader.* In this sense, it is often connected with adjectives: μὴ βλάξ τις καὶ ἠλίθιος γένωμαι *lest I should come to be a sort of dull and simple fellow* (not some one who is dull, but one who has some dullness): so τοιαῦτ' ἄττα (not some things of that kind, but) *things of some such kind,* μέγας τις *of some magnitude,* ἐν βραχεῖ τινι χρόνῳ *in a pretty short time,* τριάκοντά τινας ἀπέκτειναν *they killed* (some thirty) *about thirty,* ὀλίγοι τινές *some few.*

a. So τὶ with adverbs: σχεδόν τι *pretty near,* μηδέν τι πάνυ διωκόμενοι *scarcely pursued at all* (lit. a sort of none at all).

b. Πᾶς τις, ἕκαστός τις, denote *every one, each one,* taken at pleasure. Τὶς is sometimes used in the sing., when *several* must be thought of: χρὴ δειπνεῖν ὅ τι τις ἔχει *whatever one* (and another) *has, he* (they) *must make a supper of it.*

c. Τὶς is sometimes used with an implied notion of *importance:* poet. ηὔχεις τις εἶναι *you pretended to be somebody* (of consequence), λέγειν τι *to say something* (worth while): so οὐδὲν λέγειν *to say nothing* (worth while).

THE VOICES.

A. ACTIVE.

684. The active voice represents the subject as acting. It is transitive when the action passes over to a direct object, otherwise intransitive.

a. The active voice of some verbs has both a transitive and an intransitive meaning:

ἐλαύνειν tr. *to drive*, intr. *to ride, march; πράττειν* tr. *to do*, intr. *εὖ* (*κακῶς*) *πράττειν to* (do, i. e.) *succeed well* (*ill*); *ἔχειν* tr. *to have, hold*, intr. *ἔχε δή* (hold) *stop now*, *ἔχ' ἠρέμα, ἡσυχῇ* (hold) *keep still*, *καλῶς ἔχει* Lat. bene se habet, *it is well*.——In English, this is still more common, as in the verbs *to move, turn, break, melt, increase*, etc.

In some verbs, the two meanings belong to different tenses, see 416–7.

685. Some transitive verbs have an intransitive meaning only when compounded with a preposition:

βάλλειν to throw, *μεταβάλλειν* (to throw from one place to another) *to change* tr. and intr., *εἰσβάλλειν* and *ἐμβάλλειν to make an invasion*, also (of rivers) *to empty; διδόναι to give*, *ἐνδιδόναι to give in, surrender* tr. and intr., *ἐπιδιδόναι to advance, improve; κόπτειν to cut*, *προκόπτειν to make progress; φέρειν to bear*, *διαφέρειν to differ*.

For intransitive verbs which become transitive in composition, see 544 d.

686. A subject is often described by the active as doing what it only causes another to do (*causative* use): ὁ Κῦρος κατέκαυσε τὰ βασίλεια *Cyrus burnt the palace*, i. e. caused it to be burnt.

B. MIDDLE.

687. The middle voice represents the subject as acting on itself, that is, as affected by its own action.

It is, therefore, *reflexive* in meaning, the action, as it were, turning back upon the agent. Like the active, it is transitive when it takes a direct object: *πράττεσθαι χρήματα to get one's self money*;——otherwise, intransitive: *ἀπέχεσθαι* (to hold one's self away) *to abstain*.

The subject may be variously affected by the action. Hence we distinguish the following uses of the middle:

688. 1. The Direct Middle,——in which the subject of the action is at the same time its direct object:

λούεσθαι to wash (one's self), *τρέπεσθαι to turn* (one's self), *ἐπιδείκνυσθαι to show one's self*, *ἵστασθαι to set one's self*, *καλύπτεσθαι to cover one's self*. Instead of the reflexive form, an intransitive verb is often to be used in Eng.: *παύειν to make cease*, *παύεσθαι* (to make one's self cease) *to cease; φαίνειν to show*, *φαίνεσθαι* (to show one's self) *to appear; πείθειν to persuade* (cause to believe), *πείθεσθαι* (to make one's self believe) *to trust, comply*.

a. The direct middle is much less frequent than the indirect: instead of it, the active voice is generally used with a reflexive pronoun. Even with the middle voice a reflexive pronoun is sometimes used for the sake of clearness or emphasis: φθήσονται ἢ κακῶσαι ἡμᾶς ἢ σφᾶς αὐτοὺς βεβαιώσασθαι *they will get the start either in harming us or in securing themselves.*

689. 2. The Indirect Middle,——in which the subject of the action is at the same time its indirect object, most commonly as dative of interest, FOR *one's self:*

πορίζειν *to procure*, πορίζεσθαι (χρήματα) *to procure (money) for one's self*, σπᾶσθαι τὸ ξίφος *to draw* (for one's self) *one's own sword*, ἄγεσθαι γυναῖκα *to take a wife* (to one's own house), μεταπέμπομαί τινα *I send after one* (that he may come to me), Hm. αὐτὸς ἐφέλκεται ἄνδρα σίδηρος *the iron itself draws the man to it.* Thus too, ὁ νομοθέτης τίθησι νόμους *the lawgiver makes laws* (for others), but ὁ δῆμος τίθεται νόμους *the people makes laws for itself.*

a. It may be for the interest of the subject that something should be removed FROM it: ἀμύνεσθαι κίνδυνον *to ward off danger* (for one's self, i. e.) *from one's self*, τρεπόμεθα τοὺς πολεμίους *we turn the enemy from ourselves, put them to flight*, ἀποδόσθαι ναῦν *to sell a ship* (prop. to give it from and for one's self, for value received).

b. In some verbs, the indirect middle has a *causative* use (686):

διδάσκομαι τὸν υἱόν *I procure instruction for my son* (make others teach him for me), παρατίθεμαι δεῖπνον *I have a meal served up to me* (make others serve it for me); δανείζω *I lend*, δανείζομαι (I make one lend to me) *I borrow;* μισθόω *I let for hire*, μισθοῦμαι (I make one let to me) *I hire;* δικάζω *I give judgment*, δικάζομαι (I make one give judgment for me, in my case) *I maintain a suit at law.*

690. 3. The Subjective Middle,——in which the subject is thought of as acting in his own sphere, with his own means and powers:

παρέχειν *to furnish in any way*, παρέχεσθαι *to afford from one's own property;* ποιεῖν πόλεμον *to make war* simply, ποιεῖσθαι πόλεμον *to make war with one's own resources;* λαμβάνειν τι *to take something*, λαμβάνεσθαί τινος *to take hold of something with one's own hand;* σκοπεῖν *to view*, σκοπεῖσθαι *to take one's own view, consider in his mind.*

a. Hence some *intransitive* verbs form a middle, which gives special prominence to the subject, as acting in his own sphere: βουλεύειν *to take counsel*, βουλεύεσθαι *to take one's own counsel, form his own plan;* πολιτεύειν *to be a citizen, act as such*, πολιτεύεσθαι *to perform one's civic duties* (espec. public duties), *to conduct public affairs;* πρεσβεύειν *to be an embassador, negotiator*, πρεσβεύεσθαι (used of the state) *to conduct its negotiations* (by sending embassadors).

691. The following verbs may be added to those already given, as showing various and important differences of meaning between active and middle: αἱρεῖν *to take*, αἱρεῖσθαι *to choose;* ἅπτειν *to fasten*, ἅπτεσθαι (to fasten one's self to) *to touch;* ἔχειν *to hold*, ἔχεσθαι *to hold on to*, hence *to be close to;* τιμωρεῖν τινι *to act as avenger* or *helper* to a person, τιμωρεῖσθαί τινα *to avenge one's self* on a person; ἄρχω *I begin* (in advance of others, opposed to ὑστερῶ *am behind*), ἄρχομαι *I begin* (my own work, without reference to others, opposed to παύομαι

I cease); ὁ ῥήτωρ γράφει νόμον *the orator* (writes) *proposes a law*, ὁ κατήγορος γράφεται τὸν ἀδικήσαντα *the plaintiff brings his suit* (indictment) *against the offender*.

a. The same verb may have different uses of the middle voice: thus διδάσκομαι indirect middle with causative meaning (689 b); but also as direct middle, *I teach myself, learn*.

692. Deponent Verbs show the same uses of the middle voice, and differ from the verbs already given only in having no active:

thus, Direct Middle, ὑπισχνεῖσθαι (to hold one's self under) *to undertake, promise;* Indirect, δέχεσθαι *to receive* (to one's self), κτᾶσθαι *to acquire* (for one's self), ἀναβιώσασθαι causative, *to* (make live again) *re-animate;* Subjective, ἀγωνίζεσθαι *to contend* (with one's own powers), οἴεσθαι *to think* (in one's own mind).——For passive deponents, see 413.

For future middle used in passive sense, see 412 b.

C. PASSIVE.

693. The passive voice represents the subject as acted on, or suffering an action.

Hence the object of the active verb becomes the subject of the passive. The subject of the active verb (the agent) is variously expressed with the passive; sometimes by the dative (600): usually by ὑπό with the genitive; rarely by other prepositions (624 c, 653 b).

694. The passive is used in Greek more freely than in Latin, especially in these particulars:

a. Many verbs form a passive voice, which in the active take their object in the genitive or dative (not in the accusative): καταφρονῶ τινος *I despise some one*, καταφρονεῖταί τις ὑπ' ἐμοῦ; πιστεύουσι τῷ βασιλεῖ *they trust the king*, ὁ βασιλεὺς πιστεύεται ὑπ' αὐτῶν.

b. Neuter passive participles are formed from verbs wholly intransitive: τὰ στρατευόμενα *the things done in making war, military operations*, τὰ σοὶ πεπολιτευμένα *thy political course* or *conduct*.

c. Deponent verbs (though properly middle, 413) are sometimes used with passive meaning: in this use, the aorist and future take the passive form: βιάζεσθαι *to do violence*, Aor. βιάσασθαι; but also pass. *to suffer violence*, Aor. βιασθῆναι (cf. 415). So too in other verbs, a passive meaning may arise from that of the middle: αἱρεῖν *to take;* Mid. αἱρεῖσθαι, Aor. ἑλέσθαι, *to choose;* Pass. αἱρεῖσθαι, Aor. αἱρεθῆναι, *to be taken*, also *to be chosen*.

Rem. d. On the other hand, the Latin impersonal passive from intransitive verbs (*curritur, ventum est*, etc.) is unknown to the Greek.

For Aor. Pass. with middle sense, see 414.

THE TENSES.

695. The tenses of the verb distinguish the action——1. in relation to its own progress:——2. in relation to the time of speaking. Hence

1. The tenses represent the ACTION as *continued*, *completed*, or *indefinite*.

a. In the indefinite tenses, the action is viewed at the OUTSET of its progress, as introduced into being, *brought to pass*, without reference to continuance or completion. In the continued tenses, it is viewed in the COURSE of its progress, as *going on*, without reference to introduction or completion. In the complete tenses, it is viewed at the CLOSE of its progress, as *concluded*, without reference to introduction or continuance.

696. 2. The tenses of the *indicative* also express TIME, *present*, *past*, and *future*. Thus

Action.	Time.	Tense.	Example.
continued	at the present time	Present	γράφω *am writing*
"	at a past "	Imperfect	ἔγραφον *was writing*
bro't to pass	at a past "	Aorist	ἔγραψα *wrote*
"	at a future "	Future	γράψω *shall write*
completed	at the present "	Perfect	γέγραφα *have written*
"	at a past "	Pluperfect	ἐγεγράφειν *had written*
"	at a future "	Fut. Perf.	γεγράψομαι *shall have* [*been written*

a. It will be observed that the above scheme has no form for action brought to pass at the present time, or action continued at a future time. But these deficiencies are usually supplied by the present and the future: thus γράφω *I am writing*, but also *I write*; γράψω *I shall write*, also *I shall be writing*.

b. The other modes of the present, perfect, and aorist represent the action as continued, completed, or indefinite, without reference to the time of speaking. But as regards the optative, infinitive, and participle, of the aorist, see 717: for the same modes of the future, see 718.

I. TENSES OF THE INDICATIVE.

A. PRESENT.

697. UNIVERSAL TRUTHS. A proposition which is *always* true, is generally expressed by the present, as being true *now*:

ἔστι θεός *there is a god*, ἡ ἀλήθεια ἐπικρατεῖ πάντων *truth prevails over all things*.——But sometimes it is expressed by the PERFECT or the FUTURE, as that which has been or will be true: πολλοὶ διὰ δόξαν μεγάλα κακὰ πεπόνθασι *many on account of glory have suffered great evils*, ἀνὴρ ἐπιεικὴς ἀπολέσας τι ῥᾷστα οἴσει *a reasonable man, when he has lost anything, will bear it very easily*.——For a similar use of the AORIST, see 707.

698. Present for Perfect. The present of some verbs may be used to express an action which belongs to the past, but has results that continue in the present:

ἀκούω I hear, also I (have heard and so) *am informed; νικάω I conquer*, or (have conquered) *am victorious; φεύγω I flee*, or (have fled) *am in exile; ἀδικέω I do wrong*, or (have done wrong) *am a wrong-doer.* The presents *ἥκω I am come, οἴχομαι I am gone*, are only used in this way.

699. Present for Past or Future. In vivid narration, a past event is often thought of and expressed as present.

The tense in this use of it is called historical present; it is freely interchanged with the historical tenses (263): *Δαρείου καὶ Παρυσάτιδος παῖδες γίγνονται δύο of Darius and Parysatis are born two sons, ἐπεὶ ἡγεῖτο Ἀρχίδαμος ἐπὶ τοὺς πολεμίους, ἐνταῦθα οὗτοι οὐκ ἐδέξαντο, ἀλλ' ἐγκλίνουσι when Archidamus was leading against the enemy, these did not abide the attack, but turn to flee.*

a. Even a future event, when thought of as immediate or certain, may be expressed by the present: *μικρὰ εἰπὼν ἤδη καταβαίνω after having said a little, I am already coming down.* This is the general use of *εἶμι I* (am going, i. e.) *am about to go* (405 a).

700. Past for Present. Sometimes (especially in letters) a writer puts himself in the position of the reader, and views the moment of writing as a past time: *πρᾶσσε μετ' Ἀρταβάζου, ὃν σοι ἔπεμψα negotiate with Artabazus, whom I* (sent) *send to thee.*

a. A past tense is sometimes used, where a present fact or truth is thought of as perceived (or not perceived) at a past time: *οὐ τοῦτ' ἦν εὐδαιμονία κακοῦ ἀπαλλαγή this—deliverance from evil—is not happiness* (as we before supposed it to be).——The future also may be used in a similar way.

B. IMPERFECT.

701. The imperfect is used especially where different past actions are conceived as going on at the *same* time. It is used also in reference to past actions frequently *repeated*, and in reference to past *states* or *conditions:*

Hm. *ὄφρα μὲν ἠὼς ἦν καὶ ἀέξετο ἱερὸν ἦμαρ, τόφρα μάλ' ἀμφοτέρων βέλε' ἥπτετο, πῖπτε δὲ λαός as long as it was morning and the sacred day was increasing, so long were the weapons of both parties clashing, and the people were falling, οὔποτε μεῖον ἀπεστρατοπεδεύοντο οἱ βάρβαροι τῶν Ἑλλήνων ἑξήκοντα σταδίων the barbarians never encamped* (in their repeated encampments) *at a less distance from the Greeks than sixty stades, τοὺς ἐπιόρκους καὶ ἀδίκους ὡς εὖ ὡπλισμένους ἐφοβεῖτο the perjured and unjust he was afraid of as* (thinking them) *well armed.*

702. Imperfect of attempted action. The imperfect often represents an action as attempted merely, not accomplished:

Κλέαρχος τοὺς στρατιώτας ἐβιάζετο ἰέναι· οἱ δὲ αὐτὸν ἔβαλλον, ἐπεὶ ἤρξατο προϊέναι Clearchus (was forcing) *attempted to force his soldiers to march; but they were throwing stones at him, when he began to go forward.*——As this use grows out of the idea of *continued* action, it is sometimes found in the present: thus *δίδωμι I am* (proposing to give) *offering*, Hm. *τέρποντες πυκινῶς ἀκαχήμενον· οὔτι δὲ θυμῷ τέρπετο endeavoring to amuse (Achilles) in his grievous affliction; but he was by no means amused in spirit.*

703. Verbs of OBLIGATION are used in the imperfect, to express that which ought to be, but is not:

ἔδει τοὺς λέγοντας μήτε πρὸς ἔχθραν ποιεῖσθαι τὸν λόγον μήτε πρὸς χάριν *the speakers ought not to make their discourse with any reference either to enmity or to favor* (i. e. they do speak with partiality, but were under prior obligation not to do so). Thus also χρῆν *it were proper*, εἰκὸς ἦν *it were fitting*.

704. The imperfect is sometimes used with ἄν, to express a *customary* past action (action which took place, if occasion served, at various past times):

ἀναλαμβάνων αὐτῶν τὰ ποιήματα διηρώτων ἂν τί λέγοιεν *taking up their poems, I* (would be asking) *was often asking them* (the authors) *what they meant.*—— The AORIST INDICATIVE with ἄν has a similar use, but without the idea of continued action which belongs to the Impf.: ἔλεξεν ἄν *he* (would say) *was accustomed to say.*

C. AORIST.

705. The aorist is used in narrating past actions, when thought of merely as *events* or *single facts*, without reference to the time they occupied, or to other actions going on at the same time:

τοξικὴν καὶ ἰατρικὴν καὶ μαντικὴν Ἀπόλλων ἀνεῦρε *Apollo invented archery and medicine and divination*, Hm. τὴν δὲ πολὺ πρῶτος ἴδε Τηλέμαχος θεοειδής, βῆ δ' ἰθὺς προθύροιο, νεμεσσήθη δ' ἐνὶ θυμῷ ξεῖνον δηθὰ θύρῃσιν ἐφεστάμεν, ἐγγύθι δὲ στὰς χεῖρ' ἕλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος *but long before others, godlike Telemachus saw her, and went straight toward the door-way, and was vexed in his spirit that a stranger should stand long at the door, and standing near he took her right hand and received the brazen spear.*

706. AORIST FOR PERFECT OR PLUPERFECT. The aorist indicative is often used in Greek where the perfect or pluperfect might be used with more exactness:

τῶν οἰκετῶν οὐδένα κατέλιπεν, ἀλλ' ἅπαντας πέπρακε *of his servants he* (left) *has left no one, but has sold them all*, Δαρεῖος Κῦρον μεταπέμπεται (699) ἀπὸ τῆς ἀρχῆς ἧς αὐτὸν σατράπην ἐποίησε *Darius sends for Cyrus from the government of which he* (made) *had made him satrap.* The aorist is thus used with the temporal conjunctions, ἐπεί, ὡς, ὅτε, *when*, as in Latin the perfect with *postquam, ubi, ut:* ὡς ὁ Κῦρος ᾔσθετο τῆς κραυγῆς, ἀνεπήδησεν ἐπὶ τὸν ἵππον *when Cyrus* (had) *perceived the outcry, he leaped upon his horse.*

707. GNOMIC AORIST. General facts, established by experience, are often expressed by the aorist indicative, referring to past instances in which the fact appeared.

The aorist, in this use, is freely interchanged with the present; and the English present indefinite is naturally used in rendering it: τῷ χρόνῳ ἡ δίκη πάντως ἦλθ' ἀποτισαμένη *with time justice always* (came) *comes inflicting retribution*, τὰς τῶν φαύλων συνουσίας ὀλίγος χρόνος διέλυσε *the associations of the bad a little time* (*is wont to*) *dissolve.* It is called *gnomic* aorist, as being especially frequent in proverbs or maxims (γνῶμαι). By Hm. it is often used in *similes* or comparisons.

708. INCEPTIVE AORIST. In many verbs, the present of which denotes a continued state, the aorist expresses the inception of that state (695 a):

ἄρχειν to exercise dominion, ἄρξαι to attain dominion; ἐβασίλευε he was king, ἐβασίλευσε he became king; ἰσχύειν to be strong, ἰσχῦσαι to grow strong; σιγᾶν to be silent, σιγῆσαι to become silent; ἔχειν to hold, possess, σχεῖν to take hold of, get possession of; φαίνεσθαι to appear, be evident, φανῆναι to become evident; κινδυνεύειν to be in danger, κινδυνεῦσαι to incur danger; νοσεῖν to be sick, νοσῆσαι to be taken sick.——This use is found in all the modes of the aorist.

709. The aorist is sometimes used, especially in the 1 Sing., to denote an action which began to be, *just before* the moment of speaking: *ἐγέλασα I can't help laughing* (was made to laugh by something just seen or heard), poet. *ἐπῄνεσ' ἔργον καὶ πρόνοιαν ἣν ἔθου I praise the work, and the forethought which you exercised.*

For the aorist indicative with ἄν, see 704.

D. FUTURE.

710. a. The second person of the future is used as a softened form of command (*Future for Imperative*):

οὕτως οὖν ποιήσετε καὶ πείθεσθέ μοι (thus then ye will do) *do thus and obey me.* With negatives, it expresses prohibition: *οὐκ ἐπιορκήσεις thou* (wilt) *shalt not swear falsely.* But in negative questions, it forms a lively expression for urgent demand: *οὐ περιμενεῖς wilt thou not wait? οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοί* (won't you not talk) *don't talk, but follow me.*

b. With the future indicative, ἄν (Hm. κέν) is sometimes used to mark the future event as contingent: *εὖ οἶδα ὅτι ἄσμενος ἂν πρὸς ἄνδρα οἷος σὺ εἶ ἀπαλλαγήσεται I know well that he will gladly be reconciled* (should opportunity be given) *to a man such as thou art*, Hm. *ὁ δέ κεν κεχολώσεται, ὃν κεν ἵκωμαι but he will be angry, to whom I may come* (= if I come to any one, he will be angry).

c. In relative sentences, the future indicative is often used to express *purpose: οὐ γὰρ ἔχομεν ὅτου σῖτον ὠνησόμεθα for we have nothing with which* (we shall buy) *to buy corn.*——For ὅπως with Fut. Ind. used in this way, see 756.

711. PERIPHRASTIC FUTURE. To represent a future action as immediately expected or intended, the verb μέλλω is used with the infinitive of the present or future, or (more rarely) the aorist:

μέλλω ὑμᾶς ἄγειν (ἄξειν, ἀγαγεῖν) εἰς 'Ασίαν (in Asiam vos ducturus sum) *I am about to lead you into Asia.*——Other tenses of μέλλω are used in a similar way: *πλησίον ἤδη ἦν ὁ σταθμὸς, ἔνθα ἔμελλον καταλύσειν the station was near, where they were about to stop for the night.* Cf. Lat. ducturus *eram, ero*, etc. ——The phrase *πῶς (τί) οὐ μέλλω—;* has a peculiar meaning, *how (why) should I not—? πῶς οὐ μέλλει τὸ σοφώτερον κάλλιον φαίνεσθαι why should not that which is wiser appear nobler?*

E. PERFECT.

712. **Perfect with present meaning.** Several perfects express a continued state, the result of a completed action, and thus have a present meaning:

μέμνημαι (from *μιμνήσκω*: I have recalled to mind, and hence) *I remember*, Lat. memini; *κέκλημαι* (from *καλέω*: I have received a name and still bear it) *I am called; κέκτημαι* (from *κτάομαι*: I have acquired) *I possess; ἠμφίεσμαι* (from *ἀμφιέννυμι*: I have dressed myself) *I am dressed; πέποιθα I* (have put confidence) *have confidence in; πέφυκα I* (have been produced) *am by nature; ἕστηκα I* (have set myself) *stand; βέβηκα I* (have stepped) *stand fast*, also *I am gone; ὄλωλα I* (have suffered destruction) *am ruined.* Here belong also the perfects *οἶδα know, ἔοικα am like, εἴωθα am accustomed, δέδοικα am afraid, κέκραγα* (Pres. *κράζω* rare) *cry*, and several others: though it may be doubted whether some of these ever expressed completed action.

a. In these verbs, the *pluperfect* has the meaning of an *imperfect: ἐκεκτήμην I was in possession of, ἑστήκειν I was standing;*——and the *future perfect* has the meaning of a simple *future: μεμνήσομαι I shall remember.*

For the aorist used instead of the perfect or pluperfect, see 706.

F. FUTURE PERFECT.

713. This tense is formed only in the middle voice (264 b), though usually with passive meaning. In the active, its place is supplied by using the perfect participle with the future of *εἰμί to be: ἂν ταῦτ' εἰδῶμεν, τὰ δέοντα ἐσόμεθα ἐγνωκότες if we know these things, we shall have recognized our obligations.*

II. TENSES IN OTHER MODES.

714. **Present.** The other modes of the present represent the action as continued, whether in present, past, or future time:

μαινόμεθα πάντες, ὁπόταν ὀργιζώμεθα we are all insane, as often as we are angry, ἔλεγον τῷ Εὐθυδήμῳ ὅτι πάντες ἕτοιμοι εἶεν μανθάνειν they said to Euthydemus that they were all ready to learn, οὕτω ποιήσω ὅπως ἂν σὺ κελεύῃς I will act as you may command (be commanding) Lat. sic agam ut tu me agere jubebis, *οὐκ ἐθέλουσι (ἤθελον, ἐθελήσουσι) μάχεσθαι they are not* (*were not, will not be*) *willing to fight, ἔτυχον ἐν τῇ ἀγορᾷ καθεύδοντες they happened to be sleeping in the market-place.*

715. **Perfect.** The other modes of the perfect represent the action as completed, whether in present, past, or future time:

φαίνομαι (ἐφάνην, φανήσομαι) οὐδὲν κακόν σε πεποιηκώς I appear (*appeared, shall appear*) *to have done thee no wrong, οὐ βουλεύεσθαι ὥρα, ἀλλὰ βεβουλεῦσθαι it is time, not to be consulting, but to have consulted* (finished and decided), *Ξέρξης ὡς ἐπύθετο τὸν Ἑλλήσποντον ἐζεῦχθαι, προῆγεν ἐκ τῶν Σάρδεων when Xerxes learned that the Hellespont was bridged over* (already, *ὅτι ἔζευκτο*), *he led forward from Sardis, ἧκεν ἄγγελος λέγων ὅτι Συέννεσις λελοιπὼς εἴη τὰ ἄκρα there came a messenger saying that Syennesis had left the heights, οὐδεμία παραίνεσις ἱκανοὺς πονεῖν ποιήσει, ἢν μὴ πρόσθεν ἠσκηκότες ὦσι no exhortation will make* (*men*) *able to endure toil, unless they have had previous exercise.*

716. Aorist. The other modes of the aorist represent the action as BROUGHT TO PASS, whether in present, past, or future time:

σύ μοι ἀπόκριναι do thou answer me, μὴ θαυμάσητε, ἐὰν παράδοξόν εἴπω τι be not amazed, if I say something surprising, οἱ τριάκοντα προσέταξαν ἀπαγαγεῖν Λέοντα, ἵν' ἀποθάνοι the thirty gave orders to lead away Leon, that he might be put to death, ἐπιθυμεῖ (ἐπεθύμει, ἐπιθυμήσει) ἐλλόγιμος γενέσθαι he desires (desired, will desire) to become famous.

a. It is often difficult to express the difference between these modes as used in the present and in the aorist. In general, the present is used when *continuance* is naturally thought of; otherwise, the aorist, especially in reference to *single* or *transient* actions: *χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεῦσαι ῥᾴδιον it is difficult to execute* (in continued action), *to command* (a single, transient act) *is easy; εἴ τῃ ἔχεις ἀντιλέγειν, ἀντίλεγε· εἰ δὲ μή, παῦσαι πολλάκις λέγων τὸν αὐτὸν λόγον if thou hast any answer to make, answer* (in continued discourse); *but if not, cease* (at once) *repeating the same statement.*——Yet the briefest action may be viewed as going on, and thus expressed by the present; while the longest action may be viewed without reference to its length, simply as brought to pass, and thus expressed by the aorist.

For the aorist used (in all modes) to express an *incipient* state, see 708.

717. The AORIST PARTICIPLE, however, represents the action as *prior* to that of the principal verb in the same sentence:

Κροῖσος Ἅλυν διαβὰς μεγάλην ἀρχὴν καταλύσει Croesus having crossed the Halys will destroy a great empire, παθὼν δέ τε νήπιος ἔγνω (707) *by* (previous) *suffering even a fool becomes wise.*

a. Properly, the Aor. Part. represents the action only as *introduced* (brought to pass) before that of the principal verb; in its *continuance*, the former may coincide with the latter: Hm. *δείσας δ' ἐκ θρόνου ἆλτο καὶ ἴαχε and* (having become afraid) *in fear he sprang from his throne and cried.* Thus the Aor. Part., when joined to a principal verb in the aorist, may denote the *means* or *manner: εὖ γε ἐποίησας ἀναμνήσας με thou didst well in reminding me.*

b. The aorist OPTATIVE and INFINITIVE, used in dependent assertions (734), may represent the action as *prior* to that of the principal verb with which they are connected: *οἱ Ἰνδοὶ ἔλεξαν ὅτι πέμψειε σφᾶς ὁ Ἰνδῶν βασιλεύς* (Indic. *ὅτι ἔπεμψε*) *the Indians said that the king of the Indians had sent them, Κύκλωπες λέγονται ἐν Σικελίᾳ οἰκῆσαι the Cyclopes are said to have lived in Sicily.*

718. Future. The future optative, infinitive, and participle represent the action as *posterior* to that of the principal verb with which they are connected:

ὅ τι δὲ ποιήσοι, οὐ διεσήμηνε but what he would do, he did not indicate, ἀδύνατα πράξειν ὑπισχνοῦνται they promise (that they will perform) *to perform impossible things, ξυνῄεσαν βουλευσόμενοι they came together for consultation* (about to consult, cf. 789 d).

a. The FUTURE PERFECT in the same modes has a similar use, representing the completed action as *posterior* to that of the principal verb.

THE MODES.

A. FINITE MODES IN SIMPLE SENTENCES.

719. The INDICATIVE represents the action of the verb as *real;* the SUBJUNCTIVE and OPTATIVE, as *possible;* the IMPERATIVE, as *willed* by the speaker.

The INDICATIVE expresses that which *is*, *was*, or *will be.* It is used when the *reality* of the action is *affirmed*, *denied*, or *questioned:* "He went; he did not stay; will he return?"

REM. a. *Reality* must be distinguished from *certainty*. Thus the sentence, "perhaps he will not return," asserts a future reality, "he will not return," but expresses it as uncertain.

For the indicative in hypothetical sentences (with or without ἄν), see 745–6; in expressions of wishing, see 721 b. For the Ind. (Impf. or Aor.) with ἄν to denote customary action, see 704.

720. The SUBJUNCTIVE expresses that which *may be.* It represents the action as *possible*, with some *present expectation* of its being realized. Hence it is used

a. to express something *demanded* or *requested:* this use is nearly confined to the first person: ἴωμεν (eamus) *let us go*, φέρε δή, τὰς μαρτυρίας ὑμῖν ἀναγνῶ *come now, let me read you the testimonies.*

b. with μή, to express something *prohibited* or *deprecated* (723 a): μὴ τοῦτο ποιήσῃς (ne hoc feceris) *do not do this.*

c. in *questions* as to what may be done with *propriety* or *advantage* (SUBJUNCTIVE OF DELIBERATION).

Thus chiefly in the first person: τί φῶ *what shall I say?* (not "what am I going to say" as a future fact, but "what had I best say"), δέξεσθε ἡμᾶς, ἢ ἀπίωμεν *will you receive us, or shall we go away?* Hm. πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν *how shall any one of the Achaeans willingly obey thy words?*

d. with μή, in expressions of *anxiety* or *apprehension:* μὴ ἀγροικότερον ᾖ τὸ ἀληθὲς εἰπεῖν *I am afraid it may be too rude to say what is true.* (In strictness, the sentence here expresses something desired,——may it not be too rude, I hope it may not be, though I fear it is.) If the object of apprehension is negative, μὴ οὐ is used: Hm. μή νύ τοι οὐ χραίσμῃ σκηπτρὸν καὶ στέμμα θεοῖο (*there is danger*) *indeed that the staff and wreath of the god may not avail thee.*

e. In Hm., the subjunctive is sometimes used to denote *future* events, nearly like the future indicative: οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι *for never yet saw I such men, nor* (may I hereafter) *shall I see them.* To the Subj. in this use, ἄν is sometimes added: οὐκ ἄν τοι χραίσμῃ δῶρ' Ἀφροδίτης *the gifts of Aphrodite* (may probably) *will avail thee nothing.* Cf. 710 b.

721. The OPTATIVE expresses that which *might be.* It represents the action as *possible*, but *without present expectation* of its being realized. Thus

1. Optative of Wishing. The optative is used without ἄν, to express a wish (that something might be):

οἱ θεοὶ ἀποτίσαιντο *may the gods requite* (would that they might do so). From this use comes the name *optative.*

a. Particles which serve to introduce a wish are εἰ (Hm. αἰ), εἴθε (Hm. αἴθε), εἰ γάρ, ὡς: εἴθε σὺ φίλος ἡμῖν γένοιο *O that thou wouldst become a friend to us* (i. e. "if thou wouldst do so", I should rejoice), Hm. ὡς ἔρις ἀπόλοιτο *would that strife might perish* (lit. how might it perish, O for a way in which it might perish).

b. Wish viewed as unattainable. When a wish is recognized as inconsistent with a known reality, it is expressed by a *past tense of the indicative* with εἴθε, εἰ γάρ (746). The *imperfect, aorist,* or *pluperfect* is used, according as the contrary reality would be expressed by a *present,* an *aorist,* or a *perfect:*

εἰ γὰρ τοσαύτην δύναμιν εἶχον *O that I had so much power* (but I do not have it), εἴθε σοι τότε συνεγενόμην *O that I had been with thee then* (as I was not). Such wishes are expressed also by ὤφελον (*ought*) with the present or aorist infinitive: ὤφελε μὲν Κῦρος ζῆν *O that Cyrus were living:*——the particles of wishing may be prefixed, εἴθ' ὤφελον, εἰ γὰρ ὤφελον.

722. 2. Potential Optative. The optative is used with ἄν in assertions and questions:

τοῦτο γένοιτ' ἄν *this might take place,* πολλὰς ἂν εὕροις μηχανάς *thou couldst find many contrivances,* οὐκ ἂν ἀρνηθείην *I would not deny it,* ποῦ δῆτ' ἂν εἶεν οἱ ξένοι *where, I pray, might the strangers be?*

a. This use of the potential optative is not essentially different from that in the conclusion of a conditional sentence (748). In the cases here described, the condition on which the event depends is left indeterminate, not being expressed, nor indeed distinctly thought of. Thus "this might take place" (if circumstances should favor), "you could find" (should you wish), "I would not deny it" (if I could), "where might the strangers be" (i. e. be found, if one should seek them).

b. The potential optative is often used, where the *indicative* might stand. A known reality is modestly or cautiously expressed as something possible.

Thus οὐκ ἂν λέγοιμι *I would not say* (non dixerim, for "I will not say"), βουλοίμην ἂν *I should like* (velim, for "I wish"), ὥρα ἂν συσκευάζεσθαι εἴη *it might be* (for "it probably is") *time to pack up for starting.* Sometimes it approaches the *imperative,* expressing a command as a permission: λέγοις ἂν ὡς τάχιστα (you might speak) *speak at once.*

c. In poetry, the potential optative is also used *without* ἄν: Hm. ῥεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαῶσαι *a divinity willing (to do so) could easily bring a man in safety even from far.* This is rarely the case in prose.

723. The Imperative expresses that which *must be* (by the *will* of the speaker). It represents the action as *commanded,* or, with negative words, as *prohibited.*

a. For the second person, there are only two ways of expressing prohibition:—by μή with the *present imperative,* if the action is thought

of as continued: μὴ χαλέπαινε *do not be offended*;—otherwise, by μή with the *aorist subjunctive*: μὴ χαλεπήνῃς *do not take offence* (720 b), ταῦτά μοι πρᾶξον, τέκνον, καὶ μὴ βράδυνε, μηδ' ἐπιμνησθῇς ἔτι Τροίας *do this for me, child, and don't be lingering, nor mention Troy any more.*

b. For the third person, μή can be used also with the aorist imperative: ἀλλὰ γὰρ μὴ θρῆνόν τις τοῦτον τὸν λόγον νομισάτω *but let not any one regard this discourse as being a lamentation.*

For the infinitive instead of an imperative, see 784. For the imperative in the conclusion of a hypothetical sentence, see 745, 747: for imperative used in expressing the condition, 751.

B. FINITE MODES IN COMPOUND SENTENCES.

724. Subordination. A sentence may enter as a subordinate part into another sentence. The whole is then called a *compound* sentence: it consists of a *principal*, and a *dependent* or *subordinate*, sentence:

οἱ δὲ ἀπεκρίναντο (principal sentence) ὅτι οὐκ ἐνταῦθα εἴη (dependent sentence) *but they answered that he was not there*; τὸν κακὸν δεῖ κολάζειν (principal), ἵν' ἀμείνων ᾖ (dependent) *we must punish the bad man, that he may be better*; εἰ θεοί τι δρῶσιν αἰσχρόν (dependent), οὐκ εἰσὶν θεοί (principal) *if gods do any thing shameful, they are not gods.*

a. Co-ordination. On the other hand, connected sentences are said to be co-ordinate, when they are mutually independent:

κοινὴ ἡ τύχη, καὶ τὸ μέλλον ἀόρατον *fortune is fickle, and the future is unseen*, τοῦτο ἐγὼ οὔτ' εἴρηκα οὔτε λέγοιμι ἄν *this I neither have said nor would say.*——For different conjunctions used with co-ordinate and subordinate sentences, see 853 a.

b. The same thought may often be expressed either by two co-ordinate sentences or by one compound sentence: μηδενὶ συμφορὰν ὀνειδίσῃς, κοινὴ γὰρ ἡ τύχη *reproach no one with misfortune, for fortune is fickle*;——or ἐπεὶ ἡ τύχη κοινή ἐστι, μηδενὶ συμφορὰν ὀνειδίσῃς *since fortune is fickle, reproach no one with misfortune.*——The co-ordinate arrangement prevails especially in the Homeric language.

725. A dependent sentence may have another sentence depending on it, to which it stands as principal.

Thus in the compound sentence ἠρόμην Ἄφοβον εἴ τινες παρῆσαν ὅτ' ἀπελάμβανε τὴν προῖκα *I asked Aphobus whether any persons were present when he received the dowry*, ὅτ' ἀπελάμβανε τὴν προῖκα depends on εἴ τινες παρῆσαν, and this again depends on ἠρόμην Ἄφοβον. So too an *infinitive* or *participle* may have a sentence depending on it: οἴομαι αὐτὸν ἐρεῖν ὡς ἄκυρόν ἐστι τὸ ψήφισμα *I suppose he will say that the decree is without force*, ὀκνοῦντες μὴ ἀφαιρεθεῖεν τῷ Δεξίππῳ λέγουσι *fearing that they might be deprived (of them) they speak to Dexippus.*

726. A substantive which properly belongs to the dependent sentence, is often transferred (usually with change of case) to the principal sentence. The object is to give it a more emphatic position. When the substantive

is thus brought in before its proper place, the arrangement is called PROLEPSIS (πρόληψις *anticipation*).

Thus *καί μοι τὸν υἱὸν εἰπέ, εἰ μεμάθηκε τὴν τέχνην* (= *καί μοι εἰπέ εἰ ὁ υἱὸς μεμάθηκε τὴν τέχνην*) *and tell me whether my son has learned his art*, Hm. *Τυδείδην δ' οὐκ ἂν γνοίης ποτέροισι μετείη you could not distinguish to which party Tydides belonged*, *καὶ τῶν βαρβάρων ἐπεμελεῖτο ὡς πολεμεῖν ἱκανοὶ εἴησαν he took care also that the barbarians should be in condition to make war.* On the other hand, a substantive may be transferred from a principal to a dependent sentence: Hm. *μετὰ δ' ἔσσεται ἣν τότ' ἀπηύρων κούρην* Βρισῆος *and among them shall be the daughter of Briseus, whom I then took away.* Cf. 809.

GENERAL USE OF THE MODES IN DEPENDENT SENTENCES.

727. 1. The INDICATIVE in dependent sentences expresses a *reality* as *conceived* or *assumed*, not asserted, by the speaker.

Thus in the sentences, *ἠγγέλθη ὅτι Μέγαρα ἀφέστηκε it was announced that Megara was in revolt*, *εἰ θεοὶ εἰσίν, ἔστι καὶ ἔργα θεῶν if there are gods, there are also works of gods*, *ταῦτα ἐποίουν μέχρι σκότος ἐγένετο these things they were doing until darkness came on*,—the (reported) "revolt of Megara," and the (supposed) "existence of gods" are not asserted, nor is it clear that they are believed, to be real: even the "coming on of darkness," though clearly believed, is not *asserted* by the sentence. Indeed it is sometimes implied that the reality which the speaker would assert is directly contrary to that which he assumes: *ἴσως ἂν ἀπέθανον, εἰ μὴ ἡ τῶν τριάκοντα ἀρχὴ κατελύθη I should perhaps have been put to death, if the government of the thirty had not been overthrown* (but it was overthrown, and I was not put to death).

728. 2. The SUBJUNCTIVE expresses *possibility with present expectation*—that which *may be* realized in present or future time.

Thus in FINAL sentences: *παρακαλεῖ ἰατρούς, ὅπως μὴ ἀποθάνῃ he calls in physicians, that he may not die*;——in CONDITIONAL sentences: *ἐὰν ἔχωμεν χρήμαθ', ἕξομεν φίλους if we have property, we shall have friends*;——in RELATIVE sentences: *ἅττ' ἄν σοι φαίνηται βέλτιστα, ταῦτα ἐπιτέλει whatever things may appear to thee best, these execute*:——also *Subjunctive of Deliberation* in DEPENDENT QUESTIONS: *ἀπορῶ τοῦ* (244) *πρῶτον μνησθῶ I am in doubt what I should mention first.*

729. 3. The OPTATIVE often expresses *possibility with past expectation*—that which could be looked for, as a thing that *might be* realized, at some past time.

In this use, it corresponds to the subjunctive in dependent sentences: the *subjunctive* being used, if the principal verb denotes *present* or *future* time; the *optative*, if it denotes past time.

Thus in FINAL sentences: *παρεκάλεσεν ἰατρούς, ὅπως μὴ ἀποθάνοι he called in physicians, that he might not die*;——in RELATIVE sentences: *ἅττα βέλτιστα φαίνοιτο, ταῦτα ἐπετέλει whatever things might appear best, these he was executing*;——*Optative* for *Subj. of Delib.* in DEPENDENT QUESTIONS: *ἠπόρουν τοῦ πρῶτον μνησθείην I was in doubt what I should mention first.*

a. Very often, however, *past* expectation is expressed by the *subjunctive*, the past time being lost sight of:

ἐβουλεύοντο εἰ κατακαύσωσι τοὺς ἄνδρας they were consulting whether they (shall) *should burn the men*, *ἵν' οἱ ἄλλοι τῶν δικαίων τύχωσι, τὰ ὑμέτερ' αὐτῶν ἀνηλίσκετε that the others* (may) *might obtain their just rights, you expended your own resources.*

b. In conditional and relative sentences, the optative is much used to express *indefinite frequency* of *past* action; that which occurred often being thought of as liable to occur—as something to be expected—at any time:

εἴ τις ἀντείποι, εὐθὺς τεθνήκει if any one opposed (as happened from time to time), *he was immediately put to death*, *ἔπεμπε ταῦτα οἷς ἥσθεἰς τύχοι he was sending* (occasionally) *those things with which he happened to be pleased*, *ἐπειδή τι ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο as soon as they had eaten something* (one company after another), *they got up and continued the march.*

730. 4. The OPTATIVE is often used to express mere *possibility without expectation*,—that which *might be* realized in present or future time.

This is the prevailing use of the optative in CONDITIONAL sentences: *τί ἂν ἔχοις εἰπεῖν, εἰ δέοι σε λέγειν what would you have to say, if it should be necessary for you to speak?* It occurs likewise in HYPOTHETICAL RELATIVE sentences, see 760 d. And here belongs the *potential optative* with *ἄν* (722), when it stands in an INDIRECT sentence: *ἀπεκρίνατο Κλεάνωρ ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὅπλα παραδοῖεν Cleănor answered that they would sooner die than surrender their arms* (direct *πρόσθεν ἂν ἀποθάνοιμεν*, etc.)

731. 5. The OPTATIVE is often used in place of the indicative in repeating *past conceptions* or *expressions* (oratio obliqua, 734):

τότε ἐγνώσθη ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψαιεν then it was understood that the barbarians had sent the man, *ἀνήροντο ὅστις εἴη they inquired who he was*, *οἱ Ἀθηναῖοι Περικλέα ἐκάκιζον, ὅτι στρατηγὸς ὢν οὐκ ἐπεξάγοι ἐπὶ τοὺς πολεμίους the Athenians were speaking ill of Pericles, because* (as they said), *though a general, he did not lead out against the enemy*, *εἴ τις πόλις ἐπὶ πόλιν στρατεύσοι, ἐπὶ ταύτην ἔφη ἰέναι he said that if any city should make war against* (*another*) *city, he would go against it.*

a. In all such cases, the indicative may also be used: but the optative shows more distinctly that the speaker is not responsible for the thought which he repeats, since he gives it only as what might be.

b. The subjunctive has no analogous use in reference to the present or future: *μή μ' ἀνέρῃ τίς εἰμι* (never *τίς ὦ*) *do not ask me who I am*, Lat. ne me interroges quis sim.

732. PROTASIS, APODOSIS. These are grammatical terms corresponding to each other: *protăsis*, applied to the *dependent* sentence, final, conditional, or relative (but not to the indirect); *apodŏsis*, to the *principal* sentence on which it depends.

I. *Modes in Indirect Sentences.*

733. Indirect *assertions* are introduced by ὅτι or ὡς *that*: indirect *questions*, by εἰ *whether*, πότερον . . . ἤ *whether . . . or*, and other interrogatives (682). The indirect sentence is the object of the principal verb; or, if that is passive or intransitive, its subject.

734. Oratio Obliqua. When the words or thoughts of another are stated in a dependent form, they are said to stand in *oratio obliqua* (indirect discourse): in distinction from this, the original, independent form is called *oratio recta* (direct discourse).

Thus or. obl. οἱ δὲ ἀπεκρίναντο ὅτι οὐκ εἰδεῖεν *but they answered that they did not know*, or. recta οὐκ ἴσμεν *we do not know;* or. obl. οὐκ ἐννοεῖ τί πείσεται *he does not consider what he shall suffer*, or. recta τί πείσομαι *what shall I suffer?*

a. A speaker may state his own words or thoughts, like those of another, in the oratio obliqua:

ἠρόμην Ἄφοβον εἴ τινες παρῆσαν *I asked Aphobus whether there were any present*, or. recta ἆρα παρῆσάν τινες *were any present?* τοῦτο γιγνώσκω, ὅτι τόλμῃ δικαίᾳ καὶ θεὸς συλλαμβάνει *this I perceive, that with righteous daring a divinity also co-operates.*

b. In many cases, the forms proper to the oratio obliqua do not differ from those of the oratio recta: thus in the example last given, the direct sentence would read τόλμῃ δικαίᾳ καὶ θεὸς συλλαμβάνει. But often, where the proper forms would be different, we find those of the oratio recta used in dependent sentences, instead of those proper to the obliqua:

οἱ δὲ εἶπον ὅτι ἱκανοί ἐσμεν *but they said (that) "we are able,"* instead of ἱκανοὶ εἶεν or εἰσί *they were able.* Sometimes the two are found together in the same connection: μετὰ τοῦτον ἄλλος ἀνέστη ἐπιδεικνὺς ὡς εὐήθες εἴη (or. obl.) ἡγεμόνα αἰτεῖν παρὰ τούτου ᾧ λυμαινόμεθα (or. recta) τὴν πρᾶξιν *after him another rose, showing that it was a foolish thing to ask a guide from this man* (Cyrus), *for whom we are ruining his enterprise.*

c. An infinitive or participle is often used in the oratio obliqua, instead of a dependent sentence:

ἔφασαν τοὺς μὲν ἡμαρτηκέναι, αὐτοὶ δὲ σώζειν τοὺς νόμους *they said that those indeed had transgressed, but they themselves were upholding the laws*, or. recta οἱ μὲν ἡμαρτήκασι, αὐτοὶ δὲ σώζομεν, etc.; Τισσαφέρνης Κῦρον ἐπιστρατεύοντα πρῶτος ἤγγειλε *Tissaphernes was the first to announce that Cyrus was carrying on war*, or. recta Κῦρος ἐπιστρατεύει.

735. Use of Modes. In general, indirect sentences have the same modes that would be used in the direct. This is regularly the case, when the principal verb denotes *present* or *future* time; and often so, when it denotes *past* time. Thus

a. Indicative. When the Ind. is used, the *tense* is generally the same as would be found in the direct sentence: λέγει ὡς οὐδέν ἐστιν ἀδικώτερον φήμης *he says that nothing is more unjust than fame*, ᾔδει Ἄφοβος σαφῶς ὅτι ἐξελεγχ-

ϑήσεται *Aphobus knew clearly that he* (will be) *would be convicted*, ἧκεν ἀγγέλλων τις ὡς Ἐλάτεια κατείληπται *there came some one announcing that Elatea* (has been) *had been taken*, πολὺν χρόνον ἠπόρουν τί ποτε λέγει ὁ ϑεός *for a long time I was in doubt what the god* (means) *meant*.——But when the principal verb refers to past time, the indirect sentence may take the imperfect, in place of a present in the direct: ἐπείϑοντο τῷ Κλεάρχῳ, ὁρῶντες ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἄρχοντα (*the soldiers*) *obeyed Clearchus, seeing that he alone had the mind which a commander ought to have* (direct μόνος φρονεῖ *he alone has the mind*).

b. SUBJUNCTIVE (*of deliberation*, 720 c): βουλεύομαι πῶς σε ἀποδρῶ *I am considering how I shall escape from you*, οὐκ εἶχον ὅ τι γένωνται *they knew not what* (they should become) *would become of them*.

c. OPTATIVE (*potential opt.* with ἄν, 722): οὐκ οἶδ' ὅ τι ἄν τις χρήσαιτο στρατιώταις οὕτως ἀϑύμως ἔχουσι *I know not what any one could do with soldiers in this state of discouragement*, εἶπεν ὅτι ὁ ἀνὴρ ἂν ἁλώσιμος εἴη *he said that the man would be easy to capture*.

736. But if the principal verb denotes *past* time, the indirect sentence may take the optative, in place of an indicative or a subjunctive in the direct: thus

1. the OPTATIVE is often used in place of the INDICATIVE (731): ἔγνωσαν οἱ στρατιῶται ὅτι κενὸς ὁ φόβος εἴη *the soldiers perceived that their fear was groundless* (direct κενὸς ὁ φόβος ἐστί), Τισσαφέρνης διαβάλλει (699) τὸν Κῦρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύοι αὐτῷ *Tissaphernes* (accuses) *accused Cyrus to his brother*, (*saying*) *that he was plotting against him*, Κῦρος ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα *Cyrus said that their march would be against the king* (direct ἡ ὁδὸς ἔσται), ἠρώτων Πολυκλέα εἰ ἀναπλεύσειεν ἔχων ἀργύριον *I asked Polycles whether he had sailed away with money* (direct ἆρα ἀνέπλευσας;), ἔλεγον ὅτι Κῦρος μὲν τέϑνηκεν (735), Ἀριαῖος δὲ πεφευγὼς εἴη *they said that Cyrus was dead and that Ariaeus had fled*.

a. The *hypothetical indicative* (746 b) never changes to an optative in the indirect sentence: οὐκ ἦν ὅ τι ἂν ἐποιεῖτε μόνοι *there was nothing which you could do* (by yourselves) *alone*.

737. 2. the OPTATIVE is generally used in place of the SUBJUNCTIVE (729): ἐβουλευόμην πῶς σε ἀποδραίην *I was considering how I should escape from you* (direct πῶς ἀποδρῶ *how shall I escape?* Subj. of Delib.), οἱ Ἐπιδάμνιοι τὸν ϑεὸν ἐπήροντο εἰ παραδοῖεν Κορινϑίοις τὴν πόλιν *the Epidamnians inquired of the goa whether they should give up their city to the Corinthians* (direct παραδῶμεν *shall we give up?*).

a. It must be observed that the form ἠγνόουν ὅ τι ποοῖεν (nesciebant quid facerent) may mean, according to the connection, either *they knew not what they were doing*, or *they knew not what they should do*.

738. When two or more connected sentences stand in the oratio obliqua, depending on the same principal verb, these uses of the optative (736–7) are not confined to the first (or leading one) of the connected sentences, but may appear in any of them. The same is true when an infinitive is used in place of the leading sentence (734 c).

Thus ἔλεγον πολλοί, ὅτι παντὸς ἄξια λέγει (735), χειμὼν γὰρ εἴη (direct ἐστί) *many said, that he says things worthy of all* (*heed*), *for it was winter*, ἐβόα ἄγειν τὸ στράτευμα κατὰ μέσον τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἴη *he cried out that he should lead the army against the centre of the enemy, because the king was*

there, ἐλογίζοντο ὡς, εἰ μὴ μάχοιντο, ἀποστήσοιντο αἱ πόλεις (direct ἐὰν μὴ μαχώμεθα, ἀποστήσονται) *they considered that, if they should not fight, the cities would revolt,* Ἀναξίβιος ἀπεκρίνατο ὅτι βουλεύσοιτο περὶ τῶν στρατιωτῶν ὅ τι δύναιτο ἀγαθόν (direct βουλεύσομαι ὅ τι ἂν δύνωμαι) *Anaxibius said that he would provide for the soldiers whatever advantage he might be able.*

II. *Modes in Final Sentences.*

739. Sentences expressing aim or purpose are introduced by [redacted] *that, in order that,*

the subjunctive;

ῃ *the tyrant stirs up*
ι τὴν γέφυραν λῦσαι,
ay not cross,——καθ-
hing the triremes, that
Θεσις γένοιτο τοῖς κατα-
should be made on those
pal sentence is omitted:
των ἄρξωμαι *to begin with*

sed in reference to a

ccas was exerting himself,
όμας τὰ πλοῖα κατέκαυσεν,
hat Cyrus (may not) *might*
while the idea of aim or ex-
omitted:
ose, to ... *ashamed, if I*

ILITY. The condition is
resent expectation that it

junctive;
dicative (principal tenses),

, ἐὰν μὴ τὸν πόνον φεύγῃ τις *it is possible to find*
ot the toil, ἥν τις ἀνθιστῆται, πειρασόμεθα χειροῦ-
ll try to subdue him, εὐλαβοῦ τὰς διαβολάς, κἂν ψευδεῖς
even if they be false.
subjunctive in conditional sentences is often nearly equivalent
uture perfect: νέος ἂν πονήσῃς, γῆρας ἕξεις εὐθαλές (si juvenis la-
senectutem habebis jucundam) *if you toil* (shall have toiled) *while*
you will have a thriving old age.
Hm. sometimes uses εἰ alone, instead of ἐάν (εἰ ἄν, εἴ κε), with the subj.
Attic, this is very rare: Soph. ἄνδρα, κεἴ τις ῇ σοφός, τὸ μανθάνειν πόλλ'
σχρὸν οὐδέν *for a man, even if he be wise, to learn much* (more) *is no disgrace.*

to four varieties

745. 1. SIMPLE SUPPOSITION. The c
real, but without implying any judgment
We have then,
in the condition, εἰ with the indicative
in the conclusion, the indic. without ἄν

Thus εἰ τοῦτο πεποίηκας, ἐπαινεῖσθαι ἄξιος εἶ *if thou h*
worthy to be praised, εἴ τι πείσονται Μῆδοι, ἐς Πέρσας τὸ δειν
(shall) *suffer anything, the danger will come to the Persians,* σοὶ
λέγε καὶ δίδασκε *if to thee it appears otherwise, speak and instru*

a. The *past tenses* of the indicative may also be used in this k
sition; and care must then be taken not to confound this form wit
ing (746): ἐξῆν σοι ἀπιέναι ἐκ τῆς πόλεως, εἰ μὴ ἤρεσκόν σοι οἱ νόμοι
liberty to depart from the city, if the laws did not please you (in the pr
ἐστι—, εἰ μὴ ἀρέσκουσι); εἴ τι τῶν δεόντων ἐπράχθη, τὸν καιρὸν οὐκ ἐμέ φ
τιον γεγενῆσθαι *if any of the necessary* (measures) *was carried out, he say*
the occasion has been the cause (of it, and) *not I.*——If ἄν is used with the
tense in the conclusion, the supposition is always of the second kind; if ἄν
is not used, it is generally of the first (but see 746 b).

After expressions of *fearing*, a dependent sentence is introduced by μή *lest, that;* or, if it is negative, by μὴ οὐ. The modes are used as above. present apprehension is expressed by the subjunctive; past apprehension by the optative, yet very often by the subjunctive:

δέδοικα μὴ ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ *I am afraid we may forget the homeward road*, ἐφοβεῖτο μὴ οὐ δύναιτο *he feared that he might not be able*, Φίλιππος ἐν φόβῳ ἦν μὴ ἐκφύγοι τὰ πράγματα *Philip was in alarm lest his objects might escape him*, οἱ Ἀθηναῖοι τοὺς συμμάχους ἐδεδίεσαν μὴ ἀποστῶσι (729 a) *the Athenians were afraid that their allies* (may) *might revolt.* Other words of fearing are φροντίζω *to think anxiously*, φυλάττομαι *to beware*, ὑποπτεύω *to suspect*, ὁράω *to see to it*, σκοπέω *to consider*, etc.

a. After expressions of fearing, μή and ὅπως μή are occasionally followed by the indicative, the object of apprehension being thought of as a reality: φοβοῦμαι μὴ ἡδονὰς εὑρήσομεν ἐναντίας *I fear that we shall find opposite pleasures;*——especially when the fear relates to something already past: φοβούμεθα μὴ ἀμφοτέρων ἡμαρτήκαμεν *we are afraid that we have failed of both.*

b. After such words as ὁράω and σκοπέω, μή often introduces something *suspected as probable*, i. e. conjectured (rather than feared): ἄθρει μὴ οὐ τοῦτο ᾖ τὸ ἀγαθόν *take heed lest this may not be the* (*genuine*) *good.* The indicative is then used in regard to something conceived as a reality: ὅρα μὴ παίζων ἔλεγε (look to it lest he spoke in jest) *see whether he did not speak in jest.*

III. *Modes in Conditional Sentences.*

744. In the dependent sentence (*protasis*) something is supposed or assumed as a CONDITION, from which the principal sentence (*apodosis*) follows as a CONCLUSION. The former is introduced by the conjunction IF, Greek εἰ, or ἐάν (for εἰ ἄν, cf. Hm. εἴ κε) contracted ἤν, ἄν (ā). The latter often takes ἄν (ă) to mark it as *contingent* (i. e. as only conditionally true). The whole compound sentence is called a HYPOTHETICAL PERIOD. to four' ere are four leading forms of the hypothetical period, corresponding ... of supposition.

745. 1. SIMPLE SUPPOSITION. ... condition is *assumed as real*, but without implying any judgment ... as to its reality (727). We have then,

in the condition, εἰ with the indicative ...

in the conclusion, the indic. without ἄν, ... or the imperative.

Thus εἰ τοῦτο πεποίηκας, ἐπαινεῖσθαι ἄξιος εἶ *if thou ha*... *st done this, thou art worthy to be praised*, εἴ τι πείσονται Μῆδοι, ἐς Πέρσας τὸ δειν... ἥξει *if the Medes* (shall) *suffer anything, the danger will come to the Persians*, σοὶ ... εἴ πῃ ἄλλῃ δοκεῖ, λέγε καὶ δίδασκε *if to thee it appears otherwise, speak and instru*... *t me.*

a. The *past tenses* of the indicative may also be used in this ... kind of supposition; and care must then be taken not to confound this form with ... the following (746): ἐξῆν σοι ἀπιέναι ἐκ τῆς πόλεως, εἰ μὴ ἤρεσκόν σοι οἱ νόμοι *y*... *u were at liberty to depart from the city, if the laws did not please you* (in the pr...esent ἔξεστι—, εἰ μὴ ἀρέσκουσι); εἴ τι τῶν δεόντων ἐπράχθη, τὸν καιρὸν οὐκ ἐμέ φ...ασιν αἴτιον γεγενῆσθαι *if any of the necessary* (*measures*) *was carried out, he says*... *that the occasion has been the cause* (of it, and) *not I.*——If ἄν is used with the ... tense in the conclusion, the supposition is always of the second kind; if ἄν is not used, it is generally of the first (but see 746 b).

746. 2. SUPPOSITION CONTRARY TO REALITY. The condition is *assumed as real*, but with an implied judgment that it is *contrary to reality*. We have then,

in the condition, εἰ with a past tense of the indicative;
in the conclusion, a past tense of the indicative with ἄν.

Both the condition and the conclusion imply a contrary reality; and in each, the *imperfect*, *aorist*, or *pluperfect* is used, according as the contrary reality would be expressed by a *present*, an *aorist*, or a *perfect*.

Thus εἰ τὸν Φίλιππον τὰ δίκαια πράττοντα ἑώρων, σφόδρα ἂν θαυμαστὸν ἡγούμην αὐτόν *if I saw Philip doing what was just, I should regard him as very admirable* (but I do not see—, and do not regard him thus), οὐκ ἂν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα *Agasias would not have done these things, if I had not ordered him* (but I ordered him, and he did them), εἰ περὶ καινοῦ τινος πράγματος προυτίθετο λέγειν, ἐπέσχον ἄν *if it were proposed to speak on any new matter, I should have waited* (but this is not proposed, and I did not wait), εἰ μὴ ὑμεῖς ἤλθετε, ἐπορευόμεθα ἂν πρὸς βασιλέα *if you had not come, we should be marching against the king* (but you came, and we are not marching), εἰ αὐτάρκη τὰ ψηφίσματα ἦν, Φίλιππος οὐκ ἂν ὕβριζε τοσοῦτον χρόνον *if your decrees were sufficient, Philip would not have insulted you so long* (but they are insufficient, and he has insulted you).

a. But the imperfect is sometimes used where the contrary reality would be expressed by an *imperfect*: Ἀγαμέμνων οὐκ ἂν τῶν νήσων ἐκράτει, εἰ μή τι ναυτικὸν εἶχε *Agamemnon would not have been master of the islands, if he had not been possessor of a naval force* (but he was possessor of a navy, and was master of the islands).——And, less often, the aorist is used when the contrary reality would be expressed by a *present* (indefinite, 696 a): εἴ τίς σε ἤρετο, τί ἂν ἀπεκρίνω *if any body asked you, what would you answer?* (but no one asks, and you answer nothing).

b. The indicative, thus used in the conclusion, is called the HYPOTHETICAL INDICATIVE; the accompanying particle ἄν is sometimes omitted: ᾐσχυνόμην, εἰ ὑπὸ πολεμίου γε ὄντος ἐξηπατήθην *I should be ashamed, if I had been deceived by one who was an enemy.*

747. 3. SUPPOSITION WITH PROBABILITY. The condition is assumed as *possible* and *with* some *present expectation* that it may be realized. We have then,

in the condition, ἐάν with the subjunctive;
in the conclusion, the indicative (principal tenses),
or the imperative.

Thus πάντ' ἔστιν ἐξευρεῖν, ἐὰν μὴ τὸν πόνον φεύγῃ τις *it is possible to find out all things, if one shun not the toil*, ἤν τις ἀνθιστῆται, πειρασόμεθα χειροῦσθαι *if one resist, we shall try to subdue him*, εὐλαβοῦ τὰς διαβολάς, κἂν ψευδεῖς ὦσι *avoid calumnies, even if they be false.*

a. The *aorist subjunctive* in conditional sentences is often nearly equivalent to the Latin *future perfect*: νέος ἂν πονήσῃς, γῆρας ἕξεις εὐθαλές (si juvenis laboraveris, senectutem habebis jucundam) *if you toil* (shall have toiled) *while young, you will have a thriving old age.*

b. Hm. sometimes uses εἰ alone, instead of ἐάν (εἰ ἄν, εἴ κε), with the subj. In Attic, this is very rare: Soph. ἄνδρα, κεἴ τις ᾖ σοφός, τὸ μανθάνειν πόλλ' αἰσχρὸν οὐδέν *for a man, even if he be wise, to learn much* (more) *is no disgrace.*

748. 4. SUPPOSITION WITH MERE POSSIBILITY. The condition is assumed as *possible*, but wholly uncertain, *without expectation* of its being realized. We have then,

in the condition, εἰ with the optative;
in the conclusion, the optative with ἄν.

Thus εἴ τις κεκτημένος εἴη πλοῦτον, χρῷτο δὲ αὐτῷ μή, ἆρ' ἂν εὐδαιμονοῖ *if a man should possess wealth, but* (should) *make no use of it, would he be happy?* εἰ ἅπαντες μιμησαίμεθα τὴν Λακεδαιμονίων πλεονεξίαν, ἅπαντες ἂν ἀπολοίμεθα *if we should all imitate the rapacity of the Lacedaemonians, we should all perish.* —In Hm., ἄν (κέ) is sometimes inserted in the condition, and sometimes omitted in the conclusion. The former occurs also, though rarely, in Attic writers.

The optative thus used with ἄν in the conclusion, is called the POTENTIAL OPTATIVE, cf. 722 a.

749. There is a very different use of the optative with εἰ, in which it denotes a *past expectation* (729), or a *past conception* (731).

This occurs chiefly when the conclusion is itself dependent on a verb of past time: ἐπορευόμην, ἵνα, εἴ τι δέοιτο, ὠφελοίην αὐτόν *I was going, in order that I might aid him, if he should have any need of it* (present πορεύομαι, ἵνα, ἐάν τι δέηται, ὠφελῶ).——In the oratio obliqua, after verbs of past time, the optative is often used with εἰ, where the oratio recta would have the indicative or the subjunctive (i. e. with supposition of the first or third kind): Κλέανδρος εἶπεν ὅτι Δέξιππον οὐκ ἐπαινοίη, εἰ ταῦτα πεποιηκὼς εἴη *Cleander said that he did not praise Dexippus, if he had done these things* (or. recta οὐκ ἐπαινῶ, εἰ πεποίηκε); ἐδήλωσε Κῦρος ὅτι ἕτοιμός ἐστι (735) μάχεσθαι, εἴ τις ἐξέρχοιτο *Cyrus showed that he was ready to fight, if any one should come out* (or. recta ἕτοιμός εἰμι, ἐάν τις ἐξέρχηται). Cf. 738.

a. The optative with εἰ is also used to express *indefinite frequency* of past action (729 b), usually with an indicative in the conclusion: εἴ που ἐξελαύνοι Ἀστυάγης, ἐφ' ἵππου χρυσοχαλίνου περιῆγε τὸν Κῦρον *as often as Astyages rode out, he took Cyrus about on a horse with golden bridle.*

750. MIXED FORMS. The form of the conclusion does not always correspond to that of the condition. Thus, very frequently, when the condition has the *first* or *third* form, the conclusion takes the *fourth*, being represented as a mere possibility:

εἰ τοῦτο λέγεις, ἁμαρτάνοις ἄν *if you mean this, you might be in error,* ἐὰν ἐθελήσητε πράττειν ἀξίως ὑμῶν αὐτῶν, ἴσως ἂν μέγα τι κτήσαισθε ἀγαθόν *if you will consent to act in a manner worthy of yourselves, you could perhaps gain some great good.*——A condition of the *second* form is rarely connected with a conclusion of the *fourth:* Hm. καί νύ κεν ἔνθ' ἀπόλοιτο, εἰ μὴ ἄρ' ὀξὺ νόησεν Ἀφροδίτη *and now would he perish there* (his destruction being vividly conceived as an undecided possibility), *if Aphrodite had not keenly observed him.*

751. OTHER WAYS of expressing the condition or conclusion. The most frequent is by a *participle* (789 e), or an *infinitive* (783).

The condition may be *implied* in other forms of expression: δι' ὑμᾶς αὐτοὺς πάλαι ἂν ἀπολώλειτε *by yourselves* (i. e. if you had been left to yourselves) *ye would have perished long ago.* It may be implied even in a *co-ordinate* sentence: οὐκ ἐσθίουσι πλείω ἢ δύνανται φέρειν, διαρραγεῖεν γὰρ ἄν *they eat no more than they can bear, for* (if they should eat more) *they would burst.* The *imperative*

is sometimes equivalent to a condition of the third form: παῖδες γενέσθωσαν· φροντίδων ἤδη πάντα πλέα *let children be born* (=if they are born), *all things now are full of cares.*

752. Condition Omitted. This occurs especially in the *second* and *fourth* varieties of supposition. Thus ἠβουλόμην ἄν *I should wish* (εἰ ἐδυνάμην if I had the power, as I have not), βουλοίμην ἄν *I should wish* (εἰ δυναίμην if I should have the power, as possibly I might have). The potential opt. with ἄν, in simple sentences, may be explained in this way (722).

753. Conclusion Omitted. This occurs when εἰ, εἴθε, εἰ γάρ are used in expressions of wishing with the optative or indicative (721 a, b).

a. When two opposite suppositions are expressed, the second by εἰ δὲ μή (754 b), the conclusion of the first is sometimes omitted altogether, as sufficiently obvious: εἰ μὲν οὖν ἐγὼ ὑμᾶς ἱκανῶς διδάσκω· εἰ δὲ μή, καὶ παρὰ τῶν προγεγενημένων μανθάνετε *if then I instruct you well enough* (καλῶς ἔχει *it is well*, or οὕτω διδάσκεσθε *be instructed thus*); *but if not, learn from the men of former times.*——For *aposiopesis*, see 883.

754. Verb omitted in condition or conclusion. This may occur in the cases 508 a, b, c:

χαρίζεσθαί σοι βούλομαι· καὶ γὰρ ἂν καὶ μαινοίμην, εἰ μή (sc. βουλοίμην) *I wish to gratify you; for indeed I should be even insane, if I did not wish it*, φοβούμενος, ὥσπερ ἂν εἰ παῖς, τὸ τέμνεσθαι *fearing, like a boy, to be cut* (prop. ὥσπερ ἂν φοβοῖτο, εἰ παῖς εἴη *as he might fear, if he were a boy*).

a. Especially, where the same verb belongs at once to the condition and conclusion, it is often omitted with one of them:

εἴ τις καὶ ἄλλος ἀνήρ, καὶ Κῦρος ἄξιός ἐστι θαυμάζεσθαι *if any other man* (*is worthy to be admired*), *Cyrus also is worthy* (856 b), ὑπάκουσον, εἴπερ πώποτ' ἀνθρώπων τινί (sc. ὑπήκουσας) *obey, if ever yet* (*you obeyed*) *any man*, οὔκουν ἡμᾶς γε σφάλλει, ἀλλ' εἴπερ σέ (for εἴπερ τινὰ σφάλλει, σφάλλει σέ) *us then it does not deceive, but, if* (*any one*), *thee*, εἰ δή τῳ σοφώτερος φαίην εἶναι, τούτῳ ἂν (sc. φαίην, etc.) *if in any respect I should say that I was wiser, in this* (*I should say it*).——Hence εἰ μή gets the meaning of *except*: οὐ γὰρ ὁρῶμεν, εἰ μὴ ὀλίγους τούτους *for we see not* (any, if we do not see these few) *except these few.* But εἰ μὴ διά *except for* must be explained by supplying an idea of *hindrance*: ἐδόκουν ἂν πάντα καταλαβεῖν, εἰ μὴ διὰ τὴν ἐκείνου μέλλησιν *it appeared that they would have taken all things*, (if not prevented by) *except for his delay.*

b. A supposition directly contrary to something just before supposed, asserted, or demanded, is expressed by εἰ δὲ μή:

ἀπῄτει τὰ χρήματα· εἰ δὲ μή, πολεμήσειν ἔφη αὐτοῖς *he bade them restore the property; but if not* (if they should not restore it, εἰ μὴ ἀποδοῖεν), *he said he would make war upon them.* Εἰ δὲ μή is sometimes found where ἐὰν δὲ μή would be more regular: ἐὰν μὲν ὑμῖν δοκῶ λέγειν ἀληθές, ξυνομολογήσατε· εἰ δὲ μή, ἀντιτείνετε *if I seem to you to speak truth, agree with me; but if not, oppose.* It is often used after negative sentences, where we might expect εἰ δέ: μὴ οὕτω λέγε· εἰ δὲ μή, οὐ θαρροῦντά με ἕξεις *do not speak thus; but* (if not, if otherwise) *if you speak thus, you will not find me confident.* So too εἰ δέ is sometimes used where we might expect εἰ δὲ μή: εἰ μὲν βούλεται, ἑψέτω· εἰ δ', ὅ τι βούλεται, τοῦτο ποιείτω *if he wishes, let him boil me; but if* (*he wishes something else*), *let him do what he wishes.*

IV. *Modes in Relative Sentences.*

755. Relative sentences are introduced by relative pronouns or ad verbs. They show, in general, the same uses of the modes as occur in simple sentences.

Thus SUBJUNCTIVE OF DELIB. (in *indirect* questions, 735 b), οὐκ ἔχω ὅ τι πρῶτον λάβω *I* (have not) *know not what I should first take;* OPTATIVE OF WISHING (721), ὁρῶ σε διώκοντα ὧν μὴ τύχοις *I see thee pursuing what* (*I pray*) *thou mayst not obtain;* POTENTIAL OPTATIVE (722), ὑμεῖς ἐστε παρ' ὧν ἂν κάλλιστα τοῦτο μάθοι *you are of those from whom one might best learn this;* HYPOTHETICAL INDICATIVE (746 b, 752), οὐκ ἤθελον λέγειν πρὸς ὑμᾶς τοιαῦτα οἷ' ἂν ὑμῖν ἥδιστ' ἦν ἀκούειν *I did not wish to say such things to you as would be most agreeable for you to hear* (i. e. εἰ ἔλεγον if I said them).——Even the *imperative* may stand in a relative sentence: δεῖ πιστεῦσαι τοῖς ἔργοις, ὃν ὑμεῖς σαφέστατον ἔλεγχον τοῦ ἀληθοῦς νομίσατε *you must believe the actions, which* (*I bid you*) *consider as the surest test of the truth*, poet. οἶσθ' ὃ δρᾶσον; *knowst thou what thou art to do?*——or the *subjunctive* with imperative meaning: ἐκαθέζετο Ἄνυτος ὅδε, ᾧ μεταδῶμεν τῆς ζητήσεως *Anytus has set down here, to whom let us give a part in the investigation.*

756. The FUTURE INDICATIVE is often used in relative sentences to express PURPOSE, see 710 c. Thus, in particular, ὅπως *how, that, in order that*, is very often used with the future indicative, after verbs which express *attention, care*, or *effort:*

σκόπει ὅπως τὰ πράγματα σωθήσεται *see to it that the state be preserved* (lit. how the state shall be preserved), φρόντιζε ὅπως μηδὲν ἀνάξιον τῆς βασιλείας ποιήσεις *consider anxiously that you may do nothing unworthy of the royal office.* For ὅπως with subjunctive of purpose, see 739.

a. Before ὅπως with the future, in earnest commands and warnings, the principal verb is often *omitted:* ὅπως παρέσει εἰς τὴν ἑσπέραν (sc. σκόπει *look to it*) *that thou be present at the evening*, ὅπως περὶ τοῦ πολέμου μηδὲν ἐρεῖς (sc. φυλάττου *take heed*) *that thou say nothing concerning the war.*

757. A relative sentence is *indefinite*, when the relative word refers to an uncertain (*undetermined*) subject or object. A sentence of this kind may have a *hypothetical* force, implying that *if* the event (conceived as possible) takes place, with *whatever* subject or object, the principal sentence then holds good. This is called a

HYPOTHETICAL RELATIVE SENTENCE. It takes
the subj. with ἄν, in a case of *present* uncertainty (728);
the opt. without ἄν, in a case of *past* uncertainty (729).
The *principal* sentence commonly has the indicative (without ἄν), or the imperative.

Thus ὅ τι ἂν μέλλῃς ἐρεῖν, πρότερον ἐπισκόπει τῇ γνώμῃ *whatever you may be going to say, first consider it in your mind* (i. e. if you are going to say any thing, whatever it may be, consider it), Hm. ὃν δ' αὖ δήμου τ' ἄνδρα ἴδοι βοόωντά τ' ἐφεύροι, τὸν σκήπτρῳ ἐλάσασκε *but whatever man of the people he* (might see) *saw, and found him bawling, him he struck with his sceptre* (= if he saw any one bawling, he struck him), ὃς ἂν τούτων τι δρᾷ, τεθνάτω *whoever may do any of these things, let him die* ἱκετεύουσιν (699) ὅτῳ ἐντυγχάνοιεν μὴ φεύγειν *they*

entreat whomsoever they might fall in with not to flee, ἔφασαν ἐρεῖν ὁποῖα ἂν δύνωνται κράτιστα (729 a) *they declared that they would say such things as they best* (can) *could*, πάντας, ὅσους λάβοιεν ἐν τῇ θαλάσσῃ, διέφθειρον *they were destroying all, as many as they might take on the sea.*

758. Hypothetical relative sentences of *time*, *place*, and *manner*, are introduced by relative words denoting time, place, and manner. They show the same uses of the modes.

Thus περιεμένομεν ἑκάστοτε ἕως ἀνοιχθείη τὸ δεσμωτήριον· ἐπειδὴ δὲ ἀνοιχθείη, ᾔειμεν πρὸς τὸν Σωκράτη *we waited each time until the prison should be opened; but when it was opened, we went to Socrates* (if it was opened at any time, we waited till then, and went then), δεῖ τοὺς γενομένους, μέχρι ἂν ζῶσι, πονεῖν *those who are born must toil as long as they live* (if they live for any length of time, they must toil so long), ἕπεσθε ὅπῃ ἄν τις ἡγῆται *follow where any one may lead you* (if one lead you anywhere), ὡς ἄν τις χρῆσηται τοῖς πράγμασιν, οὕτως ἀνάγκη καὶ τὸ τέλος ἐκβαίνειν *in whatever way one may conduct his affairs, in the same way must the end also turn out.*

For *conjunctions* of time, place, and manner, see 875–9. For πρίν with the *infinitive*, see 769.

759. The particle ἄν, which belongs to the subjunctive, is placed in immediate connection with the relative word: it even unites with some relative adverbs, giving *compound* forms,—ὅταν, ὁπόταν, ἐπάν or ἐπήν (Hd. ἐπεάν), ἐπειδάν, from ὅτε, ὁπότε, ἐπεί, ἐπειδή.——But ἄν is sometimes *omitted*, even by Attic writers, where the rule requires it: ἔσπεισται, μέχρι οὗ ἐπανέλθωσιν οἱ πρέσβεις *a truce has been made, until the embassadors shall have come back.* Still more rarely is ἄν found with the *optative.*

760. a. The *aorist subjunctive* with ἄν is often nearly equivalent to the Latin *future perfect* (747 a): ἐπειδὰν πάντα ἀκούσητε, κρίνατε *when you* (shall) *have heard all, then judge.*

b. The subjunctive with ἄν is sometimes found in cases of *past* uncertainty (729 a): πολεμεῖν οὔπω ἐδόκει δυνατὸν εἶναι, πρὶν ἂν ἱππέας μεταπέμψωσι *it did not as yet seem to be possible to carry on war, before they should send for cavalry.*

c. The *optative*, used in hypothetical relative sentences, implies *past expectation*, and very often with the idea of *indefinite frequency* (729 b): ὁπότε οἱ Ἕλληνες τοῖς πολεμίοις ἐπίοιεν, ῥᾳδίως ἀπέφευγον *as often as the Greeks might attack the enemy, these escaped with ease.*

d. But sometimes it is used, espec. in poetry, to express a *mere possibility* (730): poet. ὃν πόλις στήσειε, τοῦδε χρὴ κλύειν *if the city should instal any one as ruler, him it is necessary to obey.* This is regularly the case, when the principal verb is an opt. of mere possibility: ἑκὼν ἂν θρέψαις (or εἰ γὰρ ἔχοις) ἄνδρα ὅστις ἐθέλοι ἀπερύκειν τοὺς ἀδικοῦντάς σε *you would gladly support* (or, O that you might have) *a man who would be willing to keep off those that injure you.*

761. A hypothetical relative sentence takes the *indicative*, when it expresses an event *assumed as real* (cf. 745): οὓς μὴ εὕρισκον, κενοτάφιον αὐτοῖς ἐποίησαν (= εἴ τινας μὴ εὕρ) *if they failed of finding any, they made a cenotaph for them.* Such sentences, though very common, have nothing peculiar in the use of the mode. But, if negative, they take μή, not οὐ: see 835.

C. INFINITIVE.

762. The infinitive and participle are verbal nouns,——a substantive and adjective derived from the stem of the verb (261 b). But they are unlike other verbals, being much more nearly related, both in form and in construction, to the finite verb. Thus, in particular,

a. They are made from *all* verbs, and with different forms for the different voices and tenses.

b. Words expressing the *object* are connected with them in the same manner as with the finite verb (486 b).

Dependence of the Infinitive.

763. The infinitive may stand as the *subject* or the *object* of a verb:——as a SUBJECT,

chiefly with INTRANSITIVE OR PASSIVE verbs: *πᾶσιν ἁδεῖν χαλεπόν* (sc. *ἐστί*, 508 a) *to please all is difficult*, *ἐξῆν μένειν it was possible to remain*, *ἔδοξε προϊέναι it seemed best to proceed*, *οὐχ ὑμῖν προσήκει (πρέπει) τούτους φοβεῖσθαι it does not become you to be afraid of these*, *λέγεται τὸν Κῦρον νικῆσαι it is said that Cyrus conquered*.——The infinitive may also stand as the *predicate*: *τοῦτο μανθάνειν καλεῖται this is called learning*.

764. as an OBJECT,

a. with verbs of THINKING, PERCEIVING, SAYING, SHOWING (verba sentiendi et declarandi): *οἴεται δεῖν he thinks it is necessary*, *ἀκούω πάντας παρεῖναι I hear that all are present*, *ὀμωμόκατε δικάσειν ye have sworn to give judgment*, *κινεῖσθαι τὰ πάντα ἀποφαινόμενος maintaining that all things are in motion*.

b. with verbs which imply POWER OF FITNESS, FEELING OF PURPOSE, EFFORT OF INFLUENCE,—to *produce* (or *prevent*) an action: *δύνανται ἀπελθεῖν they can go away*, *μεῖζόν τι ἔχω εἰπεῖν I have something greater to say* (can say it), *οὐ πέφυκας δουλεύειν thou art not formed to be a slave*, *πλουτεῖν ἐθέλει he wishes to be rich*, *φοβοῦμαι λέγειν I am afraid to speak*, *ἔγνωσαν τὸν ποταμὸν διαβῆναι they determined to cross the river*, *τίς αὐτὸν κωλύσει δεῦρο βαδίζειν who will hinder him from marching hither?* *ὑμῖν συμβουλεύω γνῶναι ὑμᾶς αὐτοὺς I advise you to know yourselves*, *αἰτοῦνται τοὺς θεοὺς διδόναι they ask the gods to give*.——So with the impersonal *δεῖ it is necessary*, *χρή it behoves* (strictly, something requires, urges, 494): *δεῖ (χρή) μ' ἐλθεῖν I must (should) come*.

c. sometimes with other verbs: *ἡ πόλις ἐκινδύνευσε πᾶσα διαφθαρῆναι the city was in danger of being wholly destroyed*.

765. The infinitive is often used (as an indirect object) to denote the PURPOSE of an action:

Ξενοφῶν τὸ ἥμισυ τοῦ στρατεύματος κατέλιπε φυλάττειν τὸ στρατόπεδον Xenophon left half the army to guard the camp, *παρέχω ἐμαυτὸν τῷ ἰατρῷ τέμνειν καὶ καίειν I yield myself up to the physician to cut and cauterize*, *πιεῖν διδόναι τινί to give one (something) to drink*.

766. The infinitive may stand in *apposition* with the subject or object: *αὕτη μόνη ἐστὶ κακὴ πρᾶξις, ἐπιστήμης στερηθῆναι this alone is evil fortune, to be deprived of knowledge* (500 d).

767. The infinitive may depend upon a SUBSTANTIVE OR ADJECTIVE:

οὐχ ὥρα καθεύδειν *it is not a time to be sleeping*, ἀνάγκη ἐπιμελεῖσθαι *it is necessary to take care*, ἡλικίαν ἔχουσι παιδεύεσθαι *they have the proper age for receiving instruction*, ὄκνος ἦν ἀνίστασθαι *there was an unwillingness to rise up*, οὐδεὶς φθόνος λέγειν *there is no* (grudge) *objection to speaking*,——ποθόθυμος (ἑτοῖμος) κίνδυνον μένειν *eager* (*ready*) *to abide danger*, ἱκανὸς (δεινός, πιθανός) λέγειν *able* (*skilful, persuasive*) *in speaking*, ἄξιος πληγὰς λαβεῖν *worthy to receive blows*, χαλεπὸν εὑρεῖν *hard to find*, οἰκία ἡδίστη ἐνδιαιτᾶσθαι *a house very pleasant to live in*, λόγοι χρησιμώτατοι ἀκοῦσαι *words most useful to hear*, ἀλλ' ὁ χρόνος βραχὺς ἐστι διηγήσασθαι τὰ πραχθέντα *but the time is* (*too*) *short to relate what was done* (659).

For οἷος, οἷόστε, ὅσος, with the infinitive, see 814.

a. The infinitive with substantives may be compared to the genitive of connection (563), or the genitive objective (565): with adjectives, it may sometimes be compared to the genitive in 584–7, but oftener to the dative of manner (608) or of respect (609).——The infinitive used as a dative of respect is sometimes found with substantives: θαῦμα καὶ ἀκοῦσαι *a wonder even to hear of*.——The active is generally employed in these constructions, even where we might expect the passive: ἄξιος θαυμάζειν *worthy of admiration* (that one should admire him) = ἄξιος θαυμάζεσθαι *worthy to be admired*.

768. The infinitive is used with ἤ *than* after comparative words:

poet. νόσημα μεῖζον ἢ φέρειν *a disease* (greater than that one should bear it) *too great to be borne*, οὐδὲν ἄλλο ἢ δοκεῖν σοφὸν εἶναι *nothing else than appearing to be wise*.——ὥστε is usually added with the infinitive: ᾔσθοντο Ἔκδικον ἐλάττω δύναμιν ἔχοντα ἢ ὥστε τοὺς φίλους ὠφελεῖν *they perceived that Ecdicus had too small a force to assist his friends*. Cf. 659. For infinitive with τοῦ after comparatives, see 781.

769. After πρίν (prius) *before*, ἤ is generally omitted (in Attic prose almost always so):

πρὶν τὴν ἀρχὴν ὀρθῶς ὑποθέσθαι, μάταιον ἡγοῦμαι περὶ τῆς τελευτῆς λέγειν *before laying down the commencement properly, I think it vain to speak about the end*. Hm. uses πάρος in a similar way: πάρος τάδε ἔργα γενέσθαι *before these works were brought to pass*. Instead of πρίν alone, we often find πρότερον . . . πρίν, or πρόσθεν . . . πρίν (and in Hm. πρίν . . . πρίν, or πάρος . . . πρίν): οὕτω τινὲς εὐπειθεῖς εἰσιν, ὥστε πρὶν εἰδέναι τὸ προσταττόμενον πρότερον πείθονται *some are so obedient, that they obey before knowing the order*.

770. The infinitive is used with ὥστε to denote the RESULT:

τοῖς ἡλικιώταις συνεκέκρατο, ὥστε οἰκείως διακεῖσθαι *he had mingled with those of his own age, so as to be on familiar terms with them*. The infin. with ὥστε may also denote the PURPOSE (as a result to be attained): πᾶν ποιοῦσιν, ὥστε δίκην μὴ διδόναι *they do every thing, in order not to suffer punishment*;——or the CONDITION (to be attained, in order that something else may be): ἐξῆν τοῖς προγόνοις ἄρχειν τῶν Ἑλλήνων, ὥστε αὐτοὺς ὑπακούειν βασιλεῖ *it was in the power of your ancestors to be leaders of the Greeks, on condition of being themselves subject to the* (Persian) *king*.

For ἐφ' ᾧτε with the infinitive, see 813.

771. Both πρίν and ὥστε are followed by a *finite* mode, when the action of the verb is to be expressed as something real, probable, or possible: εἰς τὴν

ὑστεραίαν οὐχ ἧκεν, ὥσθ' οἱ Ἕλληνες ἐφρόντιζον on the next day he did not come, so that the Greeks were anxious, οὐ χρή μ' ἐνθένδε ἀπελθεῖν πρὶν ἂν δῶ δίκην I must not go hence before I have suffered punishment (760 a).

772. Infinitive in loose construction. The infinitive (with or without the particle ὡς) is used in several phrases with loose construction, somewhat like the adverbial accusative (552): ὡς εἰπεῖν or ὡς ἔπος εἰπεῖν *so to speak, to use this* (rather strong) *expression*, (ὡς) συνελόντι εἰπεῖν (sc. τινί, cf. 601 a) *to speak concisely*, ἐμοὶ δοκεῖν *as it seems to me, in my view*, ὀλίγου (μικροῦ) δεῖν *so as to want little of it, almost*, τὸ νῦν εἶναι *for the present*, κατὰ τοῦτο εἶναι *in this relation*, and the like.

For ἑκὼν εἶναι, see 775 a.

Subject and Predicate with the Infinitive.

773. The subject of the infinitive stands in the accusative case (485 c). A predicate-noun, belonging to the subject of the infinitive, stands in the same case.

ἤγγειλαν τὸν Κῦρον νικῆσαι they reported that Cyrus had conquered, συνέβη μηδένα τῶν στρατηγῶν παρεῖναι it chanced that no one of the generals was present,——τὸν ἄδικον ἄνδρα φημὶ ἄθλιον εἶναι I assert that the unjust man is miserable, καὶ οἱ μὲν εὔχοντο ὡς δολίους ὄντας ληφθῆναι and some desired that they should be taken as being treacherous.

a. The subject of the infinitive may be another infinitive: *διαπεπραγμένος ἥκει παρὰ βασιλέως δοθῆναί οἱ σώζειν τοὺς Ἕλληνας he is come having obtained from the king that it should be granted him to rescue the Greeks*, where σώζειν is the subject of δοθῆναι.

b. A sentence, when stated in oratio obliqua, is often expressed by the infinitive (usually with subject-accusative); see 734 c. When two or more connected sentences are stated in oratio obliqua, the infinitive may be used, not only for the leading sentence, but for any of those connected with it: *τοιαῦτ' ἄττα σφᾶς ἔφη διαλεχθέντας ἰέναι· ἐπεὶ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ, ἀνεῳγμένην καταλαμβάνειν τὴν θύραν "after such conversation," he said, "they went away: but when they came to the house, they found the door open."*

774. Omitted Subject. The subject of the infinitive is frequently omitted: thus

1. very often when it is an *indefinite* word:

πᾶσιν ἀδεῖν χαλεπόν (sc. τινά *for any one*) *to please all is difficult, οὐχ ὥρα καθεύδειν it is not a time* (for one) *to be sleeping, λόγοι χρησιμώτατοι ἀκοῦσαι words most useful* (for me) *to hear.*——A *predicate-noun*, connected with the infin. and belonging to the indefinite subject, is put in the accusative: τὰ τοιαῦτα ἔξεστι (sc. τινά) *μετρήσαντα καὶ ἀριθμήσαντα εἰδέναι such things (a man) may know by measuring and counting.*

775. 2. when it is the same as the *subject* of the *principal* verb:

ὀμωμόκατε δικάσειν ye have sworn to give judgment (that you will give), *φοβοῦμαι λέγειν I am afraid to speak, πᾶν ποιοῦσιν ὥστε δίκην μὴ διδόναι they do every thing in order not to suffer punishment* (that they may not suffer).——A *predicate-noun* with the infinitive is then put in the nominative case: *ὁ Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός Alexander declared that he was son of Zeus, ἐγὼ οὐχ*

ὁμολογήσω ἄκλητος ἥκειν, ἀλλ' ὑπὸ σοῦ κεκλημένος *I shall not admit that I have come unbidden, but bidden by thee*, οἱ δοκοῦντες πάντων σοφώτατοι εἶναι *those who seem to be wisest of all.*

a. From ἑκών *willing*, connected as pred.-adj. with the inf. εἶναι used in loose construction (772), comes the phrase ἑκὼν εἶναι (so as to be willing) *willingly:* τοῦτο ἑκὼν εἶναι οὐ ποιήσω *I shall not do this of my own will.*

b. But sometimes, for the sake of emphasis or contrast, the subject of the principal verb is also expressed with the infinitive; it may then stand either in the nominative or the accusative: Hd. οἱ Αἰγύπτιοι ἐνόμιζον ἑωυτοὺς πρώτους γενέσθαι ἀνθρώπων *the Egyptians believed that they themselves were created first among men*, εἰ οἴεσθε Χαλκιδέας ἢ Μεγαρέας τὴν Ἑλλάδα σώσειν, ὑμεῖς δ' ἀποδράσεσθαι τὰ πράγματα, οὐκ ὀρθῶς οἴεσθε *if you think that the Chalcidians or Megarians will save Greece, but that you will escape the trouble, you are mistaken.*

776. 3. when it is the same as the *object* of the *principal* verb:

τίς αὐτὸν κωλύσει δεῦρο βαδίζειν *who will hinder him from coming hither?* τὸ ἥμισυ κατέλιπε φυλάττειν τὸ στρατόπεδον *he left half to guard the camp*, ὑμῖν συμβουλεύω γνῶναι ὑμᾶς αὐτοὺς *I advise you to know yourselves.*——A *predicate-noun* with the infinitive takes the case of the preceding object: Κύρου ἐδέοντο ὡς προθυμοτάτου γενέσθαι *they besought Cyrus to show himself as favorable as possible*, παντὶ ἄρχοντι προσήκει φρονίμῳ εἶναι *it becomes every ruler to be prudent;* ——but sometimes it stands in the accusative, when the object is a genitive or dative: συμφέρει αὐτοῖς φίλους εἶναι μᾶλλον ἢ πολεμίους *it is advantageous for them to be friends rather than enemies.*

777. Personal Construction for Impersonal. Instead of using an impersonal verb (494 a) with the accusative and infinitive, the Greek often puts the subject of the infinitive in the nominative case, and joins it as a subject with the principal verb.

This occurs with δοκεῖ *it appears*, ἔοικε *it seems*, λέγεται *it is said*, ἀγγέλλεται *it is reported*, ὁμολογεῖται *it is agreed*, and the like; with συμβαίνει *it happens;* and with δίκαιόν ἐστι *it is just*, ἀναγκαῖόν ἐστι *it is necessary*, ἐπιτήδειόν ἐστι *it is fitting*, and some similar phrases: ὁ Κῦρος ἠγγέλθη νικῆσαι (Cyrus was reported to have conquered) = ἠγγέλθη τὸν Κῦρον νικῆσαι *it was reported that Cyrus had conquered*, αὐτός μοι δοκῶ ἐνθάδε καταμενεῖν *it seems to me that I myself shall remain here*, δίκαιος εἶ ἄγειν ἀνθρώπους (thou art just to lead men) *it is just that thou shouldst lead men*, ἐπίδοξοί εἰσι τὸ αὐτὸ πείσεσθαι (they are probable to suffer) *it is probable that they will suffer the same.*——Yet the impersonal construction is also admissible: ἠγγέλθη τὸν Κῦρον νικῆσαι, σὲ δίκαιόν ἐστιν ἄγειν ἀνθρώπους, etc.

a. The personal construction here may be explained by *prolepsis* (726): thus, proper form ἠγγέλθη ὅτι ὁ Κῦρος ἐνίκησε, by prolepsis ἠγγέλθη ὁ Κῦρος ὅτι ἐνίκησε, and, with νικῆσαι in place of ὅτι ἐνίκησε (734 c), ἠγγέλθη ὁ Κῦρος νικῆσαι.

b. The *ordinary* construction of the acc. with the inf. (773) may be explained by a similar prolepsis, when the principal verb is *transitive:* thus, proper form ἤγγειλαν ὅτι ὁ Κῦρος ἐνίκησε, by prolepsis ἤγγειλαν τὸν Κῦρον ὅτι ἐνίκησε, and with the infin. ἤγγειλαν τὸν Κῦρον νικῆσαι. The construction was perhaps first established in connection with transitive verbs, and thence extended to cases where the principal verb was intransitive or passive.

Infinitive with Neuter Article.

778. The neuter article, prefixed to the infinitive, gives it more distinctly the character of a *substantive*. Each case receives a form of its own, and may be made to depend on any word which would take the same case of a substantive. But as to words which depend on the infinitive (its *subject*, *predicate*, and *object*), they are expressed in the same way, whether it has or has not the article. Hence the rules in 773–6 and 762 b are applicable here.

779. The infinitive with the neuter article prefixed may stand as a substantive in any case: thus

NOMINATIVE: *τὸ φρονεῖν εὐδαιμονίας πρῶτον ὑπάρχει to be wise is the first (condition) of happiness, τὸ ἁμαρτάνειν* (sc. *αὐτούς*) *ἀνθρώπους ὄντας οὐδὲν θαυμαστόν* (sc. *ἐστί*) *it is no wonder that being men they should err.*

780. ACCUSATIVE: *πειρῶ κατεργάσασθαι ὡς μάλιστα τὸ εἰδέναι* (sc. *ταῦτα*) *ἃ βούλει πράττειν endeavor to secure, as far as possible, the understanding of those things which you wish to pursue.* Especially with the prepositions *εἰς* or *κατά in reference to, διά by reason of, ἐπί* or *πρός in order to, παρά in comparison with: διὰ τὸ ξένος εἶναι οὐκ ἂν οἴει ἀδικηθῆναι do you think you would not be injured on account of being a foreigner? πρὸς τὸ μετρίων δεῖσθαι καλῶς πεπαιδευμένος well trained to having only moderate wants.*

a. The infinitive with *τό* is sometimes found in loose construction, analogous to the accusative of specification (549): *ἀνέλπιστοί εἰσι τὸ ἐς τὴν γῆν ἡμῶν ἐσβάλλειν they are without hope as regards the invasion of our land, τίς Μήδων σοῦ ἀπελείφθη τὸ μή σοι ἀκολουθεῖν what one of the Medes remained away from you, so as not to follow you* (as to the not following)? Sometimes it resembles the adverbial accusative, see 772.

781. GENITIVE: *ἐπιθυμία τοῦ πιεῖν desire of drinking, ἡ τοῦ πείθειν τέχνη the art of persuading, ἀήθης τοῦ κατακούειν τινός unaccustomed to obeying any one, ἐμοὶ οὐδὲν πρεσβύτερον τοῦ ὅτι βέλτιστον ἐμὲ γενέσθαι to me there is nothing more important than to become as good as possible, ἐπιμελεῖται τοῦ ὡς φρονιμώτατος εἶναι he is careful* (of being) *to be as wise as possible.* So with many prepositions, as *ἐξ from, in consequence of, πρό before, prior to, περί concerning, ἕνεκα on account of, ὑπέρ for the sake of, διά by means of, ἄνευ without, aside from;* and with some adverbs, as *ἔξω εἶναι τοῦ κακῶς πάσχειν to be out of reach of injury.*

a. The infinitive with *τοῦ* is often used, without a preposition, to denote the PURPOSE (especially a *negative* purpose): *τοῦ μὴ διαφεύγειν τὸν λαγὼν ἐκ τῶν δικτύων, σκοποὺς καθίσταμεν that the hare may not escape out of the nets, we set watchers.*

782. DATIVE: *ταῦτα οὐκ ἦν ἐμποδὼν τῷ τοὺς Φωκέας σώζεσθαι these things were no bar to the preservation of the Phocians.* Especially as dative of *means, cause,* or *manner: κεκράτηκε τῷ πρότερος πρὸς τοὺς πολεμίους ἰέναι he has triumphed by marching first against the enemy, αἱ καλῶς πολιτευόμεναι δημοκρατίαι προέχουσι τῷ δικαιότεραι εἶναι well conducted democracies are superior in being more just.* Also with prepositions, as *ἐν in, ἐπί on the ground of* or *on condition that, πρός in addition to: ἐν τῷ ἕκαστον δικαίως ἄρχειν ἡ πολιτεία σώζεται when each administers his office justly, the order of the state is preserved* (in and through the just administration).

Infinitive with ἄν.

783. The infinitive takes ἄν, where a finite verb, standing independently, would take it. Thus the inf. with ἄν corresponds

a. to the POTENTIAL OPTATIVE with ἄν (722): μάλιστα οἶμαι ἂν σοῦ πυθέσθαι (independent construction μάλιστα ἂν πυθοίμην) *I think that I should learn best from you*;——and with *expressed* condition (748): δοκεῖτέ μοι (777) πολὺ βέλτιον ἂν περὶ τοῦ πολέμου βουλεύσασθαι (indep. βέλτιον ἂν βουλεύσαισθε), εἰ τὸν τόπον τῆς χώρας ἐνθυμηθείητε *it appears to me that you would take much better counsel concerning the war, if you should consider the situation of the country.*

b. to the HYPOTHETICAL INDICATIVE with ἄν (746): Κῦρος εἰ ἐβίωσεν, ἄριστος ἂν δοκεῖ ἄρχων γενέσθαι (indep. ἄριστος ἂν ἐγένετο) *it seems probable that Cyrus, if he had lived, would have proved a most excellent ruler.* So with *implied* condition (751): τοὺς ταῦτα ἀγνοοῦντας Σωκράτης ἀνδραποδώδεις ἂν κεκλῆσθαι ἡγεῖτο (indep. εἴ τινες ταῦτα ἠγνόουν, ἀνδραποδώδεις ἂν ἐκέκληντο) *Socrates thought that persons ignorant of these things* (if such there were) *would be called slavish.*

REM. c. The particle ἄν, though belonging to the infinitive, may be attached to the principal verb, or to other emphatic words in the sentence: see the foregoing examples.

Infinitive for the Imperative.

784. This occurs in the second (seldom in the third) person. It is rarely found in Attic prose.

In this use of the inf., its subject, if expressed, is put in the nom.; a predicate-noun belonging to the subject is put in the same case: Hm. παῖδα δ' ἐμοὶ λῦσαί τε φίλην, τά τ' ἄποινα δέχεσθαι *release to me my dear child, and accept the ransom*, Hm. θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι *with courage now, Diomedes, fight against the Trojans*, σύ, Κλεαρίδα, τὰς πύλας ἀνοίξας ἐπεκθεῖν *do thou, Clearĭdas, having opened the gates, hasten out against* (*the enemy*).

D. PARTICIPLE.

For the nature of the participle, as a verbal adjective, but different from other verbal adjectives, see 762. For the agreement of the participle with its substantive or subject, see 498.

Attributive Participle.

785. The participle, like the adjective (488 a), may express an attribute of its substantive or subject (493):

πόλις εὐρείας ἀγυιὰς ἔχουσα (= πόλις εὐρυάγυια Hm., or πόλις ἣ εὐρείας ἀγυιὰς ἔχει) *a city having broad streets*, αἱ καλούμεναι Αἰόλου νῆσοι *the so-called islands of Aeŏlus*, ὁ παρὼν καιρός *the present occasion.*——The participle is always attributive, when it follows the *article* (492 d).

786. The attributive participle is often found, with omitted subject, used as a *substantive* (509):

οἱ παρόντες the (persons) present, ὁ τυχών whoever happens, παρὰ τοῖς ἀρίστοις δοκοῦσιν εἶναι with those who appear to be best, πλέομεν ἐπὶ πολλὰς ναῦς κεκτημένους we are sailing against (men) who possess many ships.——Such participles are often to be translated by substantives; *ὁ δράσας the doer, οἱ λέγοντες the speakers, προσήκοντές τινες some relatives, πόλις πολεμούντων a city of belligerents, τὰ δέοντα the duties, πρὸς τὸ τελευταῖον ἐκβὰν ἕκαστον τῶν πρὶν ὑπαρξάντων κρίνεται by the final issue is each one of the previous measures judged of.*

a. Participles thus used sometimes take a *genitive*, like substantives, especially in poetry: *τὰ συμφέροντα τῆς πόλεως* (563) *the advantages of the state, τὸ δοξάζον τῆς ψυχῆς* (559) *the thinking (part) of the soul*, poet. *ὁ ἐκείνου τεκών* (563 a) *his parent.*

b. The participle with the neuter article is rarely used in an *abstract* sense, like the infinitive: *τὸ μὴ μελετῶν the not-exercising, failure to exercise* (= *τὸ μὴ μελετᾶν*). In prose, this is nearly confined to Thucydides.

Predicate-Participle.

787. The predicate-participle, like the predicate-adjective (488 b), is brought into connection with its subject *by the sentence.* It is called CIRCUMSTANTIAL, when it is *loosely* related to the principal verb, adding a *circumstance* connected with the action; and SUPPLEMENTARY, when it is *closely* related to the principal verb, *supplying* an *essential* part of the predicate.

a. These subdivisions of the predicate-participle are not in all cases clearly distinguished, but run into each other.

Circumstantial Participle.

788. The circumstance, denoted by the participle, may be related in various ways to the action of the principal verb. Thus there is always a relation of

a. TIME (for the tenses of the participle, see 714–18): *ταῦτα εἰπὼν ἀπῄειν after saying these things, he went away, γελῶν εἶπε he spoke laughing* (at the same time), *προσέχετε τούτοις ἀναγιγνωσκομένοις τὸν νοῦν give your attention to these things, while they are being read, Ἀλκιβιάδης ἔτι παῖς ὢν ἐθαυμάζετο Alcibiades, while yet a boy, was admired* (in such cases *ὤν* cannot be omitted), *ἐπὶ Ἀρχύτα ἐφορεύοντος Λύσανδρος εἰς Ἔφεσον ἀφίκετο while Archytas was ephor, Lysander came to Ephesus.*

Sometimes the participle may be rendered by an *adverbial expression: ἀρχόμενος at first, τελευτῶν at last, διαλιπὼν χρόνον after an interval of time, εὖ* (*καλῶς*) *ποιῶν with right.* Similarly *πολλῇ τέχνῃ χρώμενος with much art, τὰς ναῦς ἀπέστειλαν ἔχοντα Ἀλκίδαν they despatched Alcidas with the ships.* Observe also such forms as *φλυαρεῖς ἔχων thou art trifling* (holding on to it) *continually, ἄνοιγε ἀνύσας open with despatch, ἥκει τὰ κακὰ φερόμενα the evils are come with a rush* (lit. borne on, with haste and violence).

789. But the participle may denote also

b. MEANS: *λῃζόμενοι ζῶσι they live by plundering, οὐκ ἔστιν ἀδικοῦντα δύναμιν βεβαίαν κτήσασθαι it is not possible* (for any one) *by wrong-doing to gain firm power.*

c. CAUSE: τούτων τῶν κερδῶν ἀπείχοντο αἰσχρὰ νομίζοντες εἶναι *from these gains they abstained, because they considered them to be shameful.*——Thus τί παθών *having suffered what?* and τί μαθών *having learned what?* are used in asking, with surprise or severity, the reason of some fact: τί γὰρ μαθόντες τοὺς θεοὺς ὑβρίζετε *for with what idea did you insult the gods?*

d. END. The *future* participle often denotes *purpose:* παρελήλυθα συμβουλεύσων ὑμῖν *I have come forward to advise you,* τὸν ἀδικοῦντα παρὰ τοὺς δικαστὰς ἄγειν δεῖ δίκην δώσοντα *it is necessary to bring the evil-doer before the judges, in order that he may suffer punishment* (lit. give justice).

e. CONDITION: τοῖς Ἀθηναίοις πολεμοῦσιν ἄμεινον ἔσται *it will be better for the Athenians, if they make war.*——Even an *attributive* participle may imply a condition on which the verb depends: ὁ μὴ δαρεὶς ἄνθρωπος οὐ παιδεύεται *the man who is not whipped is not educated* (if not whipped, he is not educated). The conditional participle with μή can often be rendered by *without:* οὐκ ἔστιν ἄρχειν μὴ διδόντα μισθόν *it is not possible to command without giving pay* (774).

f. CONCESSION (cf. 874): τὸ ὕδωρ εὐωνότατον ἄριστον ὄν *water is the cheapest* (of all things), *though it is the best,* ὑμεῖς ὑφορώμενοι τὰ πεπραγμένα καὶ δυσχεραίνοντες ἤγετε τὴν εἰρήνην ὅμως *you, though you were suspicious as to what had been done, and were dissatisfied, continued to observe the peace notwithstanding.*

REM. g. It must be remembered that the Greek participle, while it stands in all these relations, does not express them definitely and distinctly. Hence the different uses run into each other, and cases occur in which more than one might be assigned: thus τοὺς φίλους εὐεργετοῦντες καὶ τοὺς ἐχθροὺς δυνήσεσθε κολάζειν *by benefiting your friends* (means), or *if you benefit your friends* (condition), *you will be able also to chastise your enemies.*

Participle with Case Absolute.

790. The circumstantial participle may be connected in its various uses (788–9) with a *genitive* (less often an *accusative*) *absolute,* i. e. not immediately dependent on any word in the sentence.

GENITIVE ABSOLUTE. The participle with genitive absolute may denote

a. TIME: Περικλέους ἡγουμένου, πολλὰ καὶ καλὰ ἔργα ἀπεδείξαντο οἱ Ἀθηναῖοι *while Pericles was their leader, the Athenians accomplished many noble works,* τούτων λεχθέντων, ἀνέστησαν καὶ ἀπῆλθον *after these things were said, they rose up and went away.*

b. MEANS: τῶν σωμάτων θηλυνομένων, καὶ αἱ ψυχαὶ ἀῤῥωστότεραι γίγνονται (the body being enfeebled) *by the enfeebling of the body, the spirit also is made weaker.*

c. CAUSE: οὐδὲν τῶν δεόντων ποιούντων ὑμῶν, κακῶς ἔχει τὰ πράγματα *because you are not doing any of your duties, your affairs are in bad condition.*

d. CONDITION: οὐκ ἂν ἦλθον δεῦρο, ὑμῶν μὴ κελευσάντων (= εἰ μὴ ὑμεῖς ἐκελεύσατε) *I should not have come here, if you had not commanded it,* poet. γένοιτ' ἂν πᾶν, θεοῦ τεχνωμένου (= εἰ θεὸς τεχνῷτο) *every thing would come to pass, should a divinity contrive.*

e. CONCESSION: πολλῶν κατὰ γῆν καὶ θάλατταν θηρίων ὄντων, τοῦτο μέγιστόν ἐστι *though there are many wild animals on land and sea, this one is the greatest.*

791. The Greek construction of the genitive absolute differs from the Latin *ablative absolute* in several respects:

a. The subject of the participle is often omitted, when it is easily understood from the context or from the meaning of the participle: *ἐντεῦθεν προϊόντων, ἐφαίνετο ἴχνια ἵππων as they* (the army of Cyrus) *were proceeding from thence, there appeared tracks of horses*, *ὕοντος* (Zeus raining, cf. 504 c) *while it was raining.* The subject is omitted, also, when it is indeterminate, see 792 b.

b. The participle of *εἰμί to be* cannot be omitted, where the sense requires it, as in *σοῦ παιδὸς ὄντος* (but Lat. *te puero*) *when thou wert a boy.* Except in connection with the adjectives *ἑκών* and *ἄκων*, which closely resemble participles: *ἐμοῦ ἑκόντος with my consent*, *ἐμοῦ ἄκοντος against my will.*

c. The Greek, as it has perfect and aorist participles in the active voice, uses the construction of the case absolute much less often than the Latin: *ὁ Κῦρος τὸν Κροῖσον νικήσας κατεστρέψατο τοὺς Λυδούς*, Lat. *Cyrus, Croeso victo, Lydos sibi subjecit.*

d. The genitive absolute is sometimes used, even where the subject of the participle is at the same time dependent on other words in the sentence: *ταῦτ' εἰπόντος αὐτοῦ, ἔδοξέ τι λέγειν τῷ Ἀστυάγει* (= *ταῦτ' εἰπὼν ἔδοξε*) *when he had said these things, he appeared to Astyages to say something* (*important*), *διαβεβηκότος Περικλέους, ἠγγέλθη αὐτῷ* (= *διαβεβηκότι Περικλεῖ ἠγγέλθη*) *when Pericles had crossed over, word was brought to him.*

792. Accusative Absolute. Instead of the genitive absolute, the accusative is used when the participle is impersonal (494 a), i. e.

a. when the subject of the participle is an infinitive: *οὐδείς, ἐξὸν εἰρήνην ἄγειν, πόλεμον αἱρήσεται no one*, (it being permitted him) *when he is permitted to keep peace, will choose war*, *προσταχθέν μοι Μένωνα ἄγειν εἰς Ἑλλήσποντον, ᾠχόμην διὰ τάχους* (it being commanded) *when a command was given me to convey Menon to the Hellespont, I went in haste*, *κραυγῇ οὐκ ὀλίγῃ ἐχρῶντο, ἀδύνατον ὂν ἐν νυκτὶ ἄλλῳ τῳ σημῆναι they made no little outcry*, (it being impossible) *as it was impossible in the night to give signals by any other means.* The infinitive is sometimes understood: *οὐδεὶς τὸ μεῖζον αἱρήσεται, ἐξὸν τὸ ἔλαττον* (sc. *αἱρεῖσθαι*) *no one will choose the greater* (of two evils), *when it is permitted* (*to choose*) *the less.*

b. when the subject is indeterminate: *τούτων οὐδὲν γίγνεται, δέον πάντων μάλιστα γίγνεσθαι none of these things takes place, though it is above all necessary* (something requires) *that they should take place.*——Yet in this case the participle is commonly put in the genitive, if the corresponding verb is not ordinarily impersonal: *οὕτως ἔχοντος* or *ἐχόντων* (it being thus, things being thus) *in this state of things.* So, also, when the subject is a *dependent sentence*: *σημανθέντων τῷ Ἀστυάγει ὅτι πολέμιοί εἰσιν ἐν τῇ χώρᾳ when it was reported to Astyages that enemies were in the land* (for the plural, cf. 518 a, b).

793. After *ὡς* (795 e) and *ὥσπερ*, the accusative absolute is sometimes found, even when the participle is not impersonal:

τοὺς υἱεῖς οἱ πατέρες εἴργουσιν ἀπὸ τῶν πονηρῶν, ὡς τὴν τούτων ὁμιλίαν κατάλυσιν οὖσαν ἀρετῆς fathers keep their sons away from evil men, thinking that their society is the destruction of virtue, *σιωπῇ ἐδείπνουν, ὥσπερ τοῦτο προστεταγμένον αὐτοῖς they were supping in silence, just as if this was enjoined upon them.*——Rarely so, without preceding *ὡς* or *ὥσπερ*: *προσῆκον αὐτῷ τοῦ κλήρου μέρος since a part of the inheritance belonged to him*, *δόξαντα δὲ ταῦτα but these things having been resolved on* (also *δόξαν ταῦτα*, where perhaps *ποιεῖν* should be supplied).

794. A participle with case absolute is often connected by conjunctions to a circumstantial participle in construction with the sentence:

εἰσήλθομεν εἰς τὸν πόλεμον ἔχοντες τριήρεις τετρακοσίας, ὑπαρχόντων δὲ χρημάτων πολλῶν we entered into the war, having four hundred triremes, and (*with*) *many resources belonging to us, τῷ τείχει προσέβαλον ἀσθενεῖ καὶ ἀνθρώπων οὐκ ἐνόντων they attacked the wall, because it was weak, and there were no men on it.*

Adjuncts of the Participle.

795. The relations of the circumstantial participle, in its various uses (788–90), to the action of the principal verb, are rendered more distinct by adding certain particles, which may be called adjuncts of the participle. Thus,

a. *τότε, εἶτα, ἔπειτα, οὕτως* represent the action of the principal verb as SUCCEEDING that of the participle. They are placed *after* the participle, and, as it were, repeat its meaning: *καταλιπὼν φρουρὰν οὕτως ἐπ' οἴκου ἀνεχώρησε he left a garrison, and thus* (after doing this) *marched home again.*

b. *εὐθύς* (placed *before* the participle) represents the succession as IMMEDIATE: *τῷ δεξιῷ κέρᾳ εὐθὺς ἀποβεβηκότι ἐπέκειντο they fell upon the right wing immediately after its landing.*

c. *ἅμα at the same time* and *μεταξύ between* represent the two actions as CONTEMPORANEOUS: *οἱ Ἕλληνες ἐμάχοντο ἅμα πορευόμενοι the Greeks were fighting while upon the march, λέγοντός σου, μεταξύ μοι γέγονε ἡ φωνή even while thou wert speaking, the voice came to me.* They are commonly placed *before* the participle.

d. *ἅτε* (also *οἷον, οἷα*) with the participle gives a CAUSAL meaning: *κατέδαρθε πάνυ πολύ, ἅτε μακρῶν τῶν νυκτῶν οὐσῶν he slept a great deal, because the nights were long.* It denotes something actual (OBJECTIVE), and differs thus from the following.

e. *ὡς* with the participle represents its meaning as SUBJECTIVE, that is, as *thought*, *felt*, or *uttered*, by some person: *Σωκράτην ποθοῦσιν ὡς ὠφελιμώτατον ὄντα πρὸς ἀρετῆς ἐπιμέλειαν they regret Socrates, because* (as they think) *he was most useful for the cultivation of virtue, θαυμάζονται ὡς σοφοί τε καὶ εὐτυχεῖς ἄνδρες γεγενημένοι they are admired as having been* (in the view of their admirers) *both wise and fortunate men, λέγει ὡς διδακτοῦ οὔσης τῆς ἀρετῆς he speaks in the belief that virtue is a thing that can be taught*, poet. *ἔξεστι φωνεῖν, ὡς ἐμοῦ μόνης πέλας* (sc. *οὔσης*, omitted contrary to 791 b) *you are at liberty to speak aloud, assured that I alone am near, ἵνα πρὸς τὴν ἐκκλησίαν ἥκοιεν, ὡς δὴ ξυγγενεῖς ὄντες τῶν ἀπολωλότων that they might come into the assembly, pretending that they were kinsmen of those who had perished, ἀπεβλέψατε πρὸς ἀλλήλους, ὡς αὐτὸς μὲν ἕκαστος οὐ ποιήσων τὸ δόξαν, τὸν δὲ πλησίον πράξοντα* (793) *ye looked to one another, expecting each that he himself would not do what was resolved on, but that his neighbor would accomplish it.*

f. *καίπερ* (less often *καί*) with the participle gives a CONCESSIVE meaning and is rendered *though*: *καίπερ οὕτω σοφὸς ὤν, βελτίων ἂν γένοιο though thou art so wise, thou couldst become better.* In Hm., the *καί* and *πέρ* are often separated (cf. 477): *οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἡδὺ γέλασσαν but they, although troubled, laughed pleasantly at him;* or *πέρ* alone is used in the same sense: *ἀχνύμενοί περ.*——*Ὅμως yet* with the principal verb, expresses the same meaning: Hd. *ὕστερον ἀπικόμενοι τῆς συμβολῆς ἱμείροντο ὅμως θεήσασθαι τοὺς Μήδους though they came too late for the engagement, they yet desired to look upon the Medes.*

Supplementary Participle.

796. The supplementary participle supplies an essential part of the predicate. It may belong either to the subject or to the object of the principal verb:

a. to the SUBJECT: παύεσθε ἀεὶ περὶ τῶν αὐτῶν βουλευόμενοι *cease consulting forever on the same matters*, ἴσθι λυπηρὸς ὤν *know that you are offensive.*

b. to the OBJECT: ὁ πόλεμος ἔπαυσεν ἡμᾶς ἀεὶ περὶ τῶν αὐτῶν βουλευομένους *the war compelled us to cease consulting forever on the same matters*, οἶδα αὐτὸν λυπηρὸν ὄντα *I know that he is offensive.*

797. The action of the supplementary participle is represented, through its connection with the principal verb,

1. AS BEING OR APPEARING TO BE.

So with εἰμί *to be*, ὑπάρχω *to be* (orig. to begin to be), ἔχω (to hold one's self, and hence) *to be*,——φαίνομαι *to appear* (802), φανερός (δῆλός) εἰμι *to be manifest*, ἔοικα *I seem.*——So with verbs of SHOWING (causing to appear): δείκνυμι (δηλόω, ἀποφαίνω) *to show*, ποιέω *to represent*, ἐξελέγχω *to convict*, ἀγγέλλω *to announce*, ὁμολογέω *to acknowledge.*

Thus εἰ τοῖς πλέοσιν ἀρέσκοντές ἐσμεν *if we are acceptable to the majority*, ὥσπερ προσῆκόν ἐστι or ὥσπερ προσῆκον *as it is proper.* For the participle used with εἰμί to supply certain parts of the verb, see 385, 392–3, 713.——κηρύξας ἔχω *I have proclaimed* (lit. having proclaimed I hold myself thus): this is chiefly poetic. Constructions like ὠνούμενοι δούλους ἔχουσι *they purchase slaves and hold them*, belong to 788.——ἀποφαίνουσι τοὺς φεύγοντας πάλαι πονηροὺς ὄντας *they show that the exiles were long ago bad*, Φίλιππος πάντα ἕνεκα ἑαυτοῦ ποιῶν ἐξελήλεγκται *Philip has been convicted of doing all things for himself.*

798. 2. AS BEGINNING, CONTINUING, OR CEASING, to be.

So with ἄρχομαι *to begin* (691), διατελέω (διάγω) *to continue*, παύω *to make one cease*, παύομαι (λήγω, ἐπέχω) *to cease*, δια- (ἐπι-) λείπω *to leave off, intermit;* also ἀπαγορεύω *to give over*, ἐλλείπω *to fail.*——Thus διατελῶ εὔνοιαν ἔχων πᾶσιν ὑμῖν *I continue to bear good-will to you all*, ἐπίσχες ὀργιζόμενος *cease to be angry*, Ἀγησίλαος οὐκ ἀπεῖπε μεγάλων καὶ καλῶν ἐφιέμενος *Agesilāus did not give up aiming at great and honorable things.*

799. 3. as an object of PERCEPTION, KNOWLEDGE, REMEMBRANCE, and the contrary.

So with αἰσθάνομαι *to perceive*, νομίζω *to consider*, ὁράω *to see*, περιοράω *to* (overlook) *allow*, ἀκούω *to hear*, μανθάνω *to learn* (802), πυνθάνομαι *to learn by inquiry*, εὑρίσκω *to find*, λαμβάνω *to* (catch) *detect*, ἁλίσκομαι (φωράομαι) *to be detected*,——οἶδα (ἐπίσταμαι, γιγνώσκω) *to know* (802), ἀγνοέω *to be ignorant*, ——μέμνημαι *I remember* (802), ἐπιλανθάνομαι *to forget.*

Thus εἶδον τοὺς πολεμίους πελάζοντας *they saw the enemy approaching*, ἡδέως ἀκούω Σωκράτους διαλεγομένου *I gladly hear Socrates discoursing*, ἢν ἐπιβουλεύων ἁλίσκηται *if he should be detected in laying plots*, εὐήθης ἐστὶν ὅστις ἀγνοεῖ τὸν ἐκεῖθεν (cf. 618 a) πόλεμον δεῦρο ἥξοντα *foolish is* (*any one*) *who does not know that the war subsisting there will come hither.*

a. σύνοιδά μοι may take the participle either in the nominative or in the dative: ἑαυτῷ ξυνῄδειν οὐδὲν ἐπισταμένος or ἐπισταμένῳ *he was conscious that he*

knew nothing. When it means *to know by privity with another*, it may have an object and participle in the accusative.

800. 4. as an object of ENDURANCE OF EMOTION.

So with *φέρω to bear, ἀνέχομαι to support, καρτερέω to endure,*——*χαίρω* (*ἥδομαι, τέρπομαι*) *to be pleased, ἀγαπάω to be content, ἀγανακτέω* (*ἄχθομαι, χαλεπῶς φέρω*) *to be vexed, displeased, ὀργίζομαι to be angry, αἰσχύνομαι to be ashamed* (802), *μεταμέλομαι* (*μεταμέλει μοι*) *to repent:* also *κάμνω to be weary.* ——Thus *δύναται λοιδορούμενος φέρειν he is able to bear being reviled, χαίρει ἐπαινούμενος he delights in being praised, μεταμέλει αὐτῷ ψευσαμένῳ he repents of having lied, μανθάνων μὴ κάμνε be not weary in learning.*

a. The participle with verbs of emotion might be regarded as the *circumstantial* used to express *means* or *cause.*

801. 5. as *taking place* in some general MANNER indicated by the principal verb.

So, as taking place WELL OR ILL, indicated by *εὖ* (*κακῶς*) *ποιῶ*; WRONGLY, by *ἀδικέω, ἁμαρτάνω*; WITH SUPERIORITY OR INFERIORITY, by *νικάω, ἡττάομαι*; BY CHANCE, by *τυγχάνω*, poet. *κυρέω*; WITHOUT NOTICE, by *λανθάνω*; BEFORE the action of another, by *φθάνω*; etc.——Thus *ἀδικεῖτε πολέμου ἄρχοντες καὶ σπονδὰς λύοντες ye do wrong in commencing war and breaking truce, ἔτυχον ὁπλῖται ἐν τῇ ἀγορᾷ καθεύδοντες heavy-armed men, as it chanced, were sleeping in the market-place, ἔλαθε τὸν Κῦρον ἀπελθών he departed without the knowledge of Cyrus, ἔλαθον διαφθαρέντες* (sc. *ἑαυτούς* unnoticed by themselves) *they were ruined unawares, φθάνει τοὺς φίλους εὐεργετῶν he anticipates his friends in conferring benefits.*

a. With *τυγχάνω*, the participle may be omitted where it is readily supplied from the connection: *περιέτρεχον ὅπῃ τύχοιμι* (sc. *περιτρέχων*) *I was running about wherever I might chance.*

802. GENERAL REMARK. With many of these verbs, an infinitive may be used in the same sense; but often there is a difference of meaning.

Thus *φαίνεται πλουτῶν he appears to be rich* (is rich and appears so), but *φαίνεται πλουτεῖν he has the appearance* (perhaps deceptive) *of being rich; αἰσχύνομαι λέγων I speak with shame,* but *αἰσχύνομαι λέγειν I am ashamed to speak* (and therefore do not speak); *οἶδε* (*μανθάνει*) *νικῶν he knows* (*learns*) *that he is victorious,* but *οἶδε* (*μανθάνει*) *νικᾶν he knows* (*learns*) *how to be victorious; μέμνημαι εἰς κίνδυνον ἐλθών I remember that I came into danger,* but *μέμνημαι τὸν κίνδυνον φεύγειν I am mindful to shun the danger.*

Participle with ἄν.

803. The participle takes *ἄν*, where a finite verb, standing independently, would take it (783). Thus the participle with *ἄν* corresponds

a. to the POTENTIAL OPTATIVE with *ἄν* (722): *τὰς ἄλλας πόλεις ὑπερεώρων, ὡς οὐκ ἂν δυναμένας βοηθῆσαι* (indep. *οὐκ ἂν δύναιντο*) *the other cities they overlooked, supposing that they would not be able to give aid;*——also with *expressed* condition (748): *ἐγώ εἰμι τῶν ἡδέως ἂν ἐλεγχθέντων, εἴ τι μὴ ἀληθὲς λέγω* (750), *ἡδέως δ' ἂν ἐλεγξάντων, εἴ τις μὴ ἀληθὲς λέγοι* (indep. *οἳ ἂν ἐλεγχθεῖεν, ἐλέγξειαν*) *I am one of those who would gladly be confuted, if I say anything untrue, but would gladly confute another, if he should say anything untrue.*

b. to the HYPOTHETICAL INDICATIVE with ἄν (746): *Φίλιππος Ποτίδαιαν ἑλὼν καὶ δυνηθεὶς ἂν αὐτὸς ἔχειν, εἰ ἐβουλήθη, Ὀλυνθίοις παρέδωκε* (indep. *ἐδυνήθη ἄν*) *Philip, when he had taken Potidaea, and would have been able to keep it himself, if he had wished, gave it up to the Olynthians.*

VERBAL ADJECTIVES IN τέος.

For the meaning of the verbal adjectives in *τός* and *τέος*, see 398.

804. The verbal adjective in *τέος*, when used as a predicate with *εἰμί*, has a twofold construction, personal and impersonal. The latter gives prominence to the necessary *action* expressed by the verbal; the former, to the *object* of that necessary action. The copula *εἰμί* is very often omitted, see 508 a.

a. In the PERSONAL construction, the object of the action is put in the nominative (693), and the verbal agrees with it:

οὐ πρό γε τῆς ἀληθείας τιμητέος ἀνήρ a man is not to be honored before the truth, ἡ πόλις τοῖς πολίταις ὠφελητέα ἐστί the state must be aided by the citizens. ——With the *infinitive* or *participle* of *εἰμί*, the object and the verbal may be put in other cases: *ἃ τοῖς ἐλευθέροις ἡγοῦντο εἶναι πρακτέα things which they thought were to be done by freemen, πολλῶν ἔτι μοι λεκτέων ὄντων there being many things yet to be said by me.*

b. In the IMPERSONAL construction, the verbal stands in the neuter (*τέον* or *τέα*, cf. 518 a), and the object is put in an oblique case, the same which the verb itself would take:

τὴν εἰρήνην ἀκτέον ἐστί it is necessary to observe the peace, ἀπτέον ἡμῖν τοῦ πολέμου we must take hold of the war, οὓς οὐ παραδοτέα ἐστί who must not be surrendered.

805. The verbal in *τέος* takes the AGENT (or doer of the action) in the DATIVE, cf. 600.

For examples, see the sentences given above. With the impersonal construction, the agent is sometimes put in the *accusative* (perhaps because the verbal was thought of as equivalent to *δεῖ* with the infinitive): *καταβατέον ἐν μέρει ἕκαστον each one must descend in turn, οὐδενὶ τρόπῳ ἑκόντας ἀδικητέον by no means should (men) willingly do injustice.*

806. a. The verbal in *τέος* may also have an *indirect* object, like the verb from which it comes: *οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστί who must not be surrendered to the Athenians.*

b. The verbal in *τέος* sometimes shows the meaning of the *middle* voice: *πειστέον one must obey* (*πείθω to persuade*, mid. *obey*), *φυλακτέον one must guard against* (*φυλάσσω to watch*, mid. *guard against*), *ἁπτέον one must take hold of* (*ἅπτω to fasten*, mid. *touch*).

PECULIARITIES IN THE CONSTRUCTION OF

RELATIVE SENTENCES.

Attraction. Incorporation.

807. A relative pronoun agrees with its antecedent in *number* and *gender* (503), but stands in any *case* required by the construction of its own sentence. Yet there is often an irregular agreement in case (*attraction*), as well as a peculiar arrangement (*incorporation*), which bring the relative sentence into closer connection with its antecedent. They occur only when there is a close connection in sense, the relative sentence qualifying its antecedent like an attributive.

808. I. ATTRACTION. The relative often varies from the case required by its own sentence, being *attracted*, or drawn into the case of its antecedent.

Thus the relative may be attracted——1. from the ACCUSATIVE to the GENITIVE: *μέμνησθε τοῦ ὅρκου οὗ ὀμωμόκατε* (instead of *ὃν ὀμ.*) *remember the oath which ye have sworn.*——2. from the ACCUSATIVE to the DATIVE: *τοῖς ἀγαθοῖς οἷς ἔχομεν ἄλλα κτησόμεθα* (for *ἃ ἔχομεν*) *by means of the advantages which we have, we will acquire others.*

a. The relative is seldom attracted FROM any case but the accusative (the object of a verb), or TO any case but the genitive or dative. But when *incorporation* occurs, other varieties of attraction are sometimes found with it: *ὧν ἐντυγχάνω μάλιστα ἄγαμαί σε* (for *τούτων οἷς*) *of those whom I meet with, I admire thee most*, *εἴ σοι δοκεῖ ἐμμένειν οἷς ἄρτι ἔδοξεν ἡμῖν* (for *τούτοις ἃ*) *if it seems to you best to adhere to those things which seemed best to us just now.* Cf. 810.

809. II. INCORPORATION. The antecedent is often *incorporated*, or taken up, into the relative sentence.

The relative and antecedent must then agree in case. Hence——1. The antecedent may conform to the case of the relative: *εἴ τινα ὁρῴη κατασκευάζοντα ἧς ἄρχοι χώρας* (for *τὴν χώραν ἧς ἄρχοι*) *if he saw any one improving the district of which he was governor.*——2. The relative may conform to the case of the antecedent (attraction): *πρὸς αἷς παρὰ Λυσάνδρου ἔλαβε ναυσί* (for *ταῖς ναυσὶ ἃς ἔλαβε*) *in addition to the ships which he received from Lysander.*——3. When both regularly stand in the same case, no change occurs: *μὴ ἀφέλησθε ὑμῶν αὐτῶν ἣν πάλαι κέκτησθε δόξαν καλήν* *do not take away from yourselves the honorable reputation which you long possess.*

a. If the antecedent in its ordinary position would take an article, this usually disappears in the relative sentence. See the examples just given.

810. ANTECEDENT OMITTED. When the antecedent is omitted (510), it is virtually contained in, and supplied by, the relative sentence. Constructions of this kind are regarded, therefore,

as instances of incorporation. The relative sentence may then be compared to an attributive with omitted subject (509): it has the use and construction of a substantive in the different cases:

Thus NOMINATIVE: ἐγὼ καὶ ὧν ἐγὼ κρατῶ μενοῦμεν (for οὗτοι ὧν) *I and (those) whom I command will stay.*——ACCUSATIVE: τίς μισεῖν δύναιτ᾽ ἂν ὑφ᾽ οὗ εἰδείη ἀγαθὸς νομιζόμενος (for τοῦτον ὑφ᾽ οὗ) *who could hate (the man) by whom he knew that he was considered as good?*——GENITIVE: ἡ πόλις ἡμῶν ὧν ἔλαβε πᾶσι μετέδωκε (for τούτων ἃ) *our city gave to all a share of* (those things which) *what she took.*——DATIVE: εὐωχοῦ σὺν οἷς μάλιστα φιλεῖς (for τούτοις οὓς) *feast with (those) whom you most love.*

a. In explaining this construction, it is usual, as in the examples just given, to supply a demonstrative as antecedent. It must be observed, however, that the Greek idiom makes a distinction between σὺν οἷς μάλιστα φιλεῖς *with those whom you most love* (your best friends, without other distinction), and σὺν τούτοις οἷς μάλιστα φιλεῖς *with these* (particular persons, mentioned before, or otherwise distinguished) *whom you most love.* We have also σὺν οἷς μάλιστα φιλεῖς σὺν τούτοις εὐωχοῦ (the demonstrative introduced *after* the relative sentence): this has the same meaning as the form first given, but with an emphatic repetition (680): *with those whom you most love, with* THEM (I say) *feast.*

811. OTHER RELATIVES. These peculiarities of construction (attraction and incorporation) are not confined to ὅς, but apply also to the other relatives, ὅσος, οἷος, ἡλίκος, ὅστις, etc.:

διοικεῖν τὰς πόλεις τοιούτοις ἤθεσιν οἵοις Εὐαγόρας εἶχε (for οἷα) *to govern the cities with such manners as Evagoras had,* εἰσφέρετε ἀφ᾽ ὅσων ἕκαστος ἔχει (for ἀπὸ τοσούτων ὅσα) *contribute from that amount of property which each one has.* The use of *indefinite relatives* as *dependent interrogatives* rests upon incorporation (825 b).

a. The same peculiarities extend to RELATIVE ADVERBS: ἄξω ὑμᾶς ἔνθα τὸ πρᾶγμα ἐγένετο (for ἐκεῖσε ἔνθα) *I will take you to the place where the affair occurred,* τοὺς δούλους ἀποκλείουσιν ὅθεν ἄν τι λαβεῖν ᾖ (for ἐκεῖθεν ὅθεν) *they exclude the slaves from places whence it may be possible to take any thing.* Often we may supply a *pronoun* as the antecedent: ἄσκει ὁπόθεν δόξεις φρονεῖν (for τοῦτο ὁπόθεν) *practise that from which you will appear to be wise.* An instance of *attraction* is seen in διεκομίζοντο εὐθὺς ὅθεν ὑπεξέθεντο παῖδας καὶ γυναῖκας (for ἐκεῖθεν οἷ) *they immediately brought over their children and women from the places to which they had withdrawn them.*

812. Ἔστιν οἵ. Here belongs the frequent construction of ἔστιν οἵ, less often εἰσὶν οἵ, *there are* (those) *who,* that is *some* (= τινές, but more emphatic): in like manner ἔστιν οἵτινες, used in *questions.*

(For the singular ἔστιν, see 516.) Thus: ἀναλαβὼν τῶν ἱππέων ἴλας ἔστιν ἃς *having taken some squadrons of the cavalry,* ὕποπτοι ἐγένοντο ἔστιν ἐν οἷς *they came to be suspected in some things,* ἔστιν οὕστινας ἀνθρώπων τεθαύμακας ἐπὶ σοφίᾳ *hast thou admired any among men on account of wisdom?* ἦσαν οἳ (also ἦν οἳ) καὶ πῦρ προσέφερον *some too were bringing fire.* (Compare the word ἔνιοι *some,* made up of ἔνι + οἵ, where ἔνι is for ἔνεστι or ἔνεισι, 615 a.) Similar expressions are ἔστιν ὅτε (ἐνίοτε) *sometimes,* ἔστιν οὗ or ὅπου *somewhere,* ἔστιν ὅπως *somehow,* etc., in which the omitted antecedent is an idea of time, place, manner, etc.

813. Neuter Relative. In some cases of omitted antecedent, the neuter relative has a free construction with the force of ὅτι or ὥστε:

προσήκει χάριν αὐτοῖς ἔχειν ὧν ἐσώθησαν ὑφ' ὑμῶν (ὧν = τούτων ὅτι, 518 b) *it becomes them to be grateful for this, that they were saved by you.* So ἀνθ' ὧν *in return for (this) that,* ἐξ ὧν *in consequence of (this) that* (cf. οὕνεκα, ὁθούνεκα, 869, 3). So also ἐφ' ᾧ, ἐφ' ᾧτε (= ἐπὶ τούτῳ ὥστε) *on condition that,* often used with the infinitive: οἱ τριάκοντα ᾑρέθησαν ἐφ' ᾧτε συγγράψαι νόμους *the thirty were chosen on the condition that they should draw up laws.* Hd. has ἐπὶ τούτῳ ἐπ' ᾧτε with the same meaning.

a. The neuter relative is used with prepositions in several expressions of *time* and *place:* ἐξ οὗ (= ἐκ τούτου ἐν ᾧ from that point of time at which) *since,* ἀφ' οὗ *since,* ἐν ᾧ *while,* εἰς ὅ (= εἰς τοῦτο ἐν ᾧ) *till,* μέχρι (ἄχρι) οὗ *until,* also *to where* (to that point of space at which). So with other relatives: ἐξ ὅτου *since,* μέχρι ὅσου *as far as where.* Hd. sometimes uses μέχρι οὗ, like μέχρι, with a genitive.

For special uses of sentences which begin with neuter relatives, see 823.

Other constructions which require particular notice are the following:

814. Οἷος (full form τοιοῦτος οἷος) is often used with the *infinitive,* and means *of such sort as to, proper for.* And so οἷόστε *in such condition as to, able to;* ὅσος *of such amount as to, enough to.*

Thus οὐκ ἦν ὥρα οἷα ἄρδειν τὸ πεδίον *it was not a proper season to water the plain,* οὐχ οἷοίτε ἦσαν βοηθῆσαι *they were not able to render assistance,* ἔχομεν ὅσον ἀποζῆν *we have enough to live.*

815. Οἷος and ὅσος are sometimes used where, in supplying the antecedent, we must supply with it an idea of "thinking," "considering": ἀπέκλαον τὴν ἐμαυτοῦ τύχην, οἵου ἀνδρὸς ἑταίρου ἐστερημένος εἴην (sc. λογιζόμενος τοιοῦτον ἄνδρα οἵου considering the kind of man of whom, etc.) *I bewailed my own fortune in that I had been deprived of such a man as a companion,* Hm. αἵματος εἰς ἀγαθοῖο, οἷ' ἀγορεύεις (sc. τινὶ λογιζομένῳ τοιαῦτα οἷα in the view of one who considers, etc.) *thou art of good blood, to judge from such things as thou art saying.* Similarly εὐδαίμων μοι ἀνὴρ ἐφαίνετο, ὡς ἀδεῶς καὶ γενναίως ἐτελεύτα *the man appeared to me happy* (considering the way in which) *in that he died so fearlessly and nobly.*

a. The same relatives, οἷος, ὅσος, and ὡς, are used in exclamations, where we should employ *interrogatives:* ὦ πάππε, ὅσα πράγματα ἔχεις ἐν τῷ δείπνῳ *O grandfather, how much trouble you have in your supper* (oh! the amount of trouble which you have), ὡς ἡδὺς εἶ *how pleasant you are* (oh! the way in which you are pleasant).

816. When οἷος (seldom ὅσος, ἡλίκος) would properly stand in the nominative, as a predicate with εἰμί, the copula εἰμί is often dropped, and the relative with its subject is attracted into the case of its antecedent: ἡδύ ἐστι χαρίζεσθαι οἵῳ σοι ἀνδρί (for τοιούτῳ οἷος σὺ εἶ) *it is pleasant to gratify a man such as thou art.* To this construction the article may be prefixed: τοῖς οἵοις ἡμῖν *to such as we are.* Yet sometimes the subject of the relative remains in the nominative: τοὺς οἵους ὑμεῖς μισεῖ συκοφάντας *he hates sycophants such as you are.* The form τοὺς οἷος οὗτος ἀνθρώπους is also found.

a. By a similar attraction ὅστις gets the meaning of *any whatsoever;* and the same idiom extends to other indefinite relatives. This is always the case when -ουν is added: οὐκ ἔστι δικαίου ἀνδρὸς βλάπτειν ὁντινοῦν ἀνθρώπων (for τινὰ ὅστισοῦν ἐστι any one whoever he is) *it is not the part of a just man to injure*

any person whatsoever. So too ὅστις (or ὅς) βούλει, like Lat. *quivis*, is used for τὶς ὃν βούλει: περὶ Πολυγνώτου ἢ ἄλλου ὅτου βούλει *concerning Polygnotus or any other whom you please.*

b. A peculiar incorporation is seen in the phrases, ὅσοι μῆνες (as if τοσαυτάκις ὅσοι μῆνές εἰσι as many times as there are months) *monthly*, ὅσαι ἡμέραι (also ὁσημέραι) *daily*, etc.

817. Inverse Attraction. The antecedent, without being incorporated into the relative sentence, is sometimes attracted to the case of the relative.

In most instances of this kind, the relative sentence comes between the antecedent and the word on which it depends: τὴν οὐσίαν ἣν κατέλιπεν οὐ πλείονος ἀξία ἦν (for ἡ οὐσία ἣν) *the property which he left was of no more value*, poet. τάσδ᾽ ἅσπερ εἰσορᾷς ἥκουσι πρὸς σέ (for αἵδε ἅς) *these* (maidens) *whom thou seest, are come to thee.* So with adverbs: καὶ ἄλλοσε ὅποι ἂν ἀφίκῃ ἀγαπήσουσί σε (for ἄλλοθι) *and in other places, wherever you may go, they will love you.*

a. In this way, οὐδείς is attracted by a following ὅστις οὐ: οὐδενὶ ὅτῳ οὐκ ἀποκρίνεται (for οὐδείς ἐστιν ὅτῳ οὐκ ἀπ. *there is no one whom he does not answer*) *he answers every one.*

b. By a somewhat similar change, θαυμαστόν ἐστιν ὅσος, ὅσου, etc., passes into θαυμαστὸς ὅσος, θαυμαστοῦ ὅσου, etc.; and in like manner, θαυμαστόν ἐστιν ὡς, into θαυμαστῶς ὡς. A few other adjectives show the same idiom. Thus θαυμαστὴν ὅσην περὶ σὲ προθυμίαν ἔχει *he has a wonderful degree of devotion for you*, ὑπερφυῶς ὡς χαίρω *I am prodigiously pleased.*

Other Peculiarities.

818. One Relative with two or more Verbs. The same relative may depend at once on two different verbs, even when these in their regular use require different cases.

a. The two verbs may stand in the *same sentence*, the one being a finite verb, the other an infinitive or participle: καταλαμβάνουσι τεῖχος ὃ τειχισάμενοί ποτε Ἀκαρνᾶνες κοινῷ δικαστηρίῳ ἐχρῶντο (prop. ᾧ ἐχρῶντο) *they take a fortress which the Acarnanians, having once fortified* (*it*), *were using as a common place of judgment.*

b. The two verbs may stand in *different* sentences, one of them *subordinate* to the other: αἱρούμεθα αὐτομόλους οἷς, ὁπόταν τις πλείονα μισθὸν διδῷ, μετ᾽ ἐκείνων ἀκολουθήσουσι (prop. οἳ ἀκολουθ.) *we choose* (as guides) *deserters, who, when any one may offer them larger pay, will follow those* (who offer it).

c. The two verbs may stand in *co-ordinate* sentences: Ἀριαῖος, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστά (prop. ᾧ ἐδώκαμεν, ἀφ᾽ οὗ ἐλάβομεν) *Ariaeus, whom we wished to make king, and* (*to whom*) *we gave, and* (*from whom*) *we received pledges*, Hm. ἄνωχθι δέ μιν γαμέεσθαι τῷ ὅτεῳ τε πατὴρ κέλεται, καὶ ἁνδάνει αὐτῇ (prop. ὅστις ἁνδάνει) *bid her marry that one whom her father commands, and* (*who*) *is pleasing to herself.*

Rem. d. In the last case (c), the Greek hardly ever repeats the relative, but often uses a *personal* pronoun (commonly αὐτός) instead: οἱ πρόγονοι, οἷς οὐ ἐχαρίζονθ᾽ οἱ λέγοντες, οὐδ᾽ ἐφίλουν αὐτούς *our ancestors, whom the speakers did not try to please, and were not caressing them*, Hm. ἀντίθεον Πολύφημον, ὅου κράτος ἐστὶ μέγιστον πᾶσιν Κυκλώπεσσι, Θόωσα δέ μιν τέκε νύμφη *the godlike Polyphemus, whose power is greatest among all the Cyclopes, and the nymph Thoosa bare him.*

819. Verb Omitted. Where the same verb belongs to both sentences, antecedent and relative, it is sometimes omitted in one of them, especially in the relative sentence:

poet. φίλους νομίζουσ' οὕσπερ ἂν πόσις σέθεν (sc. νομίζῃ φίλους) *considering as friends those whom your husband (may consider so)*, τὰ γὰρ ἄλλα ὅσαπερ καὶ ὑμεῖς ἐποιεῖτε (sc. ἐποίει) *for all other things (he did) as many as you also were doing*, ὅμοιον ἐμοὶ δοκοῦσι πεπονθέναι, οἷον εἴ τις εὖ σπείρων ἐῴη τὸν καρπὸν καταρρεῖν *they seem to me to have suffered the same thing as (one would suffer) if, while sowing well, he should let the crop perish.*——After *relative adverbs*, the omission is much more frequent: ἔξεστιν, ὥσπερ Ἡγέλοχος (sc. ἔλεγεν), ἡμῖν λέγειν *it is permitted us to speak, as Hegelochus (spoke)*, ὡς ἐμοῦ ἰόντος ὅπῃ ἂν ὑμεῖς (sc. ἴητε) οὕτω τὴν γνώμην ἔχετε *as if I were going wherever you also (may go), so make up your mind*, ἐπειδὴ οὐ τότε (sc. ἔδειξας), ἀλλὰ νῦν δεῖξον *since thou didst not then (show), now at least show.*

820. Preposition Omitted. When the antecedent stands before the relative, a preposition belonging to both appears only with the first: ἐν τρισὶ καὶ δέκα οὐχ ὅλοις ἔτεσιν οἷς ἐπιπολάζει (for ἐν οἷς) *in not quite thirteen years, in which he is uppermost*, οἱ μὲν ἐπ' ἐξουσίας ὁπόσης ἠβούλοντο ἔπραττον (for ἐφ' ὁπόσης) *they were acting with as much license as they pleased.*

821. Transfer to Relative Sentence. Designations which belong most properly to the antecedent, are sometimes taken into the relative sentence: εἰς Ἀρμενίαν ἥξειν, ἧς Ὀρόντας ἦρχε πολλῆς καὶ εὐδαίμονος (for πολλὴν καὶ εὐδαίμονα) *they would come to Armenia, of which Orontas was governor, an extensive and prosperous country*, οὗτοι, ἐπεὶ εὐθέως ᾔσθοντο τὸ πρᾶγμα, ἀπεχώρησαν (for εὐθέως ἐπεί) *these immediately, when they understood the matter, withdrew.* So ἐπεὶ (ὡς, ὅτε) τάχιστα for τάχιστα ἐπεί (ὡς, ὅτε): πειρασόμεθα παρεῖναι ὅταν τάχιστα διαπραξώμεθα *we shall endeavor to be present* (most quickly when) *as soon as we have accomplished.* In like manner: ἤγαγον ὁπόσους πλείστους ἐδυνάμην *I have brought* (the largest number which) *as many as I could.*

For the use of relative words to strengthen the *superlative*, see 664.

822. Relative Pronoun for Conjunction. A relative pronoun is sometimes used, where we should expect a conjunction, ὅτι or ὥστε (cf. 813): θαυμαστὸν ποιεῖς, ὃς ἡμῖν οὐδὲν δίδως *you are acting strangely*, (who give) *in that you give us nothing*, τίς οὕτως ἐστὶ δυστυχὴς ὅστις πατρίδα προέσθαι βουλήσεται *who is so wretched that he will be willing to betray his country?* ἀπόρων ἐστὶν, οἵτινες ἐθέλουσι δι' ἐπιορκίας πράττειν τι *it belongs to men without resource, that they wish to pursue any object by means of perjury.*——For the relative used with the fut. ind. to express *purpose*, see 710 c.

823. Loose Construction. A sentence commencing with a neuter relative, is sometimes loosely prefixed to another sentence, either——(a) to suggest the *matter* to which it pertains: ἃ δ' εἶπεν, ὡς ἐγώ εἰμι οἷος ἀεί ποτε μεταβάλλεσθαι, κατανοήσατε *but what he said, that I am such a one as to be always changing*, (sc. περὶ τούτων λέγω *concerning this I say*) *consider*, etc.; or——(b) with *appositive* force: ὃ ἄρτι ἔλεγον, ζητητέον τίνες ἄριστοι φύλακες (what) *as I just said, we must inquire who are the best guards.* In this case, the principal sentence is sometimes irregularly introduced by ὅτι or γάρ (cf. 502): ὃ μὲν πάντων θαυμαστότατον ἀκοῦσαι, ὅτι ἓν ἕκαστον ὧν ἐπῃνέσαμεν ἀπόλλυσι τὴν ψυχήν *what is most wonderful of all*, (that) *each one of the things which we approved ruins the soul.* In like manner, after phrases such as ὡς λέγουσι *as they say*, ὡς ἔοικε *as it appears*, etc., the principal sentence is sometimes expressed as *dependent*. ὡς γὰρ ἤκουσά τινος, ὅτι Κλέανδρος ἐκ Βυζαντίου μέλλει ἥξειν *for as I heard from*

some one, (that) *Cleander is about to come from Byzantium*, τόδε γε μήν, ὡς οἶμαι, ἀναγκαιότατον εἶναι (for ἐστί) λέγειν *this, however, as I think, it is most necessary to say.*

INTERROGATIVE SENTENCES.

824. The question expressed by an interrogative sentence may relate, either

a. to the EXISTENCE of an act or state denoted by the verb of the sentence; or

b. to something connected with that act or state, as its SUBJECT, OBJECT, TIME, PLACE, or MANNER.

QUESTIONS AS TO SUBJECT, OBJECT, ETC.

825. These are expressed by means of pronouns or adverbs,—by interrogatives, if the question is direct,—by interrogatives or indefinite relatives, if it is indirect (682).

a. The pronouns represent an uncertain *person* or *thing*, *quantity* or *quality*, to be determined by the answer: the adverbs, an uncertain *time*, *place*, or *manner*, to be determined in the same way. Thus τίς λέγει *who is speaking?* τί (διὰ τί, πόσα, ποῖα, πότε, ποῦ, πῶς) λέγει *what* (*on what account, how many things, what sort of things, when, where, how*) *does he speak?* ἠρόμην τίς (τί, ποῖα, πῶς, also ὅστις, ὅ τι, ὁποῖα, ὅπως) λέγοι *I asked who* (*what, what sort of things, how, he*) *spoke.*

b. Strictly speaking, the *indefinite relatives* have no interrogative force: they are proper relatives, and have for antecedents the uncertain person, thing, time, place, etc., to be determined: it is the connection only which gives the idea of a question. Hence the *simple relatives* are occasionally used in the same way: Θεμιστοκλῆς δείσας φράζει τῷ ναυκλήρῳ, ὅστις ἐστί, καὶ δι' ἃ φεύγει *Themistocles in his fear makes known to the shipmaster, who he is, and on account of what he is fleeing.*

826. The interrogative word often depends, not on the principal verb of the interrogative sentence, but on a *participle* or other *dependent word:*

τίνος ἐπιστήμων λέγεις *as acquainted with what, are you speaking?* τὸν ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν (the general from what sort of city do I expect) *from what sort of city must the general be, whom I expect to do these things?* τί ἰδὼν Κριτόβουλον ποιοῦντα ταῦτα κατέγνωκας αὐτοῦ (having seen C. doing what, have you brought) *what have you seen Critobūlus do, that you have brought these charges against him?* οἱ πάλαι Ἀθηναῖοι οὐ διελογίσαντο ὑπὲρ οἷα (825 b) πεποιηκότων ἀνθρώπων κινδυνεύσουσι (for men having done what sort of things) *the ancient Athenians did not consider what sort of things the men had done, in whose behalf they were to incur danger*, ἀπειλῶν οὐκ ἐπαύετο, καὶ τί κακὸν οὐ παρέχων *he did not cease threatening, and* (what evil not causing?) *causing every evil.* For τί παθών and τί μαθών, see 789 c.

a. The interrogative may stand as predicate-adjective with a demonstrative pronoun, not only in the nominative, but in an *oblique case:* τίς δ' οὗτος

ἔρχεται (being who, does that one come) *who is that coming?* ἀγγελίαν φέρω βαρεῖαν· τίνα ταύτην (sc. τὴν ἀγγελίαν φέρεις) *I bring heavy tidings;* (being what, do you bring these) *what are they?* poet. τί τόδ' αὐδᾷς *what* (*is*) *this* (*which*) *thou art speaking?* Hm. ποῖον τὸν μῦθον ἔειπες *of what kind* (*is*) *this saying* (*which*) *thou saidst?*

b. So in a *compound* interrogative sentence, the interrogative word is sometimes connected with the verb of the *dependent sentence:* πότε ἃ χρὴ πράξετε; ἐπειδὰν τί γένηται (sc. πράξετε) *when will you do what you ought? after what shall have occurred* (i. e. after what event, will you do your duty)? ἵνα τί γένηται (that what may come to pass) *to what end?* also ἵνα τί (508 b).

827. Double Question. Two interrogative words are sometimes found in the same sentence:

τίνα σε χρὴ καλεῖν, ὡς τίνος ἐπιστήμονα τέχνης *what must one call you, as being acquainted with what art?* ποῖα ὁποίου βίου μιμήματα, οὐκ ἔχω λέγειν *what kinds* (of numbers) *are imitations of what sort of life, I cannot say.* Hm. τίς, πόθεν εἰς ἀνδρῶν *who* (*and*) *from whom among men art thou?*

For interrogative pronouns with the *article*, see 538 d.

Questions as to the Existence of an Act or State.

828. Direct questions of this kind are expressed *with* and *without* interrogative words:

a. without interrogative words: Ἕλληνες ὄντες βαρβάροις δουλεύσομεν *being Greeks, shall we become slaves to barbarians?* These are shown to be questions only by the connection in which they stand, though in speaking they may have been marked by a peculiar tone.

b. by means of interrogative particles; these cannot usually be rendered by corresponding words. The most important are ἆρα and ἦ: ἆρ' εἰμὶ μάντις *am I a prophet?* ἦ οὗτοι πολέμιοί εἰσι *are these enemies?*

Rem. c. Neither ἆρα and ἦ, nor οὐ and μή (829), had originally the nature of interrogatives. The proper meaning of ἆρα was *accordingly* (cf. ἄρα, 865, 1, from which ἆρα was made by dwelling on the first sound), marking a question as naturally arising from, and suggested by, preceding circumstances or conceptions. The proper meaning of ἦ was *really, truly* (852, 10), marking a question as directed to the real truth.——Both ἆρα and ἦ are often connected with other particles: ἆρά γε, ἦ γάρ, ἦ που, etc.——Hm. never uses ἆρα, but has ἦ ῥα with much the same force.

829. Ἆρα and ἦ in general imply no expectation as to the nature of the answer, whether affirmative or negative. In this they differ from οὐ and μή, employed as interrogative particles; οὐ (also ἆρα οὐ) implying that an answer is expected in the affirmative: μή (also ἆρα μή, and μῶν for μὴ οὖν), in the negative: thus ἆρα (ἦ) φοβεῖ *are you afraid* (ay or no)? οὐ (ἆρα οὐ) φοβεῖ *are you not afraid* (i. e. you are afraid, are you not)? μὴ (ἆρα μή, μῶν) φοβεῖ *you are not afraid, are you?*

a. An interrogative expression which very clearly shows the nature of the expected answer, is ἄλλο τι ἤ (for ἄλλο τι ἔστιν ἤ) *is any thing else true than* = is it not certainly true that?—also, with ἤ omitted, ἄλλο τι, in the same sense: ἄλλο τι ἢ ἀδικοῦμεν *are we not certainly in the wrong?* ἄλλο τι οὖν πάντα ταῦτα ἂν εἴη μία ἐπιστήμη *would not then all these things be* (*but*) *one science?*

830. INDIRECT questions of this kind are introduced by εἰ *whether* (sometimes ἐάν with the subjunctive); also by ἆρα, and, in Homer, ἤ (ἠέ):

σκοπεῖτε εἰ δικαίως χρήσομαι τῷ λόγῳ observe whether I shall conduct the discourse rightly, Hm. *ᾤχετο πευσόμενος μετὰ σὸν κλέος, ἤ που ἔτ' εἴης he went to inquire after news of thee, whether perchance thou wert yet alive.*——This use of εἰ and ἐάν is closely connected with their use as *conditional* conjunctions: thus the first example may be rendered, "observe (so that) if I shall conduct aright (you may know it)." Indeed, it is often necessary to supply an idea like *εἰσόμενος in order to know*, before εἰ and ἐάν (Hm. εἴ κε, αἴ κε) used as dependent interrogatives: Hm. *λαβὲ γούνων, αἴ κεν πῶς ἐθέλῃσιν ἀρῆξαι embrace his knees, (that you may find) whether in any way he may be willing to assist.*

831. DISJUNCTIVE questions of this kind are introduced by πότερον (πότερα) . . . ἤ; these are used both in direct and indirect questions. But indirect disjunctive questions are introduced also by εἴτε . . . εἴτε.

πότερον δέδρακεν ἢ οὔ; πότερον ἄκων ἢ ἑκών; has he done it or not? unwillingly or willingly? ἀποροῦμεν εἴτε ἄκων ἢ ἑκὼν δέδρακε we are in doubt whether he has done it unwillingly or willingly.——For the use of εἴτε (εἰ + τέ), cf. 861. For the interrogative πότερος, see 247: πότερον δέδρακεν ἢ οὔ may be rendered, "which of the two (statements is true), he has done it, or (he has) not (done it)?"

a. For disjunctive questions, especially when these are indirect, Hm. has also ἤ (ἠέ) . . . ἦ (ἦε): *μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν ἢ ἐτεὸν Κάλχας μαντεύεται ἦε καὶ οὐκί wait for a time, that we may know whether Calchas prophesies truly or even not so.*

For the use of the *modes* in indirect questions, see 735–8. For the subject of the indirect question drawn into the principal sentence (*prolepsis*), see 726.

NEGATIVE SENTENCES.

832. There are two simple particles, οὐ and μή, used to express the negation (*non-existence*) of a state or action. Οὐ expresses non-existence *merely*; μή expresses it as *willed*, *assumed*, or *aimed at*. The same difference appears in their *compounds*, as οὔτε, μήτε; οὐδείς, μηδείς; οὐδαμῶς, μηδαμῶς; and many others. Hence

833. Μή is used with the SUBJUNCTIVE and IMPERATIVE in all sentences, whether dependent or independent:

μὴ ἀτελῆ τὸν λόγον καταλίπωμεν let us not leave the discussion unfinished, μηδεὶς οἰέσθω με τοῦτο λέγειν let no one suppose that I say this, λέγετε, εἰσίω ἢ μή say, shall I go in or not? ἐάν τις κάμνῃ, παρακαλεῖς ἰατρόν, ὅπως μὴ ἀποθάνῃ if one is sick, you call in a physician, that he may not die, σαθρόν ἐστι φύσει πᾶν ὅ τι ἂν μὴ δικαίως ᾖ πεπραγμένον rotten by nature is every thing which has not been wrought with justice.

But the subjunctive in its epic use for the fut. ind. (720 e) has οὐ.

834. Independent sentences with the INDICATIVE and OPTATIVE have μή in expressions of *wishing* (721); but otherwise, οὐ.

ἥμαρτεν, ὡς μήποτ᾽ ὤφελε (sc. *ἁμαρτεῖν*) *he missed, as I would he had never done, μηδενὶ ἐπιβουλεύσαιμι let me plot against no one,*——*Φίλιππος οὐκ ἄγει εἰρήνην Philip does not maintain peace, εἰ μὴ χρῷτο τοῖς παροῦσιν, οὐκ ἂν εὐδαιμονοῖ if he should not use what he has, he could not be happy.*

For *οὐ* and *μή* as *interrogative* particles, see 829.

835. Dependent sentences with the INDICATIVE and OPTATIVE have μή when they express a *purpose* or a *condition;* but otherwise, οὐ:

Hence *μή* is used in FINAL, CONDITIONAL, and HYPOTHETICAL RELATIVE, sentences: *εἶπεν ὅτι ἀπιέναι βούλοιτο, μὴ ὁ πατὴρ ἄχθοιτο he said that he wished to depart, lest his father should be displeased, εἰ μή τι κωλύει, ἐθέλω αὐτοῖς διαλεχθῆναι if nothing hinders, I wish to confer with them, ὁπότε μή τι δείσειαν, οὐ ξυνῄεσαν when they had no fear of any thing, they did not come together.* So in hypothetical relative sentences with the INDICATIVE (761): *ἃ μὴ οἶδα οὐδὲ οἴομαι εἰδέναι what I do not know* (= *εἴ τι μὴ οἶδα if I am ignorant of any thing*) *I do not even suppose that I know.*

a. So too, *μή* is used with the *future indicative* in expressions which imply PURPOSE (710 c): *ψηφίσασθε τοιαῦτα ἐξ ὧν μηδέποτε ὑμῖν μεταμελήσει vote such things that in consequence of them you will never have repentance, ὅρα ὅπως μή σοι ἀποστήσονται see to it that they do not revolt from you.*

For *μή* in expressions of FEARING, see 743.

836. Dependent sentences in the *oratio obliqua* take the same negatives that they would have in the *recta:*

εἶπεν ὅτι οὐδὲν αὐτῷ μέλοι τοῦ ἡμετέρου θορύβου (direct *οὐδέν μοι μέλει*) *he said that he cared nothing for our disturbance.* But after *εἰ* in *dependent questions*, either *οὐ* or *μή* can be used at pleasure: *ἐρωτᾷ εἰ οὐκ αἰσχύνομαι* (direct *οὐκ αἰσχύνῃ;*) *he asks whether I am not ashamed, ἠρώτων εἰ μηδὲν φροντίζει* (direct *ἆρ᾽ οὐδὲν φροντίζεις*) *they asked him whether he had no concern, σκοπῶμεν εἰ πρέπει ἢ οὔ let us consider whether it is proper or not, τοῦτ᾽ αὐτὸ ἀγνοεῖς, εἰ χαίρεις ἢ μὴ χαίρεις you are ignorant of this very thing, whether you are pleased or not pleased.*

837. The INFINITIVE commonly has μή (as expressing something merely assumed or aimed at), especially when connected with the neuter article:

ταῦτα ὑμᾶς μὴ ἀγνοεῖν ἠβουλόμην I wished you not to be ignorant of these things, ἔλεγον αὐτοῖς μὴ ἀδικεῖν they told them not to commit injustice, εἰκὸς σοφὸν ἄνδρα μὴ ληρεῖν it is fit that a wise man should not talk idly, σοὶ τὸ μὴ σιγῆσαι λοιπὸν ἦν it remained for thee not to become silent, αἱ Σειρῆνες ἀνθρώπους κατεῖχον, ὥστε μὴ ἀπιέναι ἀπ᾽ αὐτῶν the Sirens detained men, so that they could not get away from them.

a. Some exceptions are merely apparent: *ὑμᾶς ἀξιοῦσιν οὐ ξυμμαχεῖν ἀλλὰ ξυναδικεῖν they demand that you should be, not allies with them, but partners in wrong-doing*, where *οὐ* belongs properly to *ἀξιοῦσιν*. Similarly *οὐδενὸς ἁμαρτεῖν δίκαιός ἐστι it is not just that he should fail of any thing.*

b. But *οὐ* may be used with the infinitive in the oratio obliqua (734 c): *ὁμολογῶ οὐ κατὰ τούτους εἶναι ῥήτωρ I confess that I am not an orator after their*

sort, εἰς Λακεδαίμονα ἐκέλευεν ἰέναι· οὐ γὰρ εἶναι κύριος αὐτός *he commanded them to go to Lacedaemon; for* (he said) *that he himself had not the authority.*

838. In connection with verbs of NEGATIVE meaning, such as *hindering*, *forbidding*, *denying*, *refusing*, and the like, the infinitive usually takes μή, to express the negative result aimed at in the action of the verb:

κωλυόμεθα μὴ μαθεῖν *we are hindered from learning* (so as *not* to learn), ἀπεῖπον τοῖς δούλοις μὴ μετέχειν τῶν γυμνασίων *they forbade the slaves from sharing in the gymnasia* (requiring them not to share), ἠρνοῦντο μὴ πεπτωκέναι *they denied that they had fallen* (asserting that they had not fallen), ἀπέσχοντο μὴ ἐπὶ τὴν ἑκατέρων γῆν στρατεῦσαι *they refrained from making war upon the land of either* (so as not to make war).

839. The PARTICIPLE has μή when it expresses a *condition* (789 e); otherwise, οὐ:

τίς ἂν πόλις ὑπὸ μὴ πειθομένων ἁλοίη *what city could be taken by disobedient men* (by men, if not obedient), θεοῦ μὴ διδόντος, οὐδὲν ἰσχύει πόνος *unless a god bestow, toil avails nothing*,——Κῦρος ἀνέβη ἐπὶ τὰ ὄρη, οὐδενὸς κωλύοντος *Cyrus went up on the mountains*, (no one opposing) *without opposition*, ἐθορυβεῖτε, ὡς οὐ ποιήσοντες ταῦτα *you were clamorous, as not intending to do these things.* The participle with μή, after the article, may be expressed by a *hypothetical relative* sentence: οἱ μὴ εἰδότες (= οἳ ἂν μὴ εἰδῶσι) *all* or *any who may not know* (if such there are): but λέγω ἐν τοῖς οὐκ εἰδόσι *the particular persons among whom I speak, do not know.*

840. Μή is also used with ADJECTIVES, ADVERBS, and even with SUBSTANTIVES, to express a *hypothetical* sense: τὸ μὴ ἀγαθόν (= ὃ ἂν μὴ ἀγαθὸν ᾖ) the not-good = *whatever is not good*, ὁ μὴ ἰατρός the non-physician, *whoever is not a physician.*

841. Μή FOR οὐ. Μή is often used instead of οὐ with participles or other words, through an influence of the verbs on which they depend, when these verbs either have μή, or would have it, if negative:

μὴ χαῖρ', Ἀτρείδη, κέρδεσι τοῖς μὴ καλοῖς *rejoice not, Atrides, in dishonorable gains*, ὑπέσχετο εἰρήνην ποιήσειν, μήτε ὅμηρα δούς, μήτε τὰ τείχη καθελών (μή on account of ποιήσειν, 837) *he promised that he would make peace, without either giving securities, or demolishing the walls*, ἐάν τι αἴσθῃ σεαυτὸν μὴ εἰδότα (μή on account of ἐὰν αἴσθῃ, 835) *if you perceive yourself to be ignorant of any thing.*

842. Οὐ FOR μή. Οὐ is sometimes used for μή, when it has a frequent and special connection with a particular word, as in οὔ φημι *to deny*, οὐκ ἐῶ *to forbid*, οὐ πολλοί *few*, οὐχ ἧσσον *more*, and the like: in such expressions, οὐ is occasionally retained, when the above rules require μή: πάντως οὕτως ἔχει, ἐάν τε οὐ φῆτε ἐάν τε φῆτε *it is so in any case, whether you deny it or affirm it.*

TWO OR MORE NEGATIVES IN ONE SENTENCE.

843. When a negative is followed by a *compound* negative of the same kind, the negation is repeated and strengthened.

In English, only *one* negative can be used: the others may be rendered by indefinite expressions: poet. οὐκ ἔστιν οὐδὲν κρεῖσσον ἢ νόμοι πόλει *there is* (not any thing) *nothing better for a state than laws*, ἄνευ τούτου οὐδεὶς εἰς οὐδὲν οὐδενὸς

ἂν ἡμῶν οὐδέποτε γένοιτο ἄξιος without this none of us could ever become of any worth for any thing.

844. When a negative is followed by a *simple* negative of the same kind, the two balance each other and make an affirmative: *οὐδεὶς ἀνθρώπων ἀδικῶν τίσιν οὐκ ἀποδώσει no man that does injustice will not pay the penalty*, i. e. every one will pay.

845. Οὐ μή. Οὐ followed by μή is used with the subjunctive or future indicative in emphatic negation.

This use may be explained by supplying after *οὐ* an omitted expression of *anxiety* or *apprehension: οὐ μὴ ποιήσω* (= *οὐ φοβητέον μὴ ποιήσω it is not to be feared that I shall do it*, no danger of my doing it, i. e.) *I certainly shall not do it*, *οὐδεὶς μήποτε εὑρήσει τὸ κατ' ἐμὲ οὐδὲν ἐλλειφθέν no one shall ever find that any thing, so far as depends on me, is neglected*, *οὐ μήποτε ἔξαρνος γένωμαι never surely shall I deny it.*

846. Μὴ οὐ. Μή followed by οὐ is used in different ways.

1. After expressions of fearing, where μή is rendered *lest*, *that* (743), μὴ οὐ is rendered *lest not*, *that not* (Lat. ne non):

δέδοικα μὴ οὐ θεμιτὸν ᾖ I am afraid that it may not be lawful: or, without the verb of fearing, *μὴ οὐ θεμιτὸν ᾖ*, the construction described in 720 d, which *implies* anxiety, but does not distinctly express it.

847. 2. The infinitive takes μὴ οὐ instead of μή (837), when the word on which it depends has a negative:

οὐδεὶς οἷόστε ἄλλως λέγων μὴ οὐ καταγέλαστος εἶναι no one speaking in any other way (is able not to be) *can avoid being ridiculous.* The *οὐ* here only repeats the negation which belongs to the principal word (cf. 843).

a. Hence verbs of *hindering*, *forbidding*, *denying*, etc. (838), when they have a negative, are followed by *μὴ οὐ* with the infinitive: *οὐ κωλυόμεθα μὴ οὐ μαθεῖν we are not hindered from learning.* In such cases, the neuter article is sometimes added to the infinitive: poet. *μὴ παρῇς τὸ μὴ οὐ φράσαι do not forbear to make it known.*

b. Μὴ οὐ is used in the same way, when the principal verb stands in a question which *implies* a negative: *τίνα οἴει ἀπαρνήσεσθαι μὴ οὐχὶ ἐπίστασθαι τὰ δίκαια who, think you, will deny* (= no one will deny) *that he understands what is just?*

Some Negative Expressions.

848. For *οὔτε, μήτε, οὐδέ, μηδέ*, see 858–9.

a. *οὐδέν, μηδέν*, and *οὔτι, μήτι*, are often used (like Lat. nihil) as emphatic negatives in the sense of *not at all* (552).

b. *οὐκέτι, μηκέτι, no longer*, must not be confounded with *οὔπω, μήπω, not yet: οὐκέτι ποιήσω, οὔπω πεποίηκα.*

c. *οὐχ ὅτι, μὴ ὅτι* (probably for *οὐ λέγω ὅτι, μὴ λέγε ὅτι*, (I) do not say that, it is not enough to say that, and hence) *not only*, usually followed by *ἀλλὰ καί but also*, or *ἀλλ' οὐδέ but neither: οὐχ ὅτι ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ not only was Crito quiet, but also his friends.* Οὐχ ὅπως, μὴ ὅπως, are used, and may be explained, in the same way: *μὴ ὅπως* (sc. *οὐκ ἐδύνασθε*) *ὀρχεῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε not only* (*were ye not able*) *to dance in measure, but ye were not able even to stand erect.*

d. *μόνον οὐ*, *μόνον οὐχί*, *only not*, hence *all but*, *almost;* and, in reference to time, *ὅσον οὐ* (tantum non) *almost: καταγελᾷ ὑπ' ἀνδρῶν οὓς σὺ μόνον οὐ προσκυνεῖς you are ridiculed by men whom you all but worship*, *ὅσον οὐκ αὐτίκα* (only so much as not immediately) *almost immediately.*

e. *οὐ μὴν ἀλλά*, *οὐ μέντοι ἀλλά*, *nevertheless*, *notwithstanding.* They are to be explained by supplying before *ἀλλά* some idea drawn from the preceding context: *ὁ ἵππος μικροῦ* (575 a) *ἐκεῖνον ἐξετραχήλισεν· οὐ μὴν* (sc. *ἐξετραχήλισεν*) *ἀλλὰ ἐπέμεινεν ὁ Κῦρος the horse almost threw him over its head;* (yet it did not throw him, but) *nevertheless Cyrus kept his seat.*

PARTICLES.

849. Praepositive and Postpositive. A particle is said to be praepositive, when it is always put first in its own sentence; postpositive, when it is always put after one or more words of the sentence.

I. Interrogative Particles. See 824–31.

II. Negative Particles. See 832–48.

850. III. Intensive Particles. These add emphasis to particular words, or give additional force to the whole sentence.

1. *γέ* (postpos. and enclitic) *even*, *at least*, Lat. quidem,

adds emphasis to the preceding word: Hm. *εἴπερ γάρ σ' Ἕκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει, ἀλλ' οὐ πείσονται Τρῶες for though even Hector* (*himself*) *shall call thee base and unwarlike, still the Trojans will not believe it*, *καὶ πολλούς γε ἔσεσθαι ἔλεγον τοὺς ἐθελήσοντας and they said there would be many even who would wish it*, Hm. *ἀλλὰ σύ, εἰ δύνασαί γε, περίσχεο παιδός but do thou, if only thou art able, protect thy son*, *πλήθει γε οὐχ ὑπερβαλοίμεθ' ἂν τοὺς πολεμίους in numbers at least we should not surpass the enemy*, *σὺ γὰρ νῦν γε ἡμῶν ἔοικας βασιλεὺς εἶναι for now at least thou seemest to be our king.*——It is added with especial frequency to *pronouns: ἔγωγε I for my part*, Lat. equidem, *ὅγε* in Hm. *even he*, *ὅσγε* Lat. qui quidem, Hm. *ὅτις τοιαῦτά γε ῥέζοι whoever should do such things* (even such).

a. *Γέ*, when it belongs to a word which has the *article*, is usually put *after* the article: *ἥ γε ἀνθρωπίνη σοφία human wisdom at least.* So too after a *preposition*, if the word depends on one: *οὐδεὶς ἤκουσεν ἔν γε τῷ φανερῷ no one heard, in public at least.*

2. *γοῦν* (postpositive) *at least*, Lat. certe,

contracted from *γὲ οὖν* (sometimes written separately), and hence stronger than *γέ*. It is used especially after a *general* statement, to mark some *particular case*, or *limited extent*, in which that statement is *certainly* true: *οὐ πλαστὴν τὴν φιλίαν παρείχοντο· ἐθελούσιοι γοῦν αὐτῷ συνεβοήθησαν they offered no pretended friendship; at least, they willingly joined him in giving aid.*

3. *πέρ* (postpos. and enclitic) *very*, *just*, *even*,

shortened from the adverb *πέρι very much.* In Attic, it is used to strengthen *relatives: ὅσπερ just who, the one who*, *ὥσπερ even as;* also in *εἴπερ* (*ἐάνπερ*, *ἤνπερ*) *even if*, *καίπερ though.* In Hm., its use is very extensive: *ἐγὼ δ' ἐλεεινότερός περ but I am much more to be pitied*, *πρῶτόν περ for the very first time*,

τάτε στυγέουσι θεοί περ which even the gods detest; and especially with *participles*, in the sense of *καίπερ* (795 f): *ἀχνύμενοί περ though grieved*, *κρατερός περ ἐών* (or *κρατερός περ* without *ὤν*) *though he is mighty.*

851. 4. δή (postpositive) *now, indeed, in particular,*

marks the idea of a word or sentence, as being immediately present and obvious to the mind. It is commonly put after the emphatic word, and admits a great variety of rendering: *πολλοὶ δή* (obviously many) *a great many*, *μόνος δή all alone*, *δῆλα δή it is quite plain*, *ὑγίεια καὶ κάλλος καὶ πλοῦτος δή health, and beauty, and particularly wealth.* It adds urgency to IMPERATIVE expressions: *ἐννοεῖτε δή consider, I pray you*, *ἄγε δή come now*, *μὴ δὴ ἐκείνῃ τῇ ἐλπίδι ἐπαιρώμεθα let us by no means be elated with that hope.* It strengthens the SUPERLATIVE: *μέγιστος δή the very greatest;* and gives definiteness to DEMONSTRATIVES and RELATIVES: *ὃς δή the* (particular) *one who*, *ὁποῖος δή of whichever* (particular) *kind*, *οὕτως δή* (in this particular way) *just so.* So with other pronouns and particles: *τί δή what now? what precisely?* *ποῦ δή just where?* *δή τις some certain person*, *ἡμέτερον δὴ ἔργον our own work* (belonging to us only), *εἰ δή if indeed, if really.* For *καὶ δὴ καί*, see 857.

a. It is often used with something which is now present to the mind, as being MENTIONED, or at least SUGGESTED, BEFORE: *οὐχ οὕτως ἔχει; ἔχει δή is it not so? it is indeed* (as you say), *ὡς ἐν φρουρᾷ ἐσμεν, καὶ οὐ δεῖ δὴ ἑαυτὸν ἐκ ταύτης λύειν we are as if* (*set*) *on guard, and indeed* (the obvious conclusion) *one must not release himself from this.* Especially so with *demonstratives* and *relatives: ἐξ ὧν δή from which things now* (already mentioned), *οὕτω δή thus then* (as previously described): and hence often in the *apodosis* (732), as *ὅτε . . . τότε δή when . . . then, I say;* or with *resumptive* force, taking up a subject again after a digression. Hence, too,

b. It sometimes approaches the meaning of *ἤδη*, Lat. jam: *καὶ πολλὰ δὴ ἄλλα λέξας εἶπε and when now* (already) *he had spoken many things, he said*, *νῦν δή even now*, Hm. *τὰ δὴ νῦν πάντα τελεῖται all these things are now already receiving fulfilment.*

c. The Epic *δὴ γάρ*, and poetic *δὴ τότε*, may stand at the *beginning* of a sentence.

852. 5. δήπου (or δή που *indeed, I suppose*) *probably, methinks,*

often used, with slight irony, in cases which admit no doubt: *τρέφεται δὲ ψυχὴ τίνι; μαθήμασι δήπου with what is the spirit nourished? with learning, doubtless.*——A stronger form is *δήπουθεν.*

6. δῆτα (a stronger δή) *surely, in truth,*

nearly confined to the Attic: *οὐ δῆτα surely not*, *πῶς δῆτα how in truth?* *οἴκτειρε δῆτα do really pity.*

7. δῆθεν *truly, forsooth,*

mostly in reference to a *seeming* or *pretended* truth.

8. δαί (an Attic form of δή),

used only in questions, and chiefly in *τί δαί; πῶς δαί; what now? how now?* with surprise or passion.

9. Epic θήν (postpos. and enclit.) *methinks*, Lat. opinor,

has nearly the same meaning as *δήπου*, which last occurs but once in Hm.

10. ἦ (praepositive) *really, truly,*

(not to be confounded with *ἦ* interrog., 828 b, and *ἤ or, than*, 860) adds force to an assertion.——*ἦ μήν* (Hm. *ἦ μέν*) is used especially in declarations under

oath: ὤμοσαν ὅρκους ἦ μὴν μὴ μνησικακήσειν *they swore oaths that in very truth they would not* (remember wrongs) *bear resentment.*

11. τοί (postpos. and enclit.) *surely, doubtless,*

may often be rendered *you know, you must know, be assured,* and the like: οὔτοι *surely not.*——For μέντοι, see 864, 6: for τοίνυν, τοίγαρ, τοιγαροῦν, τοιγάρτοι, see 867.

12. ἦτοι (ἦ + τοί) *verily,* only Epic,

a naïve expression of assurance: ἦτοι ὅγ' ὣς εἰπὼν κατ' ἄρ' ἕζετο *(in sooth) when he had spoken thus, he sat down.* For the disjunctive ἤτοι . . . ἤ *either . . . or,* see 860 a.

13. μήν (postpositive) *in truth,* Lat. vero,

Ion. μέν, Dor. μάν; Hm. has μέν, μάν, and μήν: ὧδε γὰρ ἐξερέω, καὶ μὴν τετελεσμένον ἔσται *for thus will I speak out, and in truth it will be fulfilled.* Even the Attic uses μέν for μήν, in μὲν οὖν, μὲν δή. The word has also an adversative use, *yet, however;* and this is always the meaning of μέντοι (864, 6).

14. ναί *yes, surely,*—νή and μά *surely,*

used in oaths and followed by the accusative (545).

Conjunctions.

853. The conjunctions are particles used to connect one sentence with another. They are divided into classes, according to their meaning: though in some instances the same conjunction has various meanings, which bring it into different classes.

a. The first four classes of conjunctions (*copulative, disjunctive, adversative,* and *inferential*) connect *co-ordinate* sentences (724): so too the causal γάρ. The other classes stand with *subordinate* sentences, and connect them with the principal sentences on which they depend.

b. A sentence introduced by a *relative* (or indefinite relative) is always *subordinate;* and all indeclinable relatives are reckoned among the conjunctions.——The inferential ὥστε, being a relative, belongs to a subordinate sentence. The adversative ὅμως is generally attached to a principal sentence, to mark its connection with the subordinate.

854. In continued discourse, every sentence has, in general, a conjunction, or some other expression, which marks it as connected with what goes before. Occasionally, however, a sentence appears without any such connective. This form of construction is called ASYNDETON (ἀσύνδετον *not bound together*): it is most common in *explanatory* sentences (which only bring out what is signified in the preceding sentence). Sometimes it is preferred as a livelier and more striking mode of expression.

855. IV. COPULATIVE CONJUNCTIONS.

The principal copulatives are καί, τέ, *and.* Τέ is postpositive and enclitic: it corresponds in general to Lat. *que,* as καί to Lat. *et.* The poets have also ἠδέ, ἰδέ, *and* (cf. Lat. *atque*); ἰδέ is epic only.

a. The copulative is often used with both of the connected members:

Thus καί . . . καί, or τε . . . καί, or τε . . . τε: καὶ κατὰ γῆν καὶ κατὰ θάλασσαν *both by land and by sea*, Hm. Ἀτρεΐδαί τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί *ye sons of Atreus and other Achaeans with goodly greaves*, Hm. αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε *for always is strife dear to thee and wars and battles*. In like manner, the Epic has ἠμέν . . . ἠδέ *as well . . . as also*.

b. Occasionally we find τε . . . δέ, the two members being at first thought of as simply connected, but afterwards as standing in a certain contrast.

856. a. In the Epic language, τέ is used very extensively to mark the connection of sentences and parts of sentences, being often attached to other *particles*, as καί, μέν, δέ, γάρ, ἀλλά, and to *relatives* (ὅστε, οἷόστε). In such cases, it can hardly be translated into English. The common words ὥστε and οἷόστε, found in all writers, are remnants of this early usage.

b. To καί belong further the meanings ALSO and EVEN: Hm. παρ' ἔμοιγε καὶ ἄλλοι οἵ κέ με τιμήσουσι *with me are others also who will honor me*, καὶ καταγελᾷς μου *you are even laughing at me*, καὶ μάλιστα *even most*, καὶ βραχὺν χρόνον (even) *only a short time*. In the meaning *also*, it is often repeated with both members of a compound sentence: καὶ ἡμῖν ταὐτὰ δοκεῖ ἅπερ καὶ βασιλεῖ *to us also the same things seem good, which* (*seem good*) *also to the king*. In καὶ δέ, the proper connective is δέ, while καί means *also, even*: δίκαιον καὶ πρέπον δὲ ἅμα *just, and, at the same time, fitting also*.

c. After words of likeness, καί may be rendered *as*: ὁμοίως καί Lat. aeque ac.

857. Ἄλλως τε καί means *both in other relations and* (particularly in the following). Hence it may in general be rendered *especially*: χαλεπόν ἐστι διαβαίνειν τὸν ποταμόν, ἄλλως τε καὶ πολεμίων πολλῶν ἐγγὺς ὄντων *it is hard to cross the river, especially when many enemies are near*. So καὶ δὴ καί *and in particular also*, gives special prominence to that which follows it: Hd. ἀπικνέονται ἐς Σάρδις ἄλλοι τε πάντες ἐκ τῆς Ἑλλάδος σοφισταί, καὶ δὴ καὶ Σόλων *there come to Sardis both all the other wise men from Greece, and particularly Solon*. In like manner, οὐ μόνον . . . ἀλλὰ καί *not only . . . but also*, are used with connected sentences to give prominence to the second. For οὐχ ὅτι, οὐχ ὅπως, followed by ἀλλὰ καί, with similar force, see 848 c.

858. NEGATIVE SENTENCES are connected by οὐδέ, μηδέ, or οὔτε, μήτε. Of these, οὐδέ, μηδέ take the place of καί (standing singly) in affirmative sentences, and therefore signify

a. *and not, nor either*; in this sense, they connect a single negative member to a preceding sentence (usually negative): Hm. βρώμης οὐχ ἅπτεαι οὐδὲ ποτῆτος *thou touchest not food* (and not drink) *nor drink either*, πρὸς σοῦ οὐδ' ἐμοῦ φράσω *I shall not speak for thy interest nor for mine*. Sometimes οὐδέ (μηδέ) has the adversative meaning *but not* (862).

b. *also not* (*neither*): ἐλπίζω οὐδὲ τοὺς πολεμίους μενεῖν *I expect that the enemy also will not remain* (that neither will the enemy remain);——or, with emphatic sense, NOT EVEN, Lat. ne—quidem: οὐδὲ τοῦτο ἐξῆν *not even this was allowed*, Hm. ἵνα μηδ' ὄνομ' αὐτοῦ ἐν ἀνθρώποισι λίπηται *that not even his name may remain among men*. For οὐδέ (μηδέ) with εἷς, see 255.

859. Οὔτε, μήτε take the place of τε . . . τε, or καί . . . καί, in affirmative sentences; thus οὔτε . . . οὔτε, or μήτε . . . μήτε, *neither . . . nor*:

φανεροί εἰσιν οὔτε τῷ θεῷ πειθόμενοι οὔτε τοῖς νόμοις *they are seen to obey neither the god nor the laws*. Sometimes a negative member is connected with a following affirmative by οὔτε (μήτε) . . . τε (Lat. neque . . . et): ὤμοσαν μήτε

προδώσειν ἀλλήλους σύμμαχοί τε ἔσεσθαι *they swore that they would not betray each other, and would be allies.*

a. If after two members connected by οὔτε . . . οὔτε, μήτε . . . μήτε, others still are added, they may take οὐδέ, μηδέ. But if a single member with οὔτε (μήτε) is followed by οὐδέ (μηδέ), this is an irregular form (cf. τε . . . δέ, 855 b), and gives a special emphasis to the second member: ἀλλὰ γὰρ οὔτε τούτων οὐδέν ἐστιν ἀληθές, οὐδέ γ' εἴ τινος ἀκηκόατε ὡς ἐγὼ παιδεύειν ἐπιχειρῶ ἀνθρώπους *but indeed neither is any one of these things true, nor even if ye have heard from any body that I undertake to educate men.*

860. V. Disjunctive Conjunctions.

1. ἤ *or, than,* not to be confounded with ἦ (828 b, 852, 10):

a. or; and repeated, ἤ . . . ἤ *either . . . or;* also ἤτοι . . . ἤ, with special emphasis on the first member: ἢ πολέμῳ κρατηθείς, ἢ καὶ ἄλλον τινὰ τρόπον δουλωθείς *either vanquished in war, or else subjugated in some other way.*

b. than, after the comparative degree and adjectives like ἄλλος, ἕτερος, διάφορος, ἐναντίος, which have a comparative meaning. See 586, 660.

861. 2. εἴτε . . . εἴτε *whether . . . or,* Lat. sive . . . sive,

presenting two possible suppositions which are left open to the choice of the hearer: εἴτε ἀληθὲς εἴτε ψεῦδος, οὐ καλόν μοι δοκεῖ τοῦτο τοὔνομα ἔχειν *whether it be true or false, it seems to me not honorable to have this name.* Sometimes the first εἴτε is omitted, or ἤ is used for the second. With the subjunctive, ἐάντε (ἤντε, ἄντε) is used instead of εἴτε.

862. VI. Adversative Conjunctions.

1. δέ (postpositive) *but, and,*

marks a slight contrast with what goes before, being much weaker than ἀλλά. Hence, though it should generally be rendered *but,* it is often better given, especially in Hm., by *and.*

a. The first of the contrasted members very commonly has μέν (postpositive, originally the same as μήν, 852, 13): thus μέν . . . δέ *indeed . . . but, on the one hand . . . on the other;* though, in many cases, μέν can hardly be rendered in English. Thus ὁ μὲν βίος βραχύς, ἡ δὲ τέχνη μακρά *life indeed is short, but art is long,* Hm. οἳ περὶ μὲν βουλῇ Δαναῶν περὶ δ' ἔστε μάχεσθαι *you who in counsel* (on the one hand), *and* (on the other) *in fighting, are superior to the* (*other*) *Danai.*

For ὁ μέν . . . ὁ δέ, see 525 a. Μέν is often followed by other particles, ἀλλά, ἀτάρ, etc.; and sometimes the thought to be contrasted with it, is expressed in other ways or omitted altogether.

b. After a *conditional* or *relative* sentence, the *apodosis* (principal sentence) is sometimes introduced by δέ: Hm. ἕως ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν, ἦλθε δ' Ἀθήνη *while he was revolving these things in mind and in spirit, then came Athena.* Here δέ is used as if the former sentence were *co-ordinate* with, not subordinate to, the latter. This construction, which is rare in Attic, occurs frequently in Hm.

863. 2. ἀλλά *but, yet* (from ἄλλος *other*),

marks a stronger contrast than δέ: Hm. ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί, ἀλλ' οὐκ Ἀτρείδῃ Ἀγαμέμνονι ἥνδανε θυμῷ, ἀλλὰ κακῶς ἀφίει *then all the other Achaeans shouted assent, yet it pleased not Atreus' son Agamemnon in his spirit, but harshly he dismissed him.*

a. After a *conditional* sentence expressed or implied, ἀλλά is often to be rendered *at least*: εἰ μὴ πάντα, ἀλλὰ πολλά γ' ἴστε *you know, if not all, yet much at least*, ὦ θεοὶ πατρῷοι, συγγένεσθέ γ' ἀλλὰ νῦν *O gods of my fathers, be with me now at least* (if never before).

b. 'Αλλά is often used to break off the previous discourse and introduce a question or demand: Hm. οὐκ ἀπὸ σκοποῦ μυθεῖται βασίλεια περίφρων· ἀλλὰ πίθεσθε *the prudent queen speaks not amiss: but do you comply.*

c. After negative expressions, ἀλλ' ἤ (less often ἀλλά alone) is used in the sense of *other than, except*: ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἢ μικρόν τι *I have no money, except some little.* For οὐ μὴν ἀλλά, see 848 e.

864. Other conjunctions which express a contrast, or a transition to something different, are

3. αὖ (postpositive, properly *again*, hence) *on the other hand, on the contrary.* So Epic αὖτε.
4. ἀτάρ (praepositive, Hm. αὐτάρ and ἀτάρ) *but, however.*
5. μήν (postpos., *it is true*, Lat. vero) *yet, however*: see 852, 13.
6. μέντοι (postpos.: from μέν for μήν, and τοί) *yet, however.*
7. καίτοι (not in Hm.: from καί and τοί) *and yet, though.*
8. ὅμως *nevertheless, notwithstanding,*

marks decided opposition. See 853 b, and for its use with participles, 795 f. It is originally the same with poet. ὁμῶς *in like manner, in the same case.* In Hm., it occurs but once.

865. VII. Inferential Conjunctions.

1. ἄρα (Hm. ἄρα, ἄρ, and enclit. ῥά, all postpos.) *accordingly, therefore,* marks an idea as following naturally from preceding circumstances or a previous course of thought. It is especially frequent in Hm., and may often be rendered by so, THEN: ὣς ἄρ' ἔφη *thus then he said*, 'Ατρείδης δ' ἄρα νῆα θοὴν ἅλαδε προέρυσσεν *and so* (a thing to be expected) *Atrides launched the swift ship into the sea*: οὐκ ἄρα *not then* (as might have been supposed), εἰ ἄρα *if to-wit, if perhaps.* For ἆρα (sometimes used in poetry for ἄρα, but usually) *interrogative*, see 828 b.

866. 2. οὖν (Hd. and Dor. ὦν, postpos.) *therefore, consequently,* stronger than ἄρα: Hm. ἤτοι νόστος ἀπώλετο πατρὸς ἐμοῖο· οὔτ' οὖν ἀγγελίῃς ἔτι πείθομαι *my father's return is verily lost; neither therefore do I any more put faith in tidings* (of him). In connection with other particles, it very often means *for that matter, at any rate, certainly*: with relatives, it has the force of Lat. *cunque*: ὁστισοῦν *whosoever* (816 a). For μὲν οὖν, see 852, 13.

a. From οὐ and οὖν, arise both οὐκοῦν and οὔκουν.——(α) The first is properly interrogative: οὐκοῦν σοι δοκεῖ σύμφορον εἶναι *does it not therefore seem to you to be advantageous?*——(β) But since questions with οὐ look to an affirmative answer, οὐκοῦν came to be used without interrogation, as an affirmative: ἄγουσιν ἡμῶν τὰ χρήματα· οὐκοῦν χρὴ ἐλαύνειν τινὰς ἡμῶν ἐπ' αὐτούς *they are plundering our property: therefore ought* (= ought not therefore?) *some of us to march against them.*——(γ) To express the sense "not therefore" without interrogation, οὔκουν is used (with accent on the negative): οὔκουν ἀπολείψομαί γέ σου, εἰ τοῦτο λέγεις *I will not depart from you, then, if you say this.* Some editors employ οὔκουν also in the first case (α).

867. 3. *νύν* (Hm. *νύν* and *νύ*, postpos. and enclitic),
a weakened form of *νῦν*, like English *now* used for *then*, *therefore*. According to many critics, the word should be written *νῦν* (not enclitic) in all prose-authors except Hd.; and in poetry too, unless the verse requires a short syllable.

4. *τοίνυν* (postpositive) *therefore*, *then*,
from *νύν* above, strengthened by *τοί surely* (852, 11); never found in Hm.

5. *τοιγαροῦν*, *τοιγάρτοι*, *so then*, *therefore*,
praepositive, like poet. *τοίγαρ*, of which they are strengthened forms.

6. *ὥστε so that*, see 876, 4.

868. VIII. Declarative Conjunctions.

1. *ὅτι that*, Lat. quod,
originally the same as *ὅ τι*, neuter of the pronoun *ὅστις*. Like Lat. quod, it has both a declarative and a causal sense:

a. THAT: Ἡράκλειτος λέγει ὅτι πάντα χωρεῖ *Heraclitus says that all things are in motion.* Hence the phrases δῆλον ὅτι (also written δηλονότι) *it is clear that*, *evidently*, and εὖ οἶδ' ὅτι *I know that, certainly*: πάντων εὖ οἶδ' ὅτι φησάντων γ' ἂν *though all, I am sure, would say.*——For the forms of the *oratio recta* used after ὅτι, see 734 b.

b. BECAUSE: Hm. χωόμενοι ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας *angry because you paid no respect to the best of the Achaeans.*——Hm. sometimes uses ὅ, the simple relative, instead of ὅτι, in both senses.

Rem. c. ὅτι μή is used after a negative sentence, in the sense of *except*: οὔποτ' ἐκ τῆς πόλεως ἐξῆλθες, ὅτι μὴ εἰς Ἰσθμόν *you never went out of the city, except once to the Isthmus* (lit. what you did not go out that one time). For ὅτι with *superlatives*, see 664.

2. Another declarative in general use is *ὡς that*, see 875. Little used are *διότι* and *οὕνεκα that*, see 869, 3.

869. IX. Causal Conjunctions.

1. *ὅτι because*, see 868 b.

2. *ὅτε* and *ἐπεί since*, see 877, 1, 5.

3. *διότι*, and poet. *οὕνεκα*, *ὁθούνεκα*, *because.*

διότι is for δι' ὅ τι = διὰ τοῦτο ὅτι *on account of this that* (813). And so οὕνεκα, ὁθούνεκα are for οὗ (ὅτου) ἕνεκα, = ἕνεκα τούτου ὅτι. They are used also as declaratives, *that*, see 868, 2.

870. 4. *γάρ* (postpositive) *for*
introduces a reason or explanation, mostly for a preceding thought, but sometimes for a following one: νῦν δέ, σφόδρα γὰρ ψευδόμενος δοκεῖς ἀληθῆ λέγειν, διὰ ταῦτά σε ψέγω *but now since, in speaking what is utterly false, you think that you are speaking the truth, for this cause I blame you.*

a. The thought which is explained, is often not expressed, but only *implied* in the connection. Thus especially in *answers* to questions: ἀγωνιστέον μὲν ἄρα ἡμῖν πρὸς τοὺς ἄνδρας; ἀνάγκη γάρ, ἔφη *must we, then, contend with the men?* (yes, we must contend) *for it is necessary, said he.*

b. In *questions*, γάρ is often used with reference to an unexpressed and vague idea of uncertainty, which is explained by the question: ὄλωλε γάρ; (possibly I misunderstood you) *for is he* (actually) *dead?* φιλοσοφητέον ὁμολο-

γήσαμεν· ἦ γάρ *we agreed that one should study philosophy* (as I think, but perhaps incorrectly), *for is it really so?* So τί γαρ, Lat. quinam?

c. In *wishes*, γάρ is similarly used with reference to a vague idea of unsatisfied desire, which is explained by the wish: κακῶς γὰρ ἐξόλοιο (there is something I desire) *for would that you might perish wretchedly.* For εἰ γάρ, Lat. utinam, see 721 a.

d. Similarly we may explain καὶ γάρ and (this is certain) for, = *for indeed* (but sometimes *for also, for even*); ἀλλὰ γάρ and ἀλλ' οὐ γάρ *but—for* (*for not*), where an idea must be supplied in contrast with what goes before: ἐγὼ ἐμαυτοῦ δέομαι θέουσι τούτοις ἀκολουθεῖν· ἀλλ' οὐ γὰρ δύναμαι *I demand it of myself to keep up with these in running; but* (I do not keep up, for) *I am not able.* But οὐ γὰρ ἀλλά is differently used: μή σκῶπτέ μ' ὦδελφ'· οὐ γὰρ ἀλλ' ἔχω κακῶς *do not mock me, brother; for I* (am not to be mocked, but) *am in wretched condition.*

871. X. Final Conjunctions.

These are named, and their uses described, in 739–43. They are ἵνα (cf. 879, 6), ὡς (cf. 875 e), ὅπως (cf. 876, 3), ὄφρα (cf. 877, 7), μή (cf. 743, 832 ff). For ἵνα τί (sc. γένηται), see 826 b.

872. XI. Conditional Conjunctions.

εἰ *if*; ἐάν (for εἰ ἄν, or by contraction) ἤν, ἄν (ā), *if*.

For their use in conditional sentences, see 744 ff: in indirect questions, 830: in expressions of wishing (with εἰ, εἴθε, εἰ γάρ), 721. Εἰ μή is sometimes used for *except*, as Lat. nisi: ἡμῖν οὐδέν ἐστιν ἀγαθὸν ἄλλο εἰ μὴ ὅπλα καὶ ἀρετή *we have no other good save arms and courage:* so εἰ μὴ εἰ *except if*, Lat. nisi si. Εἴπερ (850, 3), Lat. siquidem, *if indeed, as true as:* νὴ Δί', εἴπερ γε Δαρείου ἐστὶ παῖς, οὐκ ἀμαχεὶ ταῦτ' ἐγὼ λήψομαι *ay, by Zeus, as sure as he is a son of Darius, I shall not get these things without fighting.*

873. ἄν (ᾰ, postpositive) *perhaps*

marks the sentence as having only a contingent or conditional truth: it can seldom be rendered by an English word. It is used with the (potential) optative (722, 748); with the (hypothetical) indicative (746 b); with the indicative, implying repetition (704); with the future indicative (710 b); with the subjunctive in relative sentences (757 ff); with the infinitive (783), and participle (803).

a. Not unfrequently, ἄν is found *more than once* in the same sentence: οὐκ ἂν ὀρθῶς ὁ τοῦτο ποιήσας περὶ οὐδενὸς ἂν λογίσαιτο *the man who did this would not reason rightly on any subject.*

b. Ep. κέ, κέν, Dor. κά (postpositive and enclitic), almost exactly equivalent to ἄν (ᾰ), which is also freely used by Hm. Sometimes both ἄν and κέ are found in the same sentence, cf. 873 a.

874. XII. Concessive Conjunctions.

These mark a condition as something which may be conceded without destroying the conclusion. They are

1. εἰ καί (ἐὰν καί) *if even, although:*

poet. πόλιν (726), εἰ καὶ μὴ βλέπεις, φρονεῖς δ' (862 b) ὅμως οἵᾳ νόσῳ ξύνεστι *as for the city,* (if even) *though thou art blind, thou yet perceivest with what a malady it is afflicted.*

2. καὶ εἰ (καὶ ἐάν, κἄν) *even if*, Lat. etiamsi:

ἡγεῖτο ἀνδρὸς εἶναι ἀγαθοῦ ὠφελεῖν τοὺς φίλους, καὶ εἰ μηδεὶς μέλλοι εἴσεσθαι he thought it was the part of a good man to assist his friends, even if no one were about to know of it.

a. Both εἰ καί and καὶ εἰ represent the condition as unfavorable to the conclusion, yet not incompatible with it. But the former gives special prominence to the condition, as being unfavorable; the latter, to the conclusion, as holding good notwithstanding. Often, however, the difference between the two forms is very slight.

3. καίπερ (Hm. καί . . . περ) with the participle, see 795 f.

b. After concessive conjunctions, the conclusion is often introduced by ὅμως *notwithstanding*, see 853 b.

875. XIII. Comparative Conjunctions. These are properly relative adverbs of manner.

1. ὡς *as, that*, Lat. ut,

properly *in which manner*, a proclitic (103 c), and thus distinguished from the demonstrative ὥς *thus, so* (250). Yet in poetry, the relative is sometimes oxytone, being placed *after* the word to which it belongs (104 a). It has a great variety of uses, viz.

a. comparative use: ὡς βούλει *as thou wilt*. So with the force of Lat. *tanquam*: μακρὰν ὡς γέροντι *a long distance for me as an old man*.——It corresponds to Lat. *quam* in exclamations (815 a), prop. *O the manner in which!* Hm. ὥς μοι δέχεται κακὸν ἐκ κακοῦ αἰεί *how does one evil always follow for me after another!*——For ὡς with *superlatives*: ὡς τάχιστα Lat. quam celerrime, see 664.——With words of *number* and *measure*, it has the meaning *about, not far from*: ὡς δέκα *about ten*, ὡς ἐπὶ τὸ πολύ (pretty much over the greater part) *for the most part*.——In expressions of action, it often denotes that which is *apparent, supposed*, or *professed*: ἀπῄει ὡς πρὸς τοὺς πολεμίους *he went away in the direction toward the enemy* (as if he were going against the enemy), φυλάττεσθε ὡς πολεμίους ἡμᾶς *you are guarding against us as* (supposing us to be) *enemies*. Hence its use as an *adjunct* of the *participle*, see 795 e. For its use with the *infinitive*, see 772.

b. temporal use, *as, as soon as, when*: ὡς εἶδ᾽, ὥς (demonstrative) μιν μᾶλλον ἔδυ χόλος *when he saw them, then did anger the more take possession of him* (lit. as . . . so), ὡς τάχιστα ἕως ὑπέφαινεν, ἐθύοντο *as soon as dawn appeared, they were taking the auspices* (Lat. ut primum).

c. causal use, *as, inasmuch as, seeing that*: δεῖ χρῆσθαι τοῖς ἀγαθοῖς, ὡς οὐδὲν ὄφελος τῆς κτήσεως γίγνεται *one must make use of his goods, since no advantage comes from the acquiring* (of them).

d. declarative use, *that*: ἧκεν ἀγγέλλων τις ὡς Ἐλάτεια κατείληπται *there came one with the tidings that Elatĕa is taken*, cf. 733.

e. final use, *that, in order that*: ὡς μὴ πάντες ὄλωνται *that all may not perish*, cf. 739.

f. consecutive use, like ὥστε *so that*, mostly with the infin. (770): οὕτω μοι ἐβοήθησας ὡς νῦν σέσωσμαι *you so aided me that I am now saved*, ἱκανὰ προσῆγον ὡς δειπνῆσαι τὴν στρατιάν *they brought enough, so that the army could dine*.

g. For ὡς in expressions of wishing (Lat. utinam), see 721 a.

876. 2. ὥσπερ (ὡς + πέρ) *even as, just as*,

a strengthened ὡς, but found only in the comparative use.

3. *ὅπως as, that, in order that,*

is the indefinite relative corresponding to ὡς (as ὁποῖος to οἷος, etc.). Its principal use is that of a *final* conjunction, see 739. Like other indefinite relatives, it is used in dependent questions (825 a) *how, in what manner.*

4. ὥστε (856 a) used in two ways:

a. COMPARATIVE use, *as:* this is Ion. and poetic, and is especially frequent in Homer.

b. CONSECUTIVE use, *so that:* in this it denotes *result*, and may be connected either with the infinitive or with a dependent finite verb (770–71).

5. ἅτε (in Hm. only as pronoun) *as,*

chiefly used with participles, see 795 d: so also οἷα.

6. ᾗ, ὅπῃ, *as*, see 879, 4.

7. Hm. ἠΰτε *as, like as.* In Il. γ, 10, τ, 386, it is a dissyllable (37).

877. XIV. TEMPORAL CONJUNCTIONS. These are mostly relative adverbs of time.

1. ὅτε, ὁπότε, *when;* and (with ἄν) ὅταν, ὁπόταν. Ὅτε is also used in a causal sense: *whereas, since.*

2. εὖτε (poetic and Ionic) = ὅτε, both temporal and causal.

3. ἡνίκα, ὁπηνίκα, *at which time, when,* more precise than ὅτε. In Hm., ἡνίκα is scarcely found: on the other hand,

4. ἦμος *when* (= ἡνίκα) is little used except in Hm.: it is found only with the indicative.

5. ἐπεί *after, since, when;* and (with ἄν) ἐπήν or ἐπάν (Hm. ἐπήν, ἐπεί κε, Hd. ἐπεάν). Ἐπεί is very often used as a causal conjunction, *since, seeing that.*

6. ἐπειδή *since now, when now,* from ἐπεί strengthened by δή (851): it denotes thus a more immediate and particular relation of time or cause. With ἄν, it forms ἐπειδάν, which is much more used than ἐπήν, ἐπάν.

7. ἔστε (not in Hm.), ἕως, and poet. ὄφρα, Hm. εἰσόκε (or εἰς ὅ κε, εἰς ὅτε κε), *until, as long as:*

αἰκίζονται τοὺς ἀνθρώπους ἔστε ἂν ἄρχωσιν αὐτῶν *they abuse men as long as they are masters of them,* περιεμένομεν ἕως ἀνοιχθείη τὸ δεσμωτήριον *we were waiting until the prison should be opened.* Ὄφρα is very often used as a *final* conjunction (739): Hm. ὄφρα μὴ οἷος Ἀργείων ἀγέραστος ἔω *that I may not be, alone among the Greeks, without a prize.*

8. μέχρι, ἄχρι (cf. 626, 7) *until.*

878. 9. πρίν *before (that), ere.*

In this use, it stands for πρὶν ἤ (*sooner than*, Lat. priusquam): it may be connected either with the infinitive (769) or with a finite verb (771). In its proper use (= prius, *sooner, earlier*), it has no relative force and is not a conjunction: this in Attic Greek is found only after the article (ἐν τοῖς πρὶν λόγοις *in the foregoing statements,* τὸ πρὶν *before, formerly*), but is very frequent in Hm.: οὐ γὰρ ἐγὼ λύσω· πρίν μιν γὰρ γῆρας ἔπεισιν *for I will not release (her); old age even shall come upon her before.* He often uses it in correspondence with a conjunction πρίν (769): οὐδέ τις ἔτλη πρὶν πιέειν πρὶν λεῖψαι *nor durst any one* (sooner) *drink before he made libation.*

879. XV. LOCAL CONJUNCTIONS. These are relative adverbs of place. They are also occasionally used to denote position in *time;* and very often to denote *situation*, i. e. *states*, *conditions*, or *circumstances*.

1. οὗ, ὅπου, *where* (Epic and Lyric ὅθι, ὁπόθι).
2. ὅθεν, ὁπόθεν, *whence*.
3. οἷ, ὅποι, *whither*.
4. ᾗ, ὅπῃ (Hm. also ἦχι), *which way*, *in which part*, *where:* also, in *comparative* sense, *as*.
5. ἔνθα *at which place*, *where*, ἔνθεν *whence*, more precise than οὗ, ὅθεν. They are often used as demonstratives, *there*, *thence*.
6. ἵνα *where;* but much oftener used as a *final* conjunction (cf. 739), *that*, *in order that*.

REM. a. Adverbs which express the place *where*, are often connected with verbs of motion: they denote then the place of rest in which the motion ends: ἐκ τῆς πόλεως οὗ κατέφυγε *from the city where* (whither) *he fled for refuge*. Conversely, οἷ and ὅποι are sometimes connected with verbs of rest, the adverb referring to a previous motion: poet. ἔχεις διδάξαι δή μ' ὅποι καθέσταμεν *are you able to inform me whither we* (*have come and*) *are set down?* Cf. 618 a.

FIGURES OF SYNTAX.

880. ELLIPSIS (*defect*) is the omission of words which are requisite to a full logical expression of the thought.

For numerous cases of elliptical construction, see 504–10, 752–4, 818–20; but many of those constructions fall under the special head of brachylogy.

881. BRACHYLOGY (*brief expression*) is a species of ellipsis, by which a word appears but once, when in the complete expression it would be repeated, and, usually, with some change of form or construction:

ἀγαθοὶ ἢ μὴ (sc. ἀγαθοί) ἄνδρες *good men or not* (good men), ἐπράξαμεν ἡμεῖς (sc. πρὸς ἐκείνους), καὶ ἐκεῖνοι πρὸς ἡμᾶς εἰρήνην *we made peace with them, and they with us.*——Very often the complete expression, instead of repeating the same word, would use another word of kindred meaning: ὡς βαθὺν ἐκοιμήθης (sc. ὕπνον) *how deep* (a sleep) *you slept* (509 a), οἱ Ἀθηναῖοι μετέγνωσαν Κερκυραίοις ξυμμαχίαν μὴ ποιήσασθαι (for μετέγνωσαν καὶ ἔγνωσαν) *the Athenians changed their resolution* (*and resolved*) *not to form an alliance with the Corcyreans*, ἀμελήσας ὧν οἱ πολλοί (sc. ἐπιμελοῦνται) *neglecting things which the most care for.* Thus ἕκαστος or τὶς must sometimes be supplied from a preceding οὐδείς: οὐδεὶς ἑκὼν δίκαιος, ἀλλὰ ψέγει τὸ ἀδικεῖν ἀδυνατῶν αὐτὸ δρᾶν *no one is just by his own will, but* (*each one*) *blames injustice, because he is unable to practise it.*

882. ZEUGMA (*junction*) is a variety of brachylogy, by which two connected subjects or objects are made to depend on the same verb, when this is appropriate to but one of them: the other subject or object depends properly on a more general idea, which may be drawn from the inappropriate verb:

Hm. ἧχι ἑκάστῳ ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο *where for each one (stood,* ἕστασαν) *his foot-lifting horses and his curiously-wrought arms were lying,* Hd. ἐσθῆτα φορέουσι τῇ Σκυθικῇ ὁμοίην, γλῶσσαν δὲ ἰδίην *they wear a dress similar to the Scythian, but (have,* ἔχουσι) *a peculiar language.* The figure is chiefly poetic.

883. Aposiopesis (*becoming silent*) occurs when from strong or sudden feeling a sentence is abruptly broken off and left incomplete: Hm. εἴποτε δ' αὖτε χρειὼ ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμῦναι—*but if ever again there comes a need of me to ward off shameful ruin*—. It is a figure of rhetoric rather than of syntax.

884. Pleonasm (*excess*) is the admission of words which are not required for the complete logical expression of the thought. For a pleonastic use of αὐτός and οὗτος, see 680. This also is in most cases a figure of rhetoric rather than of syntax.

885. Hyperbaton (*transposition*) is an extraordinary departure from the usual and natural order of words in a sentence. Thus words closely connected in construction are separated by other words which do not usually and naturally come between them:

ὦ πρός σε γονάτων (for πρὸς γονάτων σε sc. ἱκετεύω) *by thy knees (I entreat) thee,* ἐξ οἶμαι τῆς ἀκροτάτης ἐλευθερίας δουλεία πλείστη *as a consequence, I suppose, of extreme freedom, comes utter servitude.* It often gives *emphasis* to some particular word or words: πολλῶν, ὦ ἄνδρες Ἀθηναῖοι, λόγων γιγνομένων *though many, O Athenians, are the speeches made;*——especially by bringing similar or contrasted words into immediate juxtaposition: ἐγὼ ξυνῆν ἡλικιώταις ἡδόμενος ἡδομένοις ἐμοί *I associated with persons of my own age, taking pleasure in them, and they in me,* Hm. παρ' οὐκ ἐθέλων ἐθελούσῃ *unwilling with her wishing it.*

886. Anacoluthon (*inconsistency*). This occurs, when in the course of a sentence, whether simple or compound, the speaker, purposely or inadvertently, varies the scheme of its construction:

καὶ διαλεγόμενος αὐτῷ, ἔδοξέ μοι οὗτος ὁ ἀνὴρ εἶναι σοφός *and conversing with him, this man appeared to me to be wise* (for "I thought the man to be wise," ἐνόμιζον τὸν ἄνδρα, etc.), μετὰ ταῦτα ἡ ξύνοδος ἦν, Ἀργεῖοι μὲν ὀργῇ χωροῦντες *after this the engagement commenced, the Argives advancing eagerly* (Ἀργεῖοι instead of Ἀργείων, as if the sentence began with ξυνῆλθον *they engaged*), τοὺς Ἕλληνας ἐν τῇ Ἀσίᾳ οἰκοῦντας οὐδέν πω σαφὲς λέγεται εἰ ἕπονται *but the Greeks that live in Asia, nothing certain is as yet reported, whether they are following* (εἰ ἕπονται instead of ἕπεσθαι, the expression changing to an indirect question), Hm. μητέρα δ' εἴ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι, ἂψ ἴτω ἐς μέγαρον πατρός *but thy mother, if her mind is bent on being married, let her go back to her father's house* (ἂψ ἴτω instead of ἀπόπεμψον *send back*), ὥσπερ οἱ ἀθληταί, ὅταν τῶν ἀνταγωνιστῶν γένωνται ἥττους, τοῦτ' αὐτοὺς ἀνιᾷ *as the athletes, when they prove inferior to their antagonists, this troubles them* (as if οἱ ἀθληταί belonged to the relative sentence, prop. τούτῳ ἀνιῶνται *are troubled by this*).——Sometimes the anacoluthon is caused by an endeavor to keep up a similarity of form between two corresponding sentences: τοιαῦτα γὰρ ὁ ἔρως ἐπιδείκνυται· δυστυχοῦντας μὲν ἃ μὴ λύπην τοῖς ἄλλοις παρέχει ἀνιαρὰ ποιεῖ νομίζειν· εὐτυχοῦντας δὲ καὶ τὰ μὴ ἡδονῆς ἄξια παρ' ἐκείνων ἐπαίνου ἀναγκάζει τυγχάνειν *for such effects does love exhibit: unfortunate persons he causes to regard as troublesome, things which give no pain to others; but fortunate persons, he makes it necessary that even things unworthy of pleasure should obtain praise from them* (εὐτυχοῦντας παρ' ἐκείνων instead of παρ' εὐτυχούντων).

APPENDIX.

VERSIFICATION.

887. Metre and Rhythm. To all forms of Greek verse belong metre (*μέτρον measure*) and rhythm (*ῥυθμός movement*). They all have a definite measure of long and short syllables, and a regular movement of times and accents.

888. Feet. Verses are composed of metrical elements called *feet* The most important are the following:

Feet of three (short) times.			*Feet of four times.*		
Trochee	— ◡	λεῖπε	Dactyl	— ◡ ◡	λείπομεν
Iambus	◡ —	λιπεῖν	Anapaest	◡ ◡ —	λιπέτω
Tribrach	◡ ◡ ◡	ἔλιπον	Spondee	— —	λείπων
Feet of five times.			*Feet of six times.*		
Cretic	— ◡ —	λειπέτω	Ionic a majore	— — ◡ ◡	λειποίμεθα
First Paeon	— ◡ ◡ ◡	λειπόμεθα	Ionic a minore	◡ ◡ — —	ἐλιπέσθην
Fourth Paeon	◡ ◡ ◡ —	ἐλιπόμην	Choriambus	— ◡ ◡ —	λειπομένους

Much less important are the following:

Pyrrhic	◡ ◡	λίπε	Ditrochee	— ◡ — ◡	λειπέτωσαν
Amphibrach	◡ — ◡	ἔλειπον	Diiambus	◡ — ◡ —	ἐλειπόμην
Proceleusmatic	◡ ◡ ◡ ◡	ἐλίπετο	Antispast	◡ — — ◡	ἐλείποντο
Bacchīus	◡ — —	λιπόντων	First Epitrite	◡ — — —	ἐλειπέσθην
Antibacchīus	— — ◡	λείποισθε	Second Epit.	— ◡ — —	ἐξελείφθην
Second Paeon	◡ — ◡ ◡	ἐλείπετο	Third Epit.	— — ◡ —	λειφθήσεται
Third Paeon	◡ ◡ — ◡	ἐλίποντο	Fourth Epit.	— — — ◡	λειφθήσοιντο
Molossus	— — —	λειπόντων	Dispondee	— — — —	λειφθήσονται

889. Groups. A single foot, taken by itself, is called a *monopŏdy;* two feet, taken together, a *dipody;* three feet, a *tripody;* four, five, six, etc., a *tetrapody*, *pentapody*, *hexapody*, etc.——One foot with half of another is sometimes called *triemimĕris* (three half-feet): so *penthemimeris* = two feet and a half; *hephthemimeris* = three and a half, etc.

890. Verses. Verses are named *trochaic*, *iambic*, *dactylic*, etc., according to the principal (or *fundamental*) *foot* used in them. They are further distinguished as *monomĕter*, *dimeter*, *trimeter*, etc., according to the *number* of their feet.

In *trochaic*, *iambic*, and *anapaestic* verses, each "-meter" consists of two feet: thus, an anapaestic dimeter consists of four feet; an iambic trimeter, of six; a trochaic tetrameter, of eight, etc. In *other kinds* of verse, each foot is reckoned as a "-meter": thus, a dactylic hexameter consists of six feet; a cretic pentameter, of five; an ionic tetrameter, of four, etc.

891. Catalectic and Acatalectic. In many forms of verse, the closing foot is *incomplete*. Such verses are designated as *catalectic* (stopping short). On the other hand, verses which close with a *complete* foot are called *acatalectic*.

a. A verse is said to be catalectic *in syllăbam*, *in disyllabum*, *in trisyllabum*, according to the number of syllables (one, two, three) actually used in the incomplete foot.

b. The name *hypercatalectic* is sometimes applied to a verse which extends one syllable beyond a given measure: thus a choriambic tetrameter hypercatalectic is a verse which would become a choriambic tetrameter by omitting its last syllable.

892. Resolution and Contraction. Many kinds of verse allow the use of two short syllables in place of a long one, which is then said to be *resolved;* or, vice versa, the use of a long syllable in place of two short ones, which are then said to be *contracted*.

Thus, in the trochaic dimeter Ἀραβίας τ' ἄρειον ἄνδος (⏑⏑⏑ – ⏑ – ⏑ – ⏑), a tribrach stands by resolution in place of the first trochee. And in the dactylic hexameter ἄντα σέθεν, τοῦ νῶϊ, θεοῦ ὥς, τερπόμεθ' αὐδῇ (– ⏑⏑ – – – ⏑⏑ – – – ⏑⏑ – –), a spondee stands by contraction in place of the second, fourth, and sixth dactyls.

893. Caesura. When a pause in the sense, however slight, occurs within the verse, it produces a *caesūra* (i. e. a cutting, or dividing of the verse). This division very often takes place in the middle of a foot, and in that case it may be designated as a *foot-caesura*.

Thus, in the dactylic hexameter ἄντα σέθεν, τοῦ νῶϊ, θεοῦ ὥς, τερπόμεθ' αὐδῇ (– ⏑⏑ – | – – ⏑ | ⏑ – – | – ⏑⏑ – –, *before thee, by whose voice, as if it were a god's, we two are delighted*), caesuras occur after σέθεν, νῶϊ, and ὥς; and the first two of these are, at the same time, foot-caesuras.

894. Accent, Arsis and Thesis. In pronouncing verse, one syllable of each foot was distinguished from the rest by a greater stress of voice. This greater stress is called the *rhythmic accent*. It is wholly independent of the written accent, which was disregarded in versification.

That part of each foot which has the rhythmic accent is called the *arsis* (raising); while the unaccented part of the foot is called the *thesis* (setting, lowering).

Thus, in the dactylic hexameter ἄντα σέθεν, τοῦ νῶϊ, θεοῦ ὥς, τερπόμεθ' αὐδῇ (⏑́⏑⏑ ⏑́– ⏑́⏑⏑ ⏑́– ⏑́⏑⏑ ⏑́–), the syllables which have the rhythmic accent are ἄν-, -θεν, νῶ-, -οῦ, τερ-, αὐ- (only half of which have the written accent). Each of these six is the arsis of its own foot; while the remaining syllable or syllables of each foot compose the thesis.

Rem. a. When a long arsis is resolved into two short syllables (892), the *first* of them receives the rhythmic accent. Thus in the iambic dimeter δύναισιν οὐδὲν ἐπιχαλᾷς (⏑ ⏑́ ⏑ ⏑́ ⏑ ⏑́ ⏑ ⏑ ⏑́), the tribrach which stands in place of the third iambus is accented on its second syllable.

895. Syncope. Of many rhythms modified forms are produced by the omission of one or more theses. This omission is called *syncŏpe*. The time of the omitted thesis was made up either by a pause, where the sense admits of one, or by a prolongation of the preceding long arsis.

Thus the verse βαρεῖαι καταλλαγαί (⏑ ⏒́ o ⏒́ ⏑ ⏒́ ⏑ ⏒́) is an iambic dimeter modified by syncope of the second thesis: the place of the omitted thesis we mark by a letter "o."

896. Anacrusis. An unaccented syllable (short or long) prefixed to rhythms beginning with an accent, is called an *anacrūsis* (upward beat). Sometimes we find a *double* anacrusis, of two short syllables.

Thus, the verses b, c, d, show the same rhythm as a, but with anacruses prefixed:

a.	χερσὶν ὁμοσπόροισιν.	⏒́ ⏑ ⏑ ⏒́ ⏑ ⏒́ ⏑
b.	προκηδομένα βαρεῖαν.	⏑ ⏒́ ⏑ ⏑ ⏒́ ⏑ ⏒́ ⏑
c.	μὴ ταρβαλέα θάνοιμι.	– ⏒́ ⏑ ⏑ ⏒́ ⏑ ⏒́ ⏑
d.	τὸ δὲ συγγενὲς ἐμβέβακεν.	⏑ ⏑ ⏒́ ⏑ ⏑ ⏒́ ⏑ ⏒́ ⏑

Rem. e. The names *iambic* (903 ff) and *anapaestic* (912 ff), applied to large classes of rhythms, though convenient from their brevity, are not indispensable: the iambic rhythms might with propriety be designated as *anacrusic-trochaic*, the anapaestic as *anacrusic-dactylic*, i. e. trochaic and dactylic with preceding anacrusis.

For basis, see 916.

897. Final Syllable. The final syllable of every verse is unrestricted as to quantity (*syllaba anceps*). A long syllable may be used in that place instead of a short, and a short syllable instead of a long.

Thus ἐπισκοποῦντ' ἀγυίας (⏑ ⏒́ ⏑ ⏒́ ⏑ ⏒́ –) is an iambic dimeter catalectic (for ⏑ ⏒́ ⏑ ⏒́ ⏑ ⏒́ ⏑); and τεκνοῦντα καὶ τεκνούμενον (⏑ ⏒́ ⏑ ⏒́ ⏑ ⏒́ ⏑ ⏑́) is an iambic dimeter acatalectic (for ⏑ ⏒́ ⏑ ⏒́ ⏑ ⏒́ ⏑ ⏒́).——In marking quantities throughout the following sections, the final syllable of each verse will be marked long or short, as the order of the rhythm may require, without reference to its quantity in the annexed specimen.

Rem. a. The reason of the freedom here described lies in the fact that the time even of a short syllable, when combined with the pause which occurs at the end of a verse, becomes equivalent to a long syllable. For a like reason, hiatus (67) is not avoided at the end of a verse, since the two vowel-sounds (at the close of one verse and the beginning of the next) are not pronounced in immediate succession, but are separated by the final pause.

b. Yet we sometimes find a system of lines, having the same or similar rhythm throughout, in which the liberties above described (*syllaba anceps* and *hiatus*) are allowed *only in the closing line*. A system of this kind might be regarded with propriety as a single long verse, the lines which compose it being metrical series rather than verses. Hence the lines of such a system are sometimes found ending in the middle of a word, which can never be true of a verse, strictly so called.

898. A metrical composition may consist

a. of single lines (στίχοι), in which one kind of verse (dactylic hexameter, iambic trimeter, etc.) is repeated indefinitely: the verse is then said to be *used by the line*.

b. of distichs,—couplets of two lines, in which two kinds of verse, differing more or less from each other, are repeated in the same order to an indefinite extent; see 911.

c. of systems,—answering to the description just given in 897 b.

d. of strophes,—combinations of several lines, with more or less variety of verse.

REM. e. Strophes of a simple kind may be repeated (like single lines or distichs) to an indefinite extent. But the longer and more complex strophes, which make up the lyric portions (*choruses*) of tragedy and comedy, are usually arranged in *pairs*. Each pair consists of a STROPHE and ANTISTROPHE, the latter of which is like the former, containing the same kinds of verse arranged in the same order. Such a pair is sometimes followed by a *single* strophe—called an EPODE (*after-song*)—differing from them in rhythms, and serving as a conclusion to them. In the lyric odes of Pindar, this is the general law; most of them consist of *trios*, in which a like pair, *strophe* and *antistrŏphe*, are followed by an unlike *epode;* but the successive trios of the same piece are all alike, showing the same kinds of verse in the same order of arrangement.

In these complex strophes, it is not to be expected, in general, that the student will be able to determine the rhythms for himself, without direction of the text-book or the teacher.

Trochaic Rhythms.

899. The fundamental foot is the *trochee.* A trochaic "-meter" (890) consists of two feet, the last of which may also be a *spondee.* Hence the monometer, dimeter, trimeter, etc., may have either trochees or spondees for the even feet (2d, 4th, 6th, etc.), but only trochees for the odd feet (1st, 3d, 5th, etc.).

A *tribrach* may be used by resolution (892), in place of a trochee; and an *anapaest*, in place of a spondee. A *dactyl* sometimes occurs instead of a trochee, but only in proper names.

The rhythmic *accent* is always on the first syllable of the foot, and the first foot of a "-meter" is more strongly accented than the second.

900. The following are specimens of trochaic rhythms:

a, b. monometer; b, catalectic (*cretic*):
ὧν ποθοῦμεν (a). –́ ⏑ – ⏑
ὦ δίκα (b). –́ ⏑ –

c, d. tripody (*ithyphallic*); d, catal. (*penthemimeris*):
ᾤχετ' ἐν δόμοισι (c). –́ ⏑ – ⏑ – ⏑
κείσεται τάλας (d). –́ ⏑ – ⏑ –

e, f. dimeter; f, catalectic:
ἀλλ' ἀναμνησθέντες, ὦνδρες (e). –́ ⏑ – – –́ ⏑ – ⏑
μὴ ξυνωμότης τις ἦν (f). –́ ⏑ – ⏑ –́ ⏑ –

g. pentapody:
Διὸς ὑπαγκάλισμα σεμνὸν Ἥρα. ⏑́ ⏑ ⏑ – ⏑ – ⏑ – ⏑ – –

n, i. trimeter; i, catalectic:
Δωρίῳ φωνὰν ἐναρμόξαι πεδίλῳ (h). –́ ⏑ – – –́ ⏑ – – –́ ⏑ – –
ἁρπαγαὶ δὲ διαδρομᾶν ὁμαίμονες (i). –́ ⏑ – ⏑ ⏑́ ⏑ ⏑ – ⏑ –́ ⏑ –

j. dimeter and ithyphallic:
ἀλλά μοι τόδ' ἐμμένοι καὶ μήποτ' ἐκτακείη. –́ ⏑ – ⏑ –́ ⏑ – – –́ ⏑ – ⏑ – ⏑

k. tetrameter (= dimeter repeated):
κλῦθί μεύ, γέροντος εὐέθειρα χρυσόπεπλε κούρη.
–́ ⏑ – ⏑ –́ ⏑ – ⏑ –́ ⏑ – ⏑ –́ ⏑ – –

l. tetrameter catalectic (= dimeter and dim. catal.):
πολλὰ μὲν γὰρ ἐκ θαλάσσης, πολλὰ δ' ἐκ χέρσου κακά.
–́ ⏑ – ⏑ –́ ⏑ – – –́ ⏑ – – –́ ⏑ –

γίγνεται θνητοῖς, ὁ μέσσων βίοτος ἦν ταθῇ πρόσω.
– ∪ – – – ∪ – – ∪ ∪ ∪ – ∪ – ∪ –

m. tetram. catal. scazon (*Hipponactēan*):
ἔαρι μὲν χρόμιος ἄριστος, ἀνθίας δὲ χειμῶνι.
∪ ∪ ∪ – ∪ ∪ ∪ ∪ – ∪ – ∪ – ∪ – – –

901. The following are specimens of SYNCOPATED FORMS: a is a syncopated dimeter; b, a dim. catal.; c, d, e, catalectic trimeters; f, g, h, catalectic tetrameters. Such forms as e appear to begin with a spondee, which, however, is really a syncopated dipody.

a. ἀμφὶ ναῶν κόρυμβα.	– ∪ – ο – ∪ – ∪
b. πᾶς γὰρ ἱππηλάτας.	– ∪ – ο – ∪ –
c. μὴ τυχοῦσαι θεῶν Ὀλυμπίων.	– ∪ – ο – ∪ – ∪ – ∪ –
d. νῦν παραιτουμένῃ μοι, πάτερ.	– ∪ – ο – ∪ – ο – ∪ –
e. εὔσημόν τε φάσμα ναυβάταις.	– ο – ο – ∪ – ∪ – ∪ –
f. Ζεὺς ἄναξ ἀποστεροίη γάμον δυσάνορα.	– ∪ – ∪ – ∪ – ο – ∪ – ∪ – ∪ –
g. πτῶκα, ματρῷον ἄγνισμα κύριον φόνου.	– ∪ – ο – ∪ – ο – ∪ – ∪ – ∪ –
h. πημονᾶς ἐλύσατ' εὖ χειρὶ παιωνίᾳ.	– ∪ – ∪ – ∪ – ο – ∪ – ο – ∪ –

902. a. The CATALECTIC TETRAMETER is often used by the line (898 a), especially in comedy: it generally has a caesura after the fourth foot.——In the SCAZON (*hobbling*)—a satiric verse—it is modified by the use of a spondee for the last odd foot: this makes the verse unrhythmical (899), with humorous effect.

b. The DIMETER, COMPLETE and CATALECTIC, and the ITHYPHALLIC, are extensively used in lyric strophes (898 d).——Systems (897 b) are sometimes found, in which a succession of complete dimeters (with, here and there, a monometer) is closed by a dimeter catalectic.

Iambic Rhythms.

903. The fundamental foot is the *iambus*. An iambic "-meter" (890) consists of two feet, the first of which may also be a *spondee*. Hence the monometer, dimeter, trimeter, etc., may have either iambi or spondees for the odd feet (1st, 3d, 5th, etc.), but only iambi for the even feet (2d, 4th, 6th, etc.). In a tripody or pentapody, only the first foot can be a spondee.

A *tribrach* may be used by resolution (892) in place of an iambus; and a *dactyl*, in place of a spondee. An *anapaest* also may occur in place of an iambus: this is very common in humorous poetry; in other kinds the anapaest (unless occurring in a proper name) is restricted to the first foot.—In all catalectic verses, the last complete foot is an iambus.

The rhythmic *accent* is on the second syllable of each foot, but on the third syllable of an anapaest. The first foot of a "-meter" is more strongly accented than the second.

904. The following are specimens of iambic rhythms:

a. monometer:
ὦ Σώκρατες. – – ∪ –

b, c. tripody; c, catalectic (*penthemimeris*):
Ἑλλανίδες κόραι (b). – – ∪ – ∪ –
κράταιον ἔγχος (c). ∪ – ∪ – ∪

d, e. dimeter; e, catalectic:
ζηλῶ σε τῆς εὐβουλίας (d). – –́ ⏑ – – –́ ⏑ –
ἀγῶνας ἐντὸς οἴκων (e). ⏑ –́ ⏑ – ⏑ –́ ⏑

f, g. pentapody; g, catalectic:
νᾶες πανωλέθροισιν ἐκβολαῖς (f). – –́ ⏑ – ⏑ – ⏑ – ⏑ –
προβουλόποις ἄφερτος ἄτας (g). ⏑ –́ ⏑ – ⏑ – ⏑ – ⏑

h. trimeter catalectic:
ἐπωφέλησα πόλεος ἐξελέσθαι. ⏑ –́ ⏑ – ⏑ ⏑́ ⏑ ⏑ – ⏑ –́ ⏑

i. trimeter (acatalectic):
ὦ δῖος αἰθὴρ, καὶ ταχύπτεροι πνοαί. – –́ ⏑ – – –́ ⏑ – ⏑ –́ ⏑ –
ἐπεὶ δὲ πλήρης ἐγένετ' Ἀργείων ὄχλος. ⏑ –́ ⏑ – – ⏑́ ⏑ ⏑ – – –́ ⏑ –
ἐπὶ τῷδε δ' ἠγόρευε Διομήδης ἄναξ. ⏑ ⏑ –́ ⏑ – ⏑ –́ ⏑ ⏑ ⏑ – –́ ⏑ –

j. trimeter scazon (*choliambus*, *Hipponactēan*):
δέ' ἡμέραι γυναικός εἰσιν ἥδισται. ⏑ –́ ⏑ – ⏑ –́ ⏑ – ⏑ –́ – –

k. tetrameter catalectic (= dimeter and dim. catal.):
ὦ πᾶσιν ἀνθρώποις φανεὶς μέγιστον ὠφέλημα.
– –́ ⏑ – – –́ ⏑ – ⏑ –́ ⏑ – ⏑ –́ ⏑
καὶ πρότερον ἐπεβούλευσέ σοι· τὸν καυλὸν οἶσθ' ἐκεῖνον.
– ⏑́ ⏑ ⏑ ⏑ ⏑ – –́ ⏑ – – –́ ⏑ – ⏑ –́ ⏑

l. tetrameter (acatalectic, = dimeter repeated):
δέξαι με κωμάζοντα, δέξαι, λίσσομαί σε, λίσσομαι.
– –́ ⏑ – – –́ ⏑ – – –́ ⏑ – ⏑ –́ ⏑ –

905. The following are specimens of SYNCOPATED FORMS: a, b, c, d, e, are dimeters, the first two being catalectic; f, g, h, i, pentapodies, the first two catalectic; j, k, l, m, n, trimeters, the first two catalectic; o, p, q, r, tetrameters, the first one catalectic.

a. *μόλοις ὦ πόσις μοι.* ⏑ –́ o – ⏑ –́ ⏑
b. *διπλάζεται τιμά.* ⏑ –́ ⏑ – o –́ ⏑
c. *βαρεῖαι καταλλαγαί.* ⏑ –́ o – ⏑ –́ ⏑ –
d. *κακοῦ δὲ χαλκοῦ τρόπον.* ⏑ –́ ⏑ – o –́ ⏑ –
e. *μελαμπαγὴς πέλει.* ⏑ –́ o – o –́ ⏑ –
f. *ἐν ἀγκῶσι τέκνα θῶμαι.* ⏑ –́ o – ⏑ – ⏑ – ⏑
g. *λίταν δ' ἀκούει μὲν οὔτις.* ⏑ –́ ⏑ – o – ⏑ – ⏑
h. *φοβοῦμαι δ' ἔπος τόδ' ἐκβαλεῖν.* ⏑ –́ o – ⏑ – ⏑ – ⏑ –
i. *βέβακεν ῥίμφα διὰ πυλᾶν.* ⏑ –́ o – o – ⏑ ⏑́ ⏑ ⏑ –
j. *δαφνηφόροις βουθύτοισι τιμαῖς.* ⏑ –́ ⏑ – o –́ ⏑ – ⏑ –́ ⏑
k. *ὑπ' ἀρχᾶς δ' οὔτινος θοάζων.* ⏑ –́ o – o –́ ⏑ – ⏑ –́ ⏑
l. *βεβᾶσι γὰρ τοίπερ ἀγρόται στρατοῦ.* ⏑ –́ ⏑ – o –́ ⏑ – ⏑ –́ ⏑ –
m. *βίᾳ χαλινῶν δ' ἀναύδῳ μένει.* ⏑ –́ ⏑ – o –́ ⏑ – o –́ ⏑ –
n. *ἐπαυχήσας δὲ τοῖσι σοῖς λόγοις.* ⏑ –́ o – o –́ ⏑ – ⏑ –́ ⏑ –
o. *βαρεῖα δ' εἰ τέκνον δαΐξω, δόμων ἄγαλμα.* ⏑ –́ ⏑ – ⏑ –́ ⏑ – o –́ ⏑ – ⏑ –́ ⏑
p. *πόνοι δόμων νέοι παλαιοῖσι συμμιγεῖς κακοῖς.* ⏑ –́ ⏑ – ⏑ –́ ⏑ – o –́ ⏑ – ⏑ –́ ⏑ –
q. *ὁμοῦ δὲ παιᾶνα παιᾶν' ἀνάγετ', ὦ παρθένοι.* ⏑ –́ ⏑ – o –́ ⏑ – o –́ ⏑ ⏑ ⏑ – –́ ⏑ –
r. *ὕδωρ τε Διρκαῖον εὐτραφέστατον πωμάτων.* ⏑ –́ ⏑ – o –́ ⏑ – ⏑ –́ ⏑ – o –́ ⏑ –

906. The IAMBIC TRIMETER is, next to the dactylic hexameter, the most widely used of all rhythms. It prevails especially in tragedy and comedy, the dramatic dialogue being mainly carried on in this measure. Of the six feet which compose it, the last is always an iambus. For the iambus in the odd feet (1st, 3d, 5th), a spondee is very often used, and sometimes a dactyl: but a dactyl in the fifth foot is almost unknown in tragedy. Each of the first five feet may also be a tribrach, and, in comedy, an anapaest. In tragedy, the anapaest is generally confined to the first foot: in a proper name, however, it

may occur in any foot except the sixth.——The most common caesuras are those which divide the third and fourth feet (*penthemimeral* and *hephthemimeral* caesuras), especially the former. But caesuras of less frequent use are found at almost every place in the verse: the least approved are those which divide the verse into equal halves or thirds. When the fifth foot is divided by a caesura, the syllable before that caesura (if it is not a monosyllabic word) is almost always short.

a. In the trimeter SCAZON (*hobbling*)—a satiric verse—the rhythm is modified by the use of a spondee for the last (even) foot: this makes the verse unrhythmical (903), with humorous effect.

907. a. The CATALECTIC TETRAMETER is often used by the line (898 a) in comedy: it generally has a caesura after the fourth foot. Two syncopated forms of the tetrameter, 905 o, p (with fifth thesis omitted), were also used by the line.

b. The DIMETER, COMPLETE and CATALECTIC, and the CATALECTIC TRIMETER, though sometimes used by the line, were more employed in lyric strophes (898 d). Systems (897 b) are sometimes found, in which a succession of complete dimeters (with, here and there, a monometer) is closed by a dimeter catalectic.

c. In a few instances, we find iambic tripodies which (contrary to 903) admit a spondee in the second or third foot. These are sometimes called iambic *ischiorrhogic* (limping): cf. 906 a.

Dactylic Rhythms.

908. The fundamental foot is the *dactyl*. But a *spondee* is very often used instead (892): at the end of a verse, it is much more common than the dactyl. A *proceleusmatic*, used for the dactyl (892), is rare, and only found in lyric poetry. The rhythmic *accent* is on the first syllable of each foot.

909. Specimens of dactylic rhythms:

a. dimeter (almost always logaoedic, cf. 917 a):
μοῖρα διώκει. –́⏑⏑–́–

b, c. trimeter; c, catalectic (*penthemimeris*):
ἀδυμελῆ κελαδήσω (b). –́⏑⏑–́⏑⏑–́–
παρθένοι ὀμβροφόροι (c). –́⏑⏑–́⏑⏑–́

d, e, f. tetrameter; e, syncopated; f, catal. (*hephthemimeris*):
οὐρανίοις τε θεοῖς δωρήματα (d). –́⏑⏑–́⏑⏑–́––⏑⏑
οὐλόμεν' αἰκίσματα νεκρῶν (e). –́⏑⏑–́o–́⏑⏑–́–
ἔλθετ' ἐποψόμεναι δύναμιν (f). –́⏑⏑–́⏑⏑–́⏑⏑–́

g, h. pentameter; h, syncopated and catal.:
ἀλλὰ μάταν ὁ πρόθυμος ἀεὶ πόνον ἕξει (g). –́⏑⏑–́⏑⏑–́⏑⏑–́⏑⏑–́–
ἢ δρυὸς ἢ ἐλάτας ἀκροκόμοις (h). –́⏑⏑–́⏑⏑–́o–́⏑⏑–́

i. elegiac pentameter (= catal. trimeter repeated):
αἰσχύνη δὲ φίλοις ἡμετέροις ἐγένου. –́––́⏑⏑–́o–́⏑⏑–́⏑⏑–́

j, k. hexameter; k, *spondaic* (with spondee as fifth foot):
ὣς ἐπανέστησαν, πείθοντό τε ποιμένι λαῶν. –́⏑⏑–́––́––́⏑⏑–́⏑⏑–́–
ἀλλ' αὐτός τε κάθησο, καὶ ἄλλους ἵδρυε λαούς. –́––́⏑⏑–́⏑⏑–́––́⏑⏑–́–

k. *τίπτ' αὖτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας.* –́––́⏑⏑–́⏑⏑–́⏑⏑–́––́–

l, m. octameter (= tetram. repeated); m, catalectic:
ὦ πόποι, ἦ μεγάλας ἀγαθᾶς τε πολισσονόμου βιοτᾶς ἐπεκύρσαμεν (l).
–́⏑⏑–́⏑⏑–́⏑⏑–́⏑⏑–́⏑⏑–́⏑⏑–́⏑⏑–́⏑⏑

δεινοτάτοιν στομάτοιν πορίσασθαι ῥήματα καὶ παραπρίσματ᾽ ἐπῶν (m).
–́⏑⏑–́⏑⏑–́⏑⏑–́––́⏑⏑–́⏑⏑–́⏑⏑–́

The following are specimens of COMPOUND FORMS (dactylic and trochaic):

n. tetrameter, and trochaic monometer:
δεξιτερᾷ προτυχὸν ξένιον μάστευσε δοῦναι. –́⏑⏑–⏑⏑–⏑⏑–––́⏑–⏑

o. trimeter, and trochaic dimeter catalectic:
κέκλυτε, παῖδες ὑπερθύμων τε φωτῶν καὶ θεῶν. –́⏑⏑–⏑⏑–––́⏑–––⏑–

p. trimeter (with anacrusis, and syll. anceps), and ithyphallic:
τούτοισι δ᾽ ὄπισθεν ἴτω φέρων δίφρον Λυκοῦργος.
––́⏑⏑–⏑⏑–⏑–́⏑–⏑–⏑

910. The HEROIC HEXAMETER (909 j) is more used than any other rhythm, being the established measure for epic, didactic, and bucolic poetry. Of the six feet which compose it, each may be at pleasure a dactyl or a spondee; except the last foot, which can never be a dactyl. In the remaining feet, however, the dactyl is the prevailing form; especially in the fifth, where hardly one line in twenty has the spondee (909 k).

The third foot is commonly divided by a caesura: this may be either *masculine*, i. e. after the long arsis of a dactyl or spondee (*penthemimeral* caesura), —or *feminine*, i. e. between the two shorts of a dactyl. Often also there is a caesura after the arsis of the fourth foot (*hephthemimeral* caesura); or at the end of the fourth foot (called *bucolic* caesura, from its frequent occurrence in bucolic poetry). Beside these, there are other caesuras, of less frequent use, at almost every place in the hexameter.

911. The ELEGIAC DISTICH was not confined to the elegy, but was used for many other kinds of composition. Its first line is the hexameter, containing, of course, two complete dactylic tripodies: its second (909 i) is a verse containing two catalectic tripodies, which are always separated by a caesura. Of this verse the first two feet may be dactyls or spondees at pleasure. The third foot consists of an accented long syllable (*arsis*): the time of its omitted thesis was made up by a caesural pause. The fourth and fifth feet are always dactyls: the sixth, like the third, consists of an accented syllable. The usual name *pentameter* was founded on a mistaken division into five feet, the third of which was always a spondee, while the fourth and fifth were anapaests.

Anapaestic Rhythms.

912. The fundamental foot is the *anapaest*. But a *spondee* or a *dactyl* is very often used (892) instead of the anapaest; much less often, a *proceleusmatic*. The rhythmic *accent* falls on the final long syllable of the anapaest or spondee, and on the penultimate short of the dactyl or proceleusmatic (894 a). An anapaestic "-meter" (890) consists of two feet.

913. Specimens of anapaestic rhythms:

a, b. monometer; b, catalectic:
ἀπολεῖς μ᾽, ἀπολεῖς (a). ⏑⏑–́⏑⏑–́
νέκυς ἤδη (b). ⏑⏑–́–

c, d. tripody (*prosodiac*); d, catalectic:
Σαλαμινιάσι στυφέλου (c). ⏑⏑–́⏑⏑–́⏑⏑–́
καλὸν ἀνδρὶ μετοικεῖν (d). ⏑⏑–́⏑⏑–́–

e. dimeter catalectic (*paroemiac*):
καὶ μὴν τόδε κύριον ἦμαρ. ––́⏑⏑–́⏑⏑–́⏑
πάντα γὰρ ἤδη τετέλεσται. –⏑́⏑––́⏑⏑–́–

f. dimeter (acatalectic):
σκιρτᾷ δ' ἀνέμων πνεύματα πάντων. — –́ ⏑ ⏑ –́ — ⏑́⏑ — –́
ἂν ἀποχεύονται Κασταλίας. — ⏑́⏑ — –́ — –́ ⏑ ⏑ –́

g. tetrameter catalectic (= dimeter and dim. catal.):
πρόσχετε τὸν νοῦν τοῖς ἀθανάτοις ἡμῖν, τοῖς αἰὲν ἐοῦσι,
τοῖς αἰθερίοις, τοῖσιν ἀγήρῳς, τοῖς ἄφθιτα μηδομένοισιν.
— ⏑́⏑ — –́ — –́ ⏑ ⏑ –́ — –́ — –́ ⏑ ⏑ –́ ⏑
— –́ ⏑ ⏑ –́ — ⏑́⏑ — –́ — –́ ⏑ ⏑ –́ ⏑ ⏑ –́ ⏑

914. Anapaestic systems (897 b) are composed of any number of complete dimeters (and, here and there, a monometer), with a catalectic dimeter (paroemiac) always added as a close. They are widely used in tragedy and comedy,—more widely than any other rhythm, after the iambic trimeter. They are of two kinds, *stricter* and *freer* systems. The stricter systems differ from the freer in these respects:——a. They avoid a succession of four short syllables: hence a proceleusmatic almost never appears in them, or a dactyl followed by an anapaest.——b. In the dimeter, they have a regular caesura, generally at the end of the second foot, but sometimes in the middle of the third.——c. In the paroemiac, they allow a dactyl to stand only as the first foot, and almost always have an anapaest for the third.

d. The *freer systems* are not subject to these restrictions. They sometimes consist, for lines together, of spondees only, or dactyls only; and sometimes they have two or more paroemiacs in succession. They are much less used than the stricter systems, and are mainly confined to the expression of complaint or mourning.

915. The catalectic tetrameter is much used by the line (898 a) in comedy. It consists of a dimeter and paroemiac. These two parts are almost always separated by a caesura; and each of them is subject, in general, to the rules just given for dimeters and paroemiacs in the stricter anapaestic systems (914).

Logaoedic Rhythms.

916. Dactyls are often mixed with trochees so as to form—not a compound rhythm (dactylic *and* trochaic, 909 n, o, p)—but a simple rhythm, which is called logaoedic. The *dactyls* may stand before the *trochees*, or after them, or interposed between them; but trochees never stand between the dactyls. Each trochee may be resolved into a *tribrach;* but a dactyl (unless it closes the rhythm) is very seldom contracted to a *spondee.* A trochee (or tribrach) standing as the first foot, is called a *basis* (step), and is treated with great freedom: a *spondee* is very often used, instead of it, as basis: less often, an *iambus* or *anapaest* (and, in Aeolic poetry, even a *pyrrhic*). A logaoedic verse may have an *anacrusis* (long or short) prefixed to its first foot. Also a *double* anacrusis (two short syllables) may be used, in which case the verse is called *logaoedic anapaestic.* The rhythmic *accent* falls on the first syllable of each foot.

a. If two trochees precede the first dactyl, the *second* also is called a basis, but it is not treated with the same freedom as the first: only a spondee can be used here for the trochee (or tribrach).——b. A spondee may be used, instead of a trochee, as the second foot, even when the first foot is a dactyl.——c. Further, when a verse ends with an arsis, a spondee may be used, instead of a trochee, before that arsis.——Thus

a. *ὅσιος δ' εὐναῖος γαμέτας.* ⏒ ⏑ – –́ – –́ ⏑ ⏑ –́

b. *χαλκοκρότων ἵππων κτύπος.* –́ ⏑ ⏑ –́ – –́ ⏑ –́

c. *τὰς ἠλεκτροφαεῖς αὐγάς.* –́ – –́ ⏑ ⏑ –́ – –́

d. *Trochaic* rhythms used in near connection with logaoedic, may have bases and anacruses, such as those above described; as also a spondee, instead of a trochee, before a final arsis (c). Thus

πρὸς ὑμᾶς ἐλευθέρως. ⏒ – –́ ⏑ –́ ⏑ –́

ἃ τότε θοὰν νύμφαν. – ⏒ ⏑ ⏑ –́ – –́

917. The following are specimens of logaoedic rhythms *with one dactyl.* The Pherecratean is called *first* or *second*, according as the dactyl is its first or second foot: the Glyconic is called *first*, *second*, or *third*, by a similar distinction.

a, b. Adonic (dactyl and trochee); b, with anacrusis:

οὐδὲν ἔτ' ἵκει (a). –́ ⏑ ⏑ –́ ⏑

τοιοῖσδε βέλεσσιν (b). – –́ ⏑ ⏑ –́ ⏑

c, d. Pherecratēan (first, second); e, f, catalectic:

ἑπταπύλοισι Θήβαις (c). –́ ⏑ ⏑ –́ ⏑ –́ ⏑

δέξεταί τ' ἐπὶ μισθῷ (d). –́ ⏑ –́ ⏑ ⏑ –́ ⏑

ψεύδεσι ποικίλοις (e). –́ ⏑ ⏑ –́ ⏑ –́

αὐτίκ' ἀγγελίαι (f). –́ ⏑ –́ ⏑ ⏑ –́

g, h. Pherecratean with anacrusis (*logaoedic paroemiac*):

ἐγὼ δὲ μόνα καθεύδω (g). ⏑ –́ ⏑ ⏑ –́ ⏑ –́ ⏑

εὔδοξον ἅρματι νίκαν (h). – –́ ⏑ –́ ⏑ ⏑ –́ ⏑

i, j. Pherecratean catal. with anac. (*logaoedic prosodiac*):

ἰὼ γενεαὶ βροτῶν (i). ⏑ –́ ⏑ ⏑ –́ ⏑ –́

πάντων ἰσηγορίαν (j). – –́ ⏑ –́ ⏑ ⏑ –́

k, l, m. Glyconic (first, second, third):

μὴ κατὰ τὸν νεανίαν (k). –́ ⏑ ⏑ –́ ⏑ –́ ⏑ –́

ἔρως παρθένιος πόθῳ (l). ⏒ – –́ ⏑ ⏑ –́ ⏑ –́

ὁ μέγας ὄλβος ἅ τ' ἀρετά (m). ⏒ ⏑ ⏑ –́ ⏑ –́ ⏑ ⏑ –́

n, o, p. Glyconic with anacrusis, or added thesis, or both:

εὔδοξον ὦ νέοι καμάτων (n). – –́ ⏑ –́ ⏑ –́ ⏑ ⏑ –́

τῶν ἐν Θερμοπύλαις θανόντων (o). –́ – –́ ⏑ ⏑ –́ ⏑ –́ ⏑

πλήρης μὲν ἐφαίνεθ' ἁ σελάνα (p). – –́ ⏑ ⏑ –́ ⏑ –́ ⏑ –́ ⏑

q. Phalaecēan (hendecasyllable):

ἐν μύρτου κλαδὶ τὸ ξίφος φορήσω. –́ – –́ ⏑ ⏑ –́ ⏑ –́ ⏑ –́ ⏑

r. Sapphic (hendecasyllable):

ποικιλόθρον' ἀθάνατ' Ἀφροδίτα. –́ ⏑ –́ ⏑ –́ ⏑ ⏑ –́ ⏑ –́ ⏑

s. Alcaic (hendecasyllable), begins with anacrusis:

οὐ χρὴ κακοῖσι θυμὸν ἐπιτρέπειν. – –́ ⏑ –́ ⏑ –́ ⏑ ⏑ –́ ⏑ –́

918. The following have *more than one dactyl:*

a. *παρθένος εὐδοκίμων γάμων.* –́ ⏑ ⏑ –́ ⏑ ⏑ –́ ⏑ –́

b. *ἰχθύες ὠμοφάγοι νέμοντο.* –́ ⏑ ⏑ –́ ⏑ ⏑ –́ ⏑ –́ ⏑

c. *μέλει τέ σφισι Καλλιόπα.* ⏒ – –́ ⏑ ⏑ –́ ⏑ ⏑ –́

d. *ἄνεμος κατ' ὄρος δρυσὶν ἐμπεσών.* ⏒ ⏑ –́ ⏑ ⏑ –́ ⏑ ⏑ –́ ⏑ ⏑

e. *οἶνος ὦ φίλε παῖ λέγεται καὶ ἀλάθεα.* –́ ⏑ –́ ⏑ ⏑ –́ ⏑ ⏑ –́ ⏑ ⏑ –́ ⏑ ⏑

f. *ἦρος ἀνθεμόεντος ἐπάϊον ἐρχομένοιο.* –́ ⏑ –́ ⏑ ⏑ –́ ⏑ ⏑ –́ ⏑ ⏑ –́ ⏑ ⏑ –́ ⏑

g. *παρθένε τὰν κεφαλὰν τὰ δ' ἔνερθε νύμφα.* –́ ⏑ ⏑ –́ ⏑ ⏑ –́ ⏑ ⏑ –́ ⏑ –́ ⏑

The forms d, e, f, belong to the so-called *Aeolic dactyls;* in d, the basis is a pyrrhic, and *ἐμπεσών* stands for a dactyl by 897. The form g is called *Praxillēan.*

919. The following have a *double anacrusis* (logaoedic anapaestic):

a. *ἱκετεύσατε δ', ὦ κόραι.* ⏑⏑–́⏑⏑–́⏑–́
b. *τὸ δὲ συγγενὲς ἐμβέβακεν.* ⏑⏑–́⏑⏑–́⏑–́⏑
c. *κατέλαμψας, ἔδειξας ἐμφανῆ.* ⏑⏑–́⏑⏑–́⏑–́⏑–́
d. *Ἑλέναν ἐλύσατο Τρωΐας.* ⏑⏑–́⏑–́⏑⏑–́⏑–́
e. *ὅτε τὸν τύραννον κτανέτην.* ⏑⏑–́⏑–́○–́⏑⏑–́
f. *τίνι τῶν πάρος, ὦ μάκαιρα Θῆβα.* ⏑⏑–́⏑⏑–́⏑–́⏑–́⏑

The form e loses the second thesis by syncope.——Trochaic forms with double anacrusis are also regarded as logaoedic anapaestic:

g. *Νεμεᾷ δὲ τρίς.* ⏑⏑–́⏑–
h. *πόλιν, ἀλλ' ἀνάσχου.* ⏑⏑–́⏑–⏑
i. *Ζεφύρου γίγαντος αὔρᾳ.* ⏑⏑–́⏑–⏑–⏑
j. *Χαρίτων ἕκατι τόνδε κῶμον.* ⏑⏑–́⏑–⏑–⏑–⏑

920. Syncopated forms are very numerous. They often give rise to *choriambi* or *cretics*. The following are specimens:

a. *ναυτιλίας ἐσχάτας.* –́⏑⏑–́○–́⏑–́
b. *οὐ ψεύδει τέγξω λόγον.* – –́⏑⏑–́○–́⏑–́
c. *ἔψαυσας ἀλγεινοτάτας ἐμοί.* – –́⏑–́○–́⏑⏑–́⏑–́
d. *δακρυόεσσάν τ' ἐφίλησεν αἰχμάν.* –́⏑⏑–́○–́⏑⏑–́⏑–́⏑

Some verses consist of *more than one series:* thus

e. first Pherecratean catal., repeated:
ἄνδρα τύραννον Ἵππαρχον ἐκαινέτην. –́⏑⏑–́⏑–́○–́⏑⏑–́⏑–́
f. Asclepiadēan (= Pherecr. catal., second + first):
ἐπειδὴ μέγαν ἆθλον Βαβυλωνίοις. ⏑́–́–́⏑⏑–́○–́⏑⏑–́⏑–́
g. greater Asclepiadean (has choriambus between two Pherecr.):
μηδὲν ἄλλο φυτεύσῃς πρότερον δένδριον ἀμπέλω.
–́⏑–́⏑⏑–́○–́⏑⏑–́○–́⏑⏑–́⏑–́
h. Priapēan (= Glyconic and Pherecratean):
εὐμενὴς δ' ὁ Λύκειος ἔστω πάσᾳ νεολαίᾳ. –́⏑–́⏑⏑–́⏑–́○–́–́⏑⏑–́⏑
i. Eupolidēan (= Glyconic and troch. dim. catal.):
ὦ θεώμενοι κατερῶ πρὸς ὑμᾶς ἐλευθέρως. –́⏑–́⏑–́⏑⏑–́○⏑́–́⏑–́⏑–́

921. Pherecratean verses are sometimes combined in systems (897 b): but much more frequent are Glyconic systems closing with a Pherecratean.

a. In antistrophic composition, when one form of the Pherecratean (first or second) is used in a particular line of the strophe, the other form is sometimes found in the corresponding line of the antistrophe. The second and third forms of the Glyconic may correspond to each other in the same way, and either of them may correspond to the logaoedic form in 918 a. Sometimes a first Glyconic corresponds to a choriambic dimeter (924 b, c) or to an iambic dimeter; and a first Pherecratean, to an iambic dim. catal. These irregularities are mostly rare: only the interchange of a second and third Glyconic is frequent. The rhythms in which they occur are termed polyschematist (*multiform*).

Cretic Rhythms.

922. The *cretic* often occurs, as the result of syncope (895), in trochaic, iambic, and logaoedic rhythms. Examples may be seen in 901, 905, 920. The name "cretic rhythms" is frequently applied to such verses; especially when the *cretic*—either in its proper form, or as resolved (892) into

a *paeon, first* or *fourth*—occurs repeatedly in the same verse. But there are also rhythms, more properly called by that name, in which the cretic (or, by resolution, the first or fourth paeon) stands as the fundamental foot. It is not always easy to distinguish between these two classes. The following will serve as specimens:

a, b. dimeter catalectic; b, with anacrusis:
κᾆτ᾽ ἐλαγοθήρει (a). –́ ⏑ ⏑ ⏑ –́ ⏑
μικρόν γε κινοῦμεν (b). – –́ ⏑ – –́ ⏑
c, d. dimeter (acatal.); d, with anacrusis:
ἔνθεν ἕζων ἐγώ (c). –́ ⏑ – –́ ⏑ –
ὦ Ζεῦ, τί ποτε χρησόμεθα (d). – –́ ⏑ ⏑ ⏑ –́ ⏑ ⏑ ⏑
e. trimeter:
ὡς ἐμὲ λαβοῦσα τὸν δημότην. –́ ⏑ ⏑ ⏑ –́ ⏑ – –́ ⏑ –
f. tetrameter catalectic:
οὐκέτι κατῆλθε πάλιν οἴκαδ᾽ ὑπὸ μίσους. –́ ⏑ ⏑ ⏑ –́ ⏑ ⏑ ⏑ –́ ⏑ ⏑ ⏑ –́ ⏑
g. tetrameter (acatalectic):
ὡς μεμίσηκά σε Κλέωνος ἔτι μᾶλλον, ὃν –́ ⏑ – –́ ⏑ ⏑ ⏑ –́ ⏑ ⏑ ⏑ –́ ⏑ –
κατατεμῶ τοῖσιν ἱππεῦσι καττύματα. ⏑́ ⏑ ⏑ – –́ ⏑ – –́ ⏑ – –́ ⏑ –
h. dimeter, preceded by trochaic dimeter:
οὐδέν ἐστι θηρίον γυναικὸς ἀμαχώτερον. –́ ⏑ – ⏑ –́ ⏑ – ⏑ –́ ⏑ ⏑ ⏑ –́ ⏑ –
i. pentameter:
σοῦ γ᾽ ἀκούσωμεν; ἀπολεῖ· κατά σε χώσομεν τοῖς λίθοις.
–́ ⏑ – –́ ⏑ ⏑ ⏑ –́ ⏑ ⏑ ⏑ –́ ⏑ – –́ ⏑ –

923. The rhythmic *accent* falls on the first long syllable of the cretic (894 a): at the same time there is a certain stress, though weaker, on the second long.

a. Occasionally a *spondaic basis* (that is, a *syncopated cretic*) is prefixed to a cretic rhythm. In some instances, a *trochaic dipody* answers to a cretic, in corresponding lines of strophe and antistrophe.

Choriambic Rhythms.

924. The *choriambus* occurs in Greek verse, not as the fundamental foot of a distinct rhythm, but only as the result of syncope (895) in dactylic, anapaestic, and logaoedic rhythms. For examples of choriambi thus produced, see 909 e, h, 919 e, 920. Yet the name "choriambic" is used as a convenient designation for verses which are made up either of *pure* choriambi, or of choriambi mixed with *iambic dipodies*. The following will serve as specimens:

a, b, c. dimeter; b and c begin with iambic dipody:
ὦ πατρὶς, ὦ δῶμά τ᾽ ἐμόν (a). –́ ⏑ ⏑ – –́ ⏑ ⏑ –
ἔρως ἀνίκατε μάχαν (b). ⏑ –́ ⏑ – –́ ⏑ ⏑ –
δεινόταt᾽ ἀπειλοῦντας ἐπῶν (c). – ⏑́ ⏑ ⏑ – –́ ⏑ ⏑ –
d. trimeter:
εἰ δὲ κυρεῖ τις πέλας οἰωνοπόλων. –́ ⏑ ⏑ – –́ ⏑ ⏑ – –́ ⏑ ⏑ –
e. tetrameter:
δεινὰ μὲν οὖν, δεινὰ ταράσσει σοφὸς οἰωνοθέτας.
–́ ⏑ ⏑ – –́ ⏑ ⏑ – –́ ⏑ ⏑ – –́ ⏑ ⏑ –
f. tetrameter hypercatalectic (891 b):
ἄλλα δ᾽ ἐπ᾽ ἄλλοις ἐπενώμα στυφελίζων μέγας Ἄρης.
–́ ⏑ ⏑ – –́ ⏑ ⏑ – –́ ⏑ ⏑ – –́ ⏑ ⏑ – –

g. dimeter, and first Pherecratean:
ἀναπέτομαι δὴ πρὸς Ὄλυμπον πτερύγεσσι κούφαις.
⏑ ⏑́ ⏑ ⏑ – –́ ⏑ ⏑ – –́ ⏑ ⏑ – ⏑ – ⏑

Ionic Rhythms.

925. The fundamental foot is the *ionic a minore* (⏑ ⏑ –́ –). The rhythmic *accent* falls on the first long syllable. The two shorts may be contracted into a long; and of the longs, each one may be resolved into two shorts. The verse, when catalectic, ends in an *anapaest.*

a. Anaclasis. Two trochees (– ⏑ – ⏑) may be substituted for the two longs of one foot with the two shorts of the next (–́ – ⏑ ⏑). This change is very frequent, especially in *Anacreontic* verses: its effect is to produce a breaking up (*anaclăsis*) of the ionic rhythm, which passes into the trochaic.

926. Specimens of ionic rhythms:

a, b. dimeter catalectic; b, with anaclasis:
Σικελὸς κομψὸς ἀνήρ (a). ⏑ ⏑ –́ – ⏑ ⏑ –́
πόλεών τ' ἀναστάσεις (b). ⏑ ⏑ –́ ⏑ – ⏑ –́

c, d. dimeter (acatalectic); d, with anaclasis:
τίεται δ' αἰολόμητις (c). ⏑ ⏑ –́ – ⏑ ⏑ –́ –
πολιοὶ μὲν ἡμὶν ἤδη (d). ⏑ ⏑ –́ ⏑ – ⏑ –́ –

e. trimeter catalectic:
κατάρας Οἰδιπόδα βλαψίφρονος. ⏑ ⏑ –́ – ⏑ ⏑ –́ – ⏑ ⏑ –́

f, g, h. trimeter (acatalectic); g, h, with anaclasis:
στρατὸς εἰς ἀντίπορον γείτονα χώραν (f). ⏑ ⏑ –́ – ⏑ ⏑ –́ – ⏑ ⏑ –́ –
λύσις ἐκ πόνων γένοιτ', οὐδαμὰ τῶνδε (g). ⏑ ⏑ –́ ⏑ – ⏑ –́ – ⏑ ⏑ –́ –
ἀπολειφθεὶς ὑπὸ μητρὸς ἐπτοήθη (h). ⏑ ⏑ –́ – ⏑ ⏑ –́ ⏑ – ⏑ –́ –

i, j. tetrameter catal. (*Galliambic*); j, with anacl.:
θανάτῳ λυσιμελεῖ θηρσὶν ὀρείοισι βοράν (i). ⏑ ⏑ –́ – ⏑ ⏑ –́ – ⏑ ⏑ –́ – ⏑ ⏑ –́
φύσις οὐκ ἔδωκε μόσχῳ λάλον Ἄπιδι στόμα (j) ⏑ ⏑ –́ ⏑ – ⏑ –́ – ⏑ ⏑ –́ ⏑ – ⏑ –́

k, l. tetrameter (acatalectic); l, with anaclasis:
δίχα δ' ἄλλων μονόφρων εἰμί, τὸ γὰρ δυσσεβὲς ἔργον (k).
⏑ ⏑ –́ – ⏑ ⏑ –́ – ⏑ ⏑ –́ – ⏑ ⏑ –́ –
πατέρων τε καὶ τεκόντων γόος ἔνδικος ματεύει (l).
⏑ ⏑ –́ ⏑ – ⏑ –́ – ⏑ ⏑ –́ ⏑ – ⏑ –́ –

Rem. m. An ionic verse may show the two forms (without anaclasis and with it) in corresponding lines of strophe and antistrophe. The rhythm is then termed *polyschematist* (cf. 921 a).

927. Sometimes the *last long* of the ionic is *omitted*, even in the middle of a verse: thus

a. *πολύγομφον ὅδισμα.* ⏑ ⏑ –́ o ⏑ ⏑ –́ –
b. *φρενὸς οὔποτ' ὀφλήσει κακίαν.* ⏑ ⏑ –́ o ⏑ ⏑ –́ – ⏑ ⏑ –́
c. *ὕδασιν καλλίστοισι λιπαίνειν.* ⏑ ⏑ –́ – – –́ o ⏑ ⏑ –́ –

Sometimes the *first short* of the ionic is irregularly *lengthened*, but not at the beginning of a verse: thus

d. *περιναίονται παλαιοί.* ⏑ ⏑ –́ – – ⏑ –́ –

Dochmiac and Bacchic Rhythms.

928. The *dochmius* consists of a *bacchius* with a following *iambus* (⏑ –́ – ⏑ –́). The rhythmic *accent* falls on the first long of the bacchius: there is also a secondary accent on the long of the iambus. Each of the two shorts (in the bacchius and iambus) may be lengthened; and each of the three longs may be resolved into two shorts. These liberties give rise to a great variety of forms, most of which are shown in the following specimens:

a. *ἰὼ πρόσπολοι.*	⏑ –́ – ⏑ –́
b. *ἐν γᾷ τᾷδε φεῦ.*	– –́ – ⏑ –́
c. *τί μ' οὐκ ἀνταίαν.*	⏑ –́ – – –́
d. *ἔχθεις 'Ατρείδας.*	– –́ – – –́
e. *στρατόπεδον λιπών;*	⏑ ⏑́ ⏑ – ⏑ –́
f. *δουλοσύνας ὕπερ.*	– ⏑́ ⏑ – ⏑ –́
g. *μεσολαβεῖ κέντρῳ.*	⏑ ⏑́ ⏑ – – –́
h. *πλαζόμενον λεύσσων.*	– ⏑́ ⏑ – – –́
i. *ἄτιτον ἔτι σε χρή.*	⏑ ⏑́ ⏑ ⏑ ⏑ ⏑ –́
j. *ῥεῖ πολὺς ὅδε λεώς.*	– ⏑́ ⏑ ⏑ ⏑ ⏑ –́
k. *ἁλμυρὸν ἐπὶ πόντον.*	– ⏑́ ⏑ ⏑ ⏑ – –́
l. *ἀνέφελον ἐπέβαλες.*	⏑ ⏑́ ⏑ ⏑ ⏑ ⏑ ⏑́ ⏑
m. *οὔποτε καταλύσιμον.*	– ⏑́ ⏑ ⏑ ⏑ ⏑ ⏑́ ⏑
n. *ἀπάγετ' ἐκτόπιον.*	⏑ ⏑́ ⏑ – ⏑ ⏑́ ⏑
o. *τὸν καταρατότατον.*	– ⏑́ ⏑ – ⏑ ⏑́ ⏑
p. *σύ τ', ὦ Διογενές.*	⏑ –́ ⏑ ⏑ ⏑ –́
q. *εἶθ' αἰθέρος ἄνω.*	– –́ ⏑ ⏑ ⏑ –́
r. *τυράννου πάθεα.*	⏑ –́ – ⏑ ⏑́ ⏑

REM. s. The dochmii are used in passages which express great mental agitation. They are often combined in *dimeters*, or *longer systems* (897 b).

929. OTHER BACCHIC RHYTHMS are little used in Greek poetry, and only in connection with dochmii. Thus we find a bacchic

a. dimeter (*dochmiac hypercatalectic*):
χορευθέντ' ἀναύλοις. ⏑ –́ – ⏑ –́ –

b. trimeter catalectic:
παλαιῶν προγεννητόρων. ⏑ –́ – ⏑ –́ – ⏑ –́

c. tetrameter:
εἴθε με κοιμίσειεν τὸν δυσδαίμον' Ἅιδου. – ⏑́ ⏑ – ⏑ –́ – – –́ – ⏑ –́ –

GREEK INDEX.

Note. The references are made in all cases to the *sections*, not the pages, of the Grammar. The letters *ff*, placed after the number of a section, show that the same subject extends into the following sections.

For peculiarities of verb-formation, a special Index of Verbs has been given in section 451.

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From an article by PROF. BAHR, *of the University of Heidelberg, in the Heidelberg Annals of Literature.*

"There are already several American editions of Horace, intended for the use of schools; of one of these, which has passed through many editions, and has also been widely circulated in England, mention has been formerly made in this journal; but that one we may not put upon an equality with the one now before us, inasmuch as this has taken a different stand-point, which may serve as a sign of progress in this department of study. The editor has, it is true, also intended his work for the use of schools, and has sought to adapt it, in all its parts, to such a use; but still, without losing sight of this purpose, he has proceeded throughout with more independence. In the preparation of the Notes, the editor has faithfully observed the principles (laid down in his preface); the explanations of the poet's words commend themselves by a compressed brevity which limits itself to what is most essential, and by a sharp precision of expression; and references to other passages of the poet, and also to grammars, dictionaries, &c., are not wanting."

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With Notes and a Vocabulary. By NOBLE BUTLER and MINARD STURGUS. 12mo, 397 pages.

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